



Minutes of the 120th General Assembly

**Presbyterian Church
In the United States**

**PART I
JOURNAL
with Directory and Appendix**

**May 30-June 6, 1980
Myrtle Beach, South Carolina**

GENERAL ASSEMBLY PUBLICATIONS

The Assembly issues two volumes: The Minutes of the General Assembly, containing the journal of the proceedings and reports to the General Assembly; Statistics, containing the statistical report of each church, arranged by presbyteries, including statistical summaries, alphabetical list of ministers with addresses, and alphabetical list of churches.

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ONE-HUNDRED TWENTIETH GENERAL ASSEMBLY

of the

PRESBYTERIAN CHURCH IN THE UNITED STATES

PART I DIRECTORY of General Assembly Boards, Agencies and Committees JOURNAL With an Appendix

The reports of boards and agencies, formerly printed separately
as Part III, are included in the Appendix

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**PRESBYTERY OF PEE DEE
Myrtle Beach, South Carolina
May 30 - June 6, 1980**

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Dr. David L. Stitt
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*Addresses of ministers on agencies and committees will be found in Part II in alphabetical list of ministers, pp. 295-368.

List of lay persons on Assembly agencies with addresses is printed in this Directory, pp. 21.

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Moffett, Alexander S., 808 Lakeview Rd., Tampa, FL 33609	National Council
Morales, Arthur, 905 Main St., Houston, TX 77002	W.C.C.
Moreno, Julius, Jr., 3286 Oaktrail, San Antonio, TX 78228	Assembly Operations
Morrison, Ms. Clementine, 512 Victoria Ave., Staunton, VA 24401	Mission Board
Morton, Ms. Katherine R., UTS, 3402 Brook Rd., Richmond, VA 23227	Mission Board, Montreat
Mosby, Nathaniel, 618 Blake Ave., Atlanta, GA 30316	Assembly Operations, BPLC
Mothershed, Gay D., 1545 State St., New Orleans, LA 70118	Mission Board
Nix, Roscoe R., 11601 LeBaron Terr., Silver Springs, MD 20902	Assembly Operations
Odum, Mr. Robert, P.O. Box 78, Waycross, GA 31501	Mission Board
Parrigin, Elizabeth E., 400 Conley Ave., Columbia, MO 65201	Church Property, Judicial Commission
Paul, Mrs. Beulah, 1615 May - Apt 5, Wichita, KS 67213	Women's Concerns
Peck, Donald, 9111 Beverly, Shawnee Mission, KS 66207	Presbyterian Foundation
Perrin, Thomas R., P.O. Box 957, Lake City, SC 29560	Annuities & Relief
Phipps, J. Robert, Jr., 5809 Winthrop, Raleigh, NC 27612	Ordination Exams
Pond, Charles, Box 276, Kilmarnock, VA 22482	Mission Board
Pond, Nancy, 5600 Brite Dr., Bethesda, MD 20034	Chaplains & Military
Porter, Mr. Richard, 200-A South 10th St., Hartsville, SC 29550	Montreat
Prewitt, Dr. Lena B., P.O. Box 5237, University, AL 35486	Higher Education
Pride, Herman, 2066 Queensroad Ave., Jackson, MS 39213	BPLC
Punch, Ms. N. Joyce, 2711 Bringham St., Houston, TX 77026	Women's Concerns
Quattlebaum, Mr. David A., 217 E. Coffee St., Greenville, SC 29602	Judicial Commission
Query, Gordon, 707 Kingsbridge, Columbia, SC 29210	Montreat
Ramirez, Elias, 4807 Caroline, Houston, TX 77026	Church & Race, National Council
Ratliff, Randolph, 212 N. St. Paul St., Room 726, Dallas, TX 75201	Church & Race
Reynolds, Mrs. Marion F., 11329 Chef Menteur Hwy., New Orleans, LA 70128	WCC
Riley, Sharon L., 2900 Camp Creek Pky. (C-15), College Park, GA 30337	Women's Concerns
Roccaforte, Ms. Lillian L., 11707 Country Club Pl, Tampa, FL 33612	Church & Race
Rollins, Mrs. Thelma, 841 Bethune Dr., Orlando, FL 32805	BPLC

*Dr. Link represents the United Presbyterian Church, U.S.A.

*Rev. Magrill represents the Cumberland Presbyterian Church.

Rucker, Ms. Pamela, 1417 Grant Dr., Huntington, WV 25704	COCU
Rule, Herbert, III, 5920 Grandview, Little Rock, AR 72207	Montreat
Sampselle, Mrs. James V., 9 Stratford Rd., Newport News, VA 23601	COCU
Samson, Clay M., Box 338, Clinton, LA 70722	Montreat
Scruggs, Mrs. Helen, Rt. 3, Box 138, Waterford, MS 38685	BPLC
Sherer, Ms. Barbara K., 94 Mercer St., Princeton, NJ 08540	COCU
Shirek, John H., Box 315, Melbourne Beach, FL 32951	Montreat
Simmons, Deedie, 8133 Ft. Carolina Rd., Jacksonville, FL 32211	Presbyterian Union
Slack, Charlotte, 1709 Jefferson St., Pecos, TX 79772	Annuities & Relief
Smith, Alice, 104 Londonderry Rd., Forest, VA 24551	Women's Concerns
Smith, George, McClain Printing Co., Parsons, WV 26287	Publications Board
Smith, James M., Rt. 2, Box 133H, Donaldsville, GA 31745	Presbyterian Foundation
Smith, Martha, Elon College, Elon College, NC 27244	Higher Education
Smith, Mr. E. Lee, Jr., 40th Fl., First Nat'l Bank Bldg., Dallas, TX 75202	Judicial Commission
Smith, W. Herbert, Jr., P.O. Box 6, Clover, SC 29710	Montreat
Sprunt, Mrs. Melvina H., 111 Rose Hill Circle, Stanton, VA 24401	Annuities & Relief
Steddum, Ms. Mary, 3801 S.W. 7th Ave., Ocala, FL 32670	Judicial Commission
Stewart, Dr. Betty, 7089 Boone Dr., Baton Rouge, LA 70803	Assembly Operations
Stinson, Dr. Harold N., Stillman College, Tuscaloosa, AL 35401	Higher Education
Storey, Mr. John M., 1102 Ocean Dr., Corpus Christi, TX 78404	Annuities & Relief
Straughan, Jane, Crystal House II, Apt. 421, 2000 S. Eads St., Arlington, VA 22202	Mission Board
Strickland, Dr. Haywood, 159 Forrest Ave., N.E., Suite 514, Atlanta, GA 30303	Historical Foundation
Tanner, Ray U., P.O. Box 549, Jackson, TN 38301	Annuities & Relief
Taylor, Mr. Charlie, 3630 Loma Dr., Odessa, TX 79762	Mission Board
Thomas, J. Weldon, Suite 1516, 2 Turtle Creek Village, Dallas, TX 75219	Steward. Accum. Res.
Thompson, Ms. Alice C., 3808 Seminary Ave., Richmond, VA 23227	Historical Foundation
Tims, Don, 611 East Kentucky, Tishomingo, OK 73406	Church & Race
Tolbert, W. D., 15635 N.W. 157th Street Rd., Miami, FL 33054	BPLC
Torres, Mr. Abraham, P.O. Box 606, Manchaca, TX 78652	Pres. Union
Treichler, Anne E., 100 Sixpence Ct., Williamsburg, VA 23185	Annuities & Relief
Trickey, Lydia, 723 NW 19th St., Gainesville, FL 32603	Nominating Committee
Trickey, Dr. Samuel, Univ. of Florida, Gainesville, FL 32611	Church & Race
Trimble, Morrell, 7020 Green St., New Orleans, LA 70118	Presbyterian Foundation
Trulock, Walter, III, P.O. Box 5840, Pine Bluff, AR 71611	Presbyterian Foundation
Turner, Patricia Ann, 1821 Lynn, Pampa, TX 79065	Higher Education
Turner, Ms. Patricia Gill, 907 6th St., S.W., Apt. 316-C, Washington, DC 20024	Pres. Union
Upholt, Wm. Martin, 525 E. Indian Rd., Silver Spring, MD 20901	Theology & Culture
Vanderbilt, Miki, 511 S.E. 3rd St., Ocala, FL 32670	Women's Concerns
Vaughn, Dr. Silas M., Box 1034, Montreat, NC 28757	Mission Board
Vela, Raymond, 103 Oak Dr., San Antonio, TX 78228	Mission Board
Vernon, Ben. T., 1714 Maryland Ave., Charlotte, NC 28209	Presbyterian Foundation
Vincent, Dr. Hugh, 2623 S. Main, Anderson, SC 29621	Historical Foundation
Walker, Mrs. Idella, P.O. Box 594, Eastman, GA 31023	Mission Board
Watlington, John F., Jr., P.O. Box 3099, Winston-Salem, NC 27102	Presbyterian Foundation
Watts, Mrs. Ann, 504 Ridge Top Road, Richmond, VA 23229	Ordination Exams
Weeden, Ms. Allie L., 1721 'S' St., N.W., Washington, DC 20009	National Council
West, Jeanne, 10298 Briar Forest Cir., Houston, TX 77042	Women's Concerns
West, Sidney, 2215 Highland Rd., Batesville, AR 72501	Pres. Union
Whitelow, Merritt Eugene, St., 1627 Glenridge Rd., Greensboro, NC 27405	Chaplains & Military
Williams, Lillie M., 1180 N.W. 50th St., Miami, FL 33127	BPLC, Church & Race
Williams, Dr. Sterling B., Jr., 10137 Long St., Lenexa KS 66215	Theology & Culture
Williamson, J. Gaston, 720 W. Third St., Little Rock, AR 72201	Church Property
Wilson, Mr. William, 1707 Westway, McAllen, TX 78501	Mission Board
Winkler, Mrs. Cloyd L., 545 Slattery St., Shreveport, LA 71104	Mission Board
Wisdom, Mrs. Wallen, 3013 N. Colonial Dr., Montgomery, AL 36111	Women's Concerns

Witherspoon, William, 6401 Ellenwood, St. Louis, MO 63105	Ordination Exams
Wood, Mrs. Emily C., 1936 Poinsetta Lane, Maitland, FL 32446	Capital Funds Com.
Woods, Mrs. Kate H., Rt. 2, Nicholasville, KY 40356	Montreat
Wright, John P., American Nat'l Bank, Chattanooga, TN 37402	Presbyterian Foundation
Young, W. Terry, Shoney's South Inc., 3119 Freedom Dr., Charlotte, NC 28208	Annuities & Relief

GLOSSARY OF TERMS AND ABBREVIATIONS

1. BCO — Book of Church Order
2. BPLC — Black Presbyterian Leadership Caucus
3. CAO — Committee on Assembly Operations
4. CASM — Corporate and Social Mission
5. COCAR — Council on Church and Race
6. COCU — Ad Interim Committee on the Consultation of Church Union
7. COWC — Committee on Women's Concerns
8. DIM — Division of International Mission
9. ECT — Ecumenical Coordinating Team
10. GA — General Assembly
11. GAMB — General Assembly Mission Board
12. MDS — Materials Distribution Service
13. NCCC — National Council of Churches of Christ
14. OGA — Office of the General Assembly
15. ORE — Office of Review and Evaluation
16. PCUS — Presbyterian Church in the United States
17. PSCE — Presbyterian School of Christian Education
18. S.R. — Standing Rules of the General Assembly
19. UPCUSA — United Presbyterian Church in the United States of America
20. WARC — World Alliance of Reformed Churches
21. WCC — World Council of Churches

JOURNAL OF THE 120TH SESSION OF THE GENERAL ASSEMBLY

MINUTES

FIRST DAY — FRIDAY

May 30, 1980 — 7:30 P.M.

Commissioners to the 120th General Assembly of the Presbyterian Church in the United States, together with Advisory Participants, friends and visitors, assembled in the Convention Center, Myrtle Beach, South Carolina, at 7:30 P.M. to participate in the opening worship service and the celebration of the Sacrament of the Lord's Supper. Moderator Albert C. Winn convened the Assembly for that purpose and preached the sermon. Sharing in the leadership of the service were the following Ecumenical Advisory Participants to the 120th General Assembly: Ms. Charlotte Emel, Vice Moderator, Christian Church (Disciples of Christ); Rev. David C. M. Lai, Stated Clerk, Presbyterian Church in Taiwan; Rev. Charles J. Wissink, Professor, New Brunswick, NJ Seminary, Reformed Church in America; and Rev. Ashley A. Smith, immediate past Moderator, United Church of Jamaica and Grand Cayman. The music was provided by the choir of First Presbyterian Church, Myrtle Beach, and Pee Dee Presbytery, under the direction of Mrs. Howard Murphree. The organist was Mrs. Sarah Johnson. The elements were served by Ruling Elders of Pee Dee Presbytery.

SECOND DAY — SATURDAY

May 31, 1980 — 8:30 A.M.

Commissioners participated in worship: A Celebration Through The Native American Heritage. The preacher was Rev. Cecil Corbett. Members of the Chawhaw Indian Tribe assisted in the service.

The Moderator convened the morning session with prayer.

In the absence due to illness of the Stated Clerk, Rev. James E. Andrews, the Associate Stated Clerk, Rev. Flynn V. Long, Jr., served as Stated Clerk for this meeting of the Assembly (see S.R. 4.3.1.)

The Stated Clerk announced that 343 Commissioners of a possible 402 were enrolled and that a quorum was present.

The final enrollment of Commissioners, followed by the names of Advisory Participants, is recorded as follows:

ROLL

1. SYNOD OF FLORIDA

<i>Presbyteries</i>	<i>Ministers</i>	<i>Ruling Elders</i>
Everglades	Ronald J. Brady	Mrs. Mary L. Ciesinski
	Michael G. DiPalma	Robert E. Doyle, Jr.
	H. William Vassey	James J. Gensel

Florida	Hugh B. Carter, Jr.	Mrs. Nelrea T. Watts
	Frank C. Havlicek	Raymond Wideman
St. Johns	William M. Birdsall	Mrs. Agnes C. Baker
	C. Phillip Buss	Tom S. Culton
	Robert William Gray	John R. Shirek
	W.G. Hollyfield	Virginia E. Threlkeld
	Richard M. Slyman, Jr.	Albert C. Valdes
Suwannee	Donald O. McInnis	George Handley
	E. Joyce Rimes	Mrs. Dorothy Hortenstine
	William E. Shea	Thomas B. Hutcheson
	John G. Taylor, Jr.	Mrs. Judy Lutz
Westminster	R. Craig Countiss	Joseph A. Bailey
	Willard N. Doyle	Robert Canning
	Herman E. Fisher	Charles H. Everett
	William H. Kadel	Robert Hunt
	David E. Mullen	Robert D. Jacobson
	Paul T. Reiter	Mrs. Faye N. Seningsen
	John R. Sims	Robert W. Traxler

2. SYNOD OF MID-AMERICA

John Calvin-U	E. Wayne Adcock	Carole Collins
	Robert R. Watts	Ralph M. Piercy
Kansas City-U	Robert E. Bailey	John F. Bowser
	William J. Hage	Mrs. Roby Clements
	Melville D. Nesbit, Jr.	Julian Fowler
	R. Duane Stephens	Thomas L. Henry
	William C. Vaughan	Mark Johnson
Missouri-U	Robert R. Collins	Mrs. Calista Dunham
	Arthur M. Hughes	Donald B. Gordon
Southeast Missouri	Robert B. Brannon, Jr.	Oscar Koirtyohann
	Franc M. Guthrie	William E. Payne

3. SYNOD OF MID-SOUTH

Birmingham	William H. Duke	Mrs. Barbara Crais
	William M. Janes	Coy M. Glasgow
Central Mississippi	J. Kelly Unger, Jr.	William G. Cook, Jr.
	H. Cobb Ware	Edwin B. Werkheiser
Holston	G. Barrett Gilmer, Jr.	Donald J. Edgar
	Hershey J. Longenecker	Mrs. Kathern Tate
John Knox	Joseph M. Martin	John L. Dixon
	William Hugh Young	H. E. Tanner
Knoxville	Joseph Witherspoon Dunlap ..	James T. Holley
	Robert Ferguson	Robert D. Holsaple
	George W. Long, Jr.	Norman L. Parker
Louisville-U	Harry G. Goodykoontz	Ernestine Canty
	George R. Edwards	Mrs. Ann M. Downs
Memphis	Henry E. Acklen	Mrs. James N. LeDuke
	Leonard M. Engstrom	Billie D. Meyers
	William James Hazelwood	Harold F. Minderman, Jr.
	Wave H. McFadden	Floyd J. Wright
Middle Tennessee	Alan Vernon Shields	Sue Ann Cousar
	Franklin P. Smith	James D. Petersen
	William W. VanZant III	Mrs. Betty C. Wells
Mobile	Joe Bryan Donaho	Jack Pickett, Jr.
	Duncan N. Naylor	Artis Welford
North Alabama	Luther Kramer III	Frank J. Johnson
	James K. Thompson	Mrs. Eleanore Robinson
St. Andrew	T. Morton McMillan, Jr.	L. G. Bornman
	C. Denton O'Dell	A. D. Montgomery
South Mississippi	John C. Dudley	James F. Kirkpatrick
	Frank M. McCraven	Mrs. Lucile Smith

Transylvania-U	O. Leighton Culler	James B. Powell
	Robert Rhodes Stipp	Mrs. Ruth S. Settle
Western Kentucky-U	W. Marvin Randolph	Mrs. Winifred Kramer

4. SYNOD OF NORTH CAROLINA

Albemarle	Charles S. Moore	J. Carl Hartsfield, Jr.
	Charles A. Sthreshley	Lindsay C. Warren, Jr.
Asheville	D. Edward Renegar	Mrs. Grace Munro
	Billy Frank Woods	Arthur R. Ocker
Concord	Milton B. Faust	Mrs. Mary Ayers Campbell
	Harold E. Fuller	Mrs. Ruth Davis
	Lucius A. Gray	Fred O. Drummond
	John M. Handley	Andrew C. Irvine
	R. Paul Kercher	Mrs. Dorothy P. Lewis
	Daniel D. Rhodes	William F. Morrow
	William H. Terry	Henry F. Murray
	W. A. Wilkerson	George H. Smith, Sr.
Fayetteville	Robert R. Allen	Joel Edwin Causey
	W. Frank Covington	Mrs. Matilda M. Gatewood
	James Waldo Dodson	Roger F. Hall
	Paul N. Ridolfi	Mrs. Elbert McPhaul
	Grant M. Sharp	Rufus E. Pittman
Mecklenburg	Kenneth P. Craig	Anne L. Bishop
	G. Carswell Hughs	Esther B. Brown
	William G. Katibah, Jr.	Robert K. Capps
	Russell M. Kerr	Jack Cathey
	Jeff T. Kesterson	C. Stough Garrison
	Marcus B. Prince, III	Mrs. Betty McLaney
	David E. Wilkinson	Marcus E. Yandle
Orange	Vance Barron	Mary Griffin
	Edwin C. Brammer, Jr.	Ted Hruslinski
	Stephen H. Brown	John Knight
	James E. Drinkard	Jane Miller
	Nancy Rowland McCann	Melzer Morgan, Jr.
	Herbert L. Underwood	Margaret Terry
	Harold F. Waldruff	William S. Vincent
	James K. Wilson, Jr.	Peggy M. Williams
Wilmington	Thomas M. Byrd	Horace Fussell
	John R. Dail	Mrs. Bettie B. Hawes
	Herbert T. Lewis	F. Crom Lennon

5. SYNOD OF RED RIVER

Arkansas-U	Charles J. Freeland, III	Bill Ferguson
	James W. Mosley	Mrs. Ann Smith
Brazos	Richard C. Brand, Jr.	Mrs. Fannie B. Brasher
	Ralph D. Bucy	Allen R. Guy
	Robert E. Graham	Mrs. Bobbie Hamilton
	J. Frederick McKirachan	Clarence E. Johnson
	Thomas G. Stewart	Mrs. Kathryn D. Vandre
	David L. Stitt	Mrs. Anna N. Wilde
	Edward T. Triem	R. C. Witherell
del Salvador	Benito Lyra-Solis	William H. Dixon
	Murdoch H. McRae	Harley Halstead
	Kent C. Miller	Julius Moreno, Jr.
	Joe P. Reynolds	Mrs. Cathy Morgan
	Tom Schmid	W. G. West
	John H. Strange	Mrs. Ann Williams

Grace-U	George T. Faison	Harvey L. Barker
	Ronald M. Guinn	Gilbert Garza
	William C. Hunt, Jr.	Mrs. Alice T. Kennedy ..
	L. P. McCord	Walker A. Lea, Jr.
	Richard B. Poteet	Virginia Rawlins Littleton
	R. Murphy Williams	Jerry L. Sims
Indian Nations-U	Clayton Forthman	Mrs. Ruth A. Gearing
	Richard A. Spinner	Mrs. Margaret Watson
Palo Duro-U	J. Allan Guthrie	Mrs. Mary M. Holley
	Richard C. Nourse, Jr.	Mrs. R. C. Taylor
Pines	Ralph M. Burns	Norris Smith
	L. Wilson Warren, Jr.	Mrs. Larneva C. Williams
	Truman J. Warren	Mrs. Frances Page
		Williamson
South Louisiana	George J. Fischer	Mrs. Marilyn S. Dunn
	George H. Ricks	Bill Harrison
	J. Richard Short	Mrs. Bernice B. Hawkins ..
	Robert E. Turner	Bob Miller
Tres Rios	Calvin C. Klemt	Don R. Williams
	G. Taft Lyon, Jr.	Nelson Stubblefield

6. SYNOD OF THE SOUTHEAST

Athens	Walter G. Cook	William D. Crumley
	David H. Moylan	William E. Ford
Atlanta	Dan C. Armstrong	Mrs. Norma Clifton
	Dwight S. Bayley	William F. Collar, Jr.
	Thomas T. Ellis	Mrs. William J. Deal
	William B. Kennedy	Adair Dickerson
	Dan A. McRight	Arthur M. Dorton, Jr.
	Cecil B. Murphey	Mrs. Vee Huie
	Albert A. Myers, Jr.	Mrs. Cleda Locey
	E. Moss Robertson	John Albert Sligh
	Richard Knox Swayze	Harold H. Smith
Augusta-Macon	Samuel W. Heslip	David G. Baarda
	Asa M. Meadows	William L. Hatcher
Bethel	David L. McDonald	B. Drennan Hayes
	Tommie G. Malone	James A. Newton
Charleston	Richard Cushman	Daniel O. Adams
	John E. Westlund	Powell A. Fraser
Cherokee	Sidney T. Ayer, Jr.	James E. Brown, Jr.
	Ken Terrell	Warren Herron
Congaree	Daniel E. Deaton	Lindsay Robinson
	James S. Dunovant	Darance E. Ward
	Ronald R. Smith	James F. White
Harmony	E. G. Beckman	John C. Bell, Jr.
	Robert M. Gant, Jr.	Harvey W. Shaw, Jr.
Pee Dee	Malcolm C. Doubles	C. M. Branch
	Frank A. Neil	Rogers W. Kirven
Piedmont	F. Clay Doyle	Richard H. Carpenter
	Clarence Duncan Fouse, Jr. .	Leonard W. Douglas
	Robert M. Hart	Mrs. Sallie M. Lanford ..
	William S. McAliley	K. N. Wiser
Savannah	Clarence G. Durham	Monte W. Korb
South Carolina	John A. Hare	W. Fred Irwin
	Ellis L. Oakes	E. Ben Milton
Southwest Georgia	E. P. Nichols	E. F. McLaughlin
	H. Carson Rhyne, Jr.	Joe B. Osborne

7. SYNOD OF THE VIRGINIAS

Abingdon	George Aichel	C. Erskine Parks, Jr.
	Elmon H. Brown, Jr.	Carl Vaught

Blue Ridge	L. Wayne Meredith	Curtis L. Garner
	Charles E. Parrish	T. Tracy Gentry
	Jon W. Regen	Ernest D. Stinnette
	Dan G. Stitt	William G. Whitter
Fincastle	H. Starke Cauthorn	Mrs. K. E. Kessler
	Woody Leach	Paul E. Shaver
	Richard B. Vines	Mrs. James M. Young
Greenbrier	Leon Carroll, Jr.	Joe L. Davis
	James H. Halstead	T. Fred Hill
	Don R. Hopkins	Harold M. McNeill
	Dean K. Veltman	James Sothen
	W. Russell Ward, Jr.	Mrs. Jessie Thomas
Hanover	David G. Coffey, Jr.	John W. Bullock
	Clifton E. Dixon, Jr.	Martha S. Helmen
	Wentz J. Miller	Charles E. Pond
	Louis A. Skidmore	Mrs. John A. Sankey, Jr.
	W. Paul White	Stuart J. Townes, Jr.
National Capital-U.	Cameron Wells Byrd	Mrs. Elizabeth B. Douglass
	Warner DuBose, Jr.	William H. Hymes
	David J. Graybill	Ralph J. Packard
	John D. Green	Edgar E. Poulton
	Charles S. Weaver	Ann Walton
Norfolk	Richard A. Forbes, Jr.	Mrs. Anne Gaskill
	Louis A. Sandos	John T. Harris, Jr.
	Stanley B. Webster	Harvey G. McComb, Jr.
	William L. Wilson	George Pilcher, Jr.
Shenandoah	Donald Ray Allen, Jr.	Mrs. Alden S. Anderson, Jr.
	Foster L. Couchman	Mrs. Madeline M. Blue
	Robert D. Goshorn	Mrs. James F. Ferry
	Jack Edward Maxwell	Robert A. Meek
	Walter Taylor Reveley	Mrs. D. Penick Snider

Advisory Participants

1. SYNOD OF FLORIDA

<i>Presbyteries</i>	<i>Youth</i>	<i>Ethnic Minority</i>
Everglades	Joseph Clayton Brock	
	Stephen R. Vance	
Florida	Ms. Lisa Walters	Jesse Washington
St. Johns	Larry Schenk	
Suwannee	Ms. Janet Sanford	Woodrow M. Parker
Westminster	Miss Wilda Davis	Mrs. Dora Carrera

2. SYNOD OF MID-AMERICA

John Calvin-U	Miss Jan Beazley	Rev. John Chung
Kansas City-U	John Barnett	
Missouri-U	Miss Sara L. Trower	Charles Jackson
Southeast Missouri	Miss Barbara Harris	

3. SYNOD OF MID-SOUTH

Birmingham	Scott A. Rogers	
Central Mississippi	Miss Kelley Cunny	
Holston	William C. Hay	Miss Carla Campbell
John Knox	Anthony W. Broyles	
Memphis	Bill Clark, Jr.	
Middle Tennessee	Ms. Mary Goodloe	
Mobile	Ms. Lisa McLean	

North Alabama	Clark H. Caldwell	Earnest Dees
South Mississippi		Ms. Vanessa Bardwell
Transylvania-U	William Neal McAtee	
Western Kentucky-U	Miss Jill Ann Englebright	

4. SYNOD OF NORTH CAROLINA

Albemarle	John L. Grisson	Mrs. Kay Kim
Concord		Anthony Diaz
Fayetteville	Ms. Emily Sharp	
Mecklenburg	Ms. Jane Petty	
	Eleanor M. McNair	
Orange	Ms. Susan Hoke	
Wilmington	Miss Lisa Wells	
	Miss Nancy Jackson	

5. SYNOD OF RED RIVER

del Salvador	Tim Oosterhout	
Grace-U	William Eugene Oxford	
Indian Nations-U	Ms. Kirsten Wagner	
Palo Duro-U	Gregory D. McDonell	
Pines	Todd Martin	Miss Huyen Kim Vu
South Louisiana	Ms. Kerry Holbrook	Norman Jee
	Julius R. Tipton, III	
Tres Rios	Ms. Diane Senterfitt	

6. SYNOD OF THE SOUTHEAST

Athens	Forrest E. Daniel	
Atlanta	Miss Margaret Whittier	
	Miss Susan Forester	
	Miss Karen E. Hardison	
Augusta-Macon	Miss Leigh A. Merry	
Bethel	Ms. Brenda Joyce Hutton	
Charleston	Miss Beth Benson	Miss Suzanne Simpson
Cherokee	Warren Sims III	
Congaree	Miss Tammy Lewis	
Harmony	W. J. Epps, Jr.	
Pee Dee	Ms. Mary Ann McCrackin ..	Foster Jackson
Piedmont	Ronald L. Bowie	
Savannah	Ms. Dorothy E. Bass	
South Carolina	Ms. Jenny Pitts	
Southwest Georgia		Mrs. Mae Francis Bailey

7. SYNOD OF THE VIRGINIAS

Abingdon	Ms. Vicki M. Shew	
Blue Ridge	Miss Mary De-Light Alcorn ..	Miss Amelia Suryaatmadja
Fincastle		James Tabetah
Greenbrier	Ms. Betsy McCrary	Mrs. Angelina C. Yoder
Hanover	Miss Elizabeth B. Smart	
Norfolk	Miss Pamela G. Moerschell ..	Jack P. Witty
Shenandoah	Miss Patricia L. MacGregor	

Ecumenical Participants

<i>Church</i>	<i>Name</i>
Christian Methodist Episcopal Church	Bishop Nathaniel Linsey
Christian Church (Church of Christ)	Ms. Charlotte Emel
The Church of the Nazarene	Dr. B. Edgar Johnson
Reformed Church in America	Rev. Charles J. Wissink
Roman Catholic Church	Most Rev. Ernest L. Unterkoefler
Presbyterian Church in Taiwan	Rev. David C. M. Lai
United Church of Jamaica and Grand Cayman	Rt. Rev. Ashley A. Smith

HOST WELCOME

The Moderator recognized Rev. Joe Stowe, Pastor, First Presbyterian Church, Myrtle Beach, and Rev. Edward Craig, Executive Secretary, Pee Dee Presbytery, who welcomed the Assembly to Myrtle Beach. Mrs. Jean Myers, District Representative to the State Legislature, presented a Resolution passed by the State Legislature regarding the meeting of the General Assembly.

BRIEFING OF COMMISSIONERS

Rev. John MacLeod, Jr., Chairperson, Committee on Assembly Operations, assisted by Mrs. Sally Hunter, member of Committee on Assembly Operations, Rev. Joyce Tucker, Assistant Stated Clerk, Rev. Flynn Long, Jr., Associate Stated Clerk, and Mr. Henry Howard, Audio-visuals, briefed the Commissioners on the organization and procedures of this meeting of the General Assembly.

A report was given the Assembly regarding the absence due to illness of the Stated Clerk, Rev. James Andrews. The Moderator voiced a prayer for Dr. Andrews.

INTRODUCTIONS

Rev. E. D. Witherspoon, Jr., Pastor of Kirk of Kildaire, Presbyterian, Cary, North Carolina, was introduced as Recording Clerk. Rev. Joyce C. Tucker and Ms. Catherine M. Shipley, Assistant Stated Clerks, Mrs. Pat Bent and Mr. Ewen W. Crunk, Jr., Assistants to the Stated Clerk, were also introduced.

ELECTION OF ASSISTANT CLERKS AND TELLERS

The following Commissioners were nominated by the Stated Clerk and elected to serve as Assistant Clerks and Tellers for this meeting of the General Assembly: Rev. Robert B. Brannon, Jr., Southeast Missouri; Rev. Cameron Wells Byrd, National Capital-U; Mrs. Vee Huie, Atlanta; Rev. Frank M. McCraven, South Mississippi; Mrs. Cathy Morgan, del Salvador; Rev. Duncan N. Naylor, Mobile; Rev. C. Denton O'Dell, St. Andrew; Rev. D. Edward Renegar, Asheville; Mrs. Bobbie Hamilton, Brazos; Rev. Louis Sandos, Norfolk; Rev. R. Rhodes Stipp, Transylvania-U; Rev. W. Clark Chamberlain, South Louisiana.

INTRODUCTION OF PAGES

Students from the four theological seminaries and the Presbyterian School of Christian Education were introduced by the Associate Stated Clerk. It was announced that they would serve as pages during the Assembly. They are as follows: Austin Presbyterian Theological Seminary, Ms. Anne R. Ledbetter, Mr. Bryan McDowell; Columbia Theological Seminary, Miss Laurey Hartwell, Mr. Grady Perryman; Louisville Presbyterian Theological Seminary, Mr. Steve Keeler, Miss Stephanie Sleight; Union Theological Seminary, Mr. W. Samuel McAliley, Jr., Mr. John N. Miller, Jr.; Presbyterian School of Christian Educa-

tion, Miss Judy A. Clark, Miss Leslie McLeod. Rev. Paul M. Thompson, Director of the pages, was also introduced.

Each was thanked for offering to serve the needs of the Assembly during its session.

DOCKET

Rev. T. Morton McMillan, Jr., Chairperson, Standing Committee on Bills and Overtures, presented the Docket for this meeting of the Assembly, which **was adopted, as amended.**

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures. The Supplemental Report of the Provisional Reference Committee **was adopted, as follows:**

- a. That the committee structure be altered for this General Assembly, in accordance with Standing Rule 7.1.2. The Standing Committees on Operating Expense Funding and Mission Board Funding and Budgets be combined into one committee on Funding and Budgets to report with Group II. The Standing Committees on General Assembly Rules and Procedures and Mission Board Organization be combined into one committee on Organization and Procedures to report with Group I.

The following matters were referred as indicated:

COMMUNICATIONS

Communications which were received were referred as indicated on page 81.

COMMUNICATIONS TO THE 120TH GENERAL ASSEMBLY

80-1. From the Division of International Mission:

At the meeting of the Division of International Mission which ended February 25, the following action was taken:

"The Division instructed the Division Director to transmit to the Stated Clerk of the General Assembly a request for clarification regarding the constitutional issues raised in Paragraph 16-2 of the Book of Church Order regarding ministers who labor outside the United States."

Let me try to explain the problems and the reason for this request for clarification. The *Book of Church Order*, Par 16-2, states the following:

"... The Presbytery may give a Minister permission to labor outside its geographical bounds and work not under its jurisdiction; but no Minister shall engage in work which is within the bounds and which falls properly under the jurisdiction of another Presbytery without its consent; nor shall any Minister engage in work which is under the jurisdiction of a higher court, such as the work of missions outside the bounds of Presbyteries comprising the General Assembly, without commissioning by the proper agency of such higher court."

We believe that these provisions are ambiguous. You will remember the difficulty which arose at the time Pee Dee Presbytery gave permission to one of its members to "labor outside the bounds of the presbytery" in Kobe, Japan. Pee Dee Presbytery at that time attempted to strictly follow the BCO and the Division was asked to make this appointment as an "Overseas Affiliate" and at first the Division declined. This created considerable misunderstanding between the Division and the Presbytery at the time, although both were attempting to act in good faith.

Here are some questions we would like to ask in regard to the interpretation of this paragraph:

1. What is the nature of the phrase "under the jurisdiction of a higher court such as the work of missions outside the bounds of Presbyteries comprising the General Assembly"?

Would this include any activity as an ordained minister outside the United States? For example, the pastorate of a union church?

Would this include work under an ecumenical organization such as the World Council of Churches or Church World Service?

Would this include work under an independent mission board such as Wycliffe Translators?

Would it include mission work under direct sponsorship and control of the local presbytery?

2. What is the nature of the phrase "commissioning by the proper agency of such higher court"?

The only ordained ministers "commissioned" by the Mission Board for overseas service are missionaries under regular term, special, or volunteer appointment. The Division has in the past "recognized" Overseas Affiliates. Is this to be interpreted as "commissioning"? In the past, the Division or its staff have offered advice to presbyteries, when requested, as to the appropriateness of certain overseas assignments, but we have never been involved in "commissioning" any other than those under PCUS appointment. Many PCUS ministers are currently serving as pastors of union churches, staff on international organizations, missionaries under other boards and agencies. Only a few of these are known to the Division or have been appointments in which the division has participated in any way.

A strict interpretation of these paragraphs would mean some changes in our present procedures and considerable amount of staff time in processing in one way or another all ordained PCUS ministers now serving abroad in one capacity or another. And if this was what was intended by the BCO paragraph we will be happy to comply. But it will also mean the presbyteries will have to be informed as to their obligations in each case.

We would suggest this inquiry be communicated to the Permanent Judicial Commission and either I or members of our staff would be glad to meet with you or with the Commission to discuss the matter further.

G. Thompson Brown,
Director

(NOTE: Communication 80-1 was withdrawn prior to the session of the General Assembly and was therefore not considered by the court.— *Stated Clerk.*)

80-2. From the Synod of Florida:

This is to give you official notice that the Synod of Florida's nominee to the General Assembly Mission Board, *Class of 1983*, replacing W. Baldwin Day, will be the Reverend Robert William Gray, pastor of Park Lake Presbyterian Church, 309 E. Colonial Drive, Orlando, Florida 32801.

Dr. Gray has been nominated for this post by the Presbytery of St. Johns. He is a white male ordained minister, 54 years of age at this writing, and has served his present pastorate since 1965. He has served in numerous capacities in the Presbytery of St. Johns and is currently on the Synod's Review and Evaluation Committee. His ordination and early service as a minister was in the United Presbyterian Church, U.S.A. and service in the PCUS includes pastorates in South Carolina and North Carolina before taking his present pastorate in Orlando.

Robert P. Douglass
Stated clerk

80-3. From the Synod of North Carolina:

The following nominations to membership on the General Assembly Mission Board have been made by the presbyteries of this Synod in accordance with the rotational policy of the Synod. The procedures adopted by the 116th General Assembly (*Minutes*, p. 131) have been observed.

A. General Assembly Mission Board, *Class of 1982*:

1. A. M. McGeachy(1)

P.O. Box 5635

Raleigh, North Carolina 27605

Mr. McGeachy is being nominated to fill the position vacated by Samuel R. Hope who resigned in June, 1979. He is a clergy representative of Orange Presbytery.

2. Jesse M. Parks (1)

P.O. Box 338

Wallace, North Carolina 28466

Mr. Parks is being nominated to fill the position vacated by Edward F. Johnston, Jr. who resigned in December, 1979. He is a clergy representative of Wilmington Presbytery.

B. General Assembly Mission Board, Class of 1983:

1. Robert E. Burns III (2)
303 East St. James Street
Tarboro, North Carolina 27886

Mr. Burns is being nominated to a second term; he is a clergy representative of Albemarle Presbytery.

2. Lewis W. Bledsoe (1)
7407 Steele Creek Road
Charlotte, North Carolina 28210

Mr. Bledsoe is being nominated to succeed Etta C. Anderson who has declined nomination to a second term. He is a clergy representative of Mecklenburg Presbytery.

Vernol Robert Jansen, Jr.
General Secretary

80-4. From the Synod of the Virginias:

The Committee on Nominations of the Synod of the Virginias has voted to place the following persons in nomination for positions on General Assembly agencies.

A. General Assembly Mission Board

Class of 1983

1. The Reverend J. Kenneth Rogers (1)
9224 Timberlake Road
Lynchburg, Virginia 24503
2. Mr. Charles Pond (1)
Box 276
Kilmarnock, Virginia 22482
3. The Reverend Edward McLeod (2)
745 Little Neck Road
Virginia Beach, Virginia 23452

B. Permanent Committee on Ordination Examinations

Class of 1983

Mrs. Ann Watts (2)
504 Ridge Top Road
Richmond, Virginia 23229

C. Board of Trustees, Presbyterian Foundation

Class of 1983

Elmer H. Dodson (2)
Box 487
Charleston, West Virginia 25301

H. Davis Yeuell,
Stated Clerk

80-5. From the Presbytery of Pee Dee:

The Commission on the Minister of Pee Dee Presbytery, of which I am chairman, has asked me to seek clarification from you on how a chaplain in a home for retarded persons, a home supported and run by the State, may carry out the administration of the Sacraments for those who are residents.

We will be grateful for your consideration of this matter.

Ray A. Howe
Chairperson

80-6. From the Synod of the Virginias:

The Nominating Committee of the Synod of the Virginias elects the following person to the General Assembly's Committee on Women's Concerns, *Class of 1983*, to succeed Ethel Fields.

Ms. Alice Smith (1)
104 Londonderry Road
Forest, Virginia 24551

H. Davis Yeuell
Stated Clerk

80-7. From the Synod of Red River:

The Synod of Red River meeting in Stated Session October 1-3, 1979, elected the following to the General Assembly Mission Board, *Class of 1983*:

- A. 1. Mrs. Cloyd L. Winkler (1)
545 Slattery Street
Shreveport, LA 71104.
- 2. Rev. Robert L. Malsbary (1)
4201 Transcontinental
Metairie, LA 70002

The same meeting also elected the following persons to be Red River representatives to other General Assembly offices, as follows:

B. General Assembly's Permanent Committee on Ordination Examinations:

Class of 1982

- 1. Mr. Robert Browning, Jr. (1)
P. O. Box 606
San Antonio, TX 78293

Class of 1981

- 2. Rev. Ms. Cynthia Campbell (1)
4132 Travis, Apt. 2-E
Dallas, TX 75204

C. General Assembly's Presbyterian Foundation:

Class of 1982

- Mr. Walter Trulock, III (1)
P. O. Box 5840
Pine Bluff, AR 71611

D. General Assembly's Ecumenical Coordinating Team:

- Rev. James M. Collie
230 W. Rusk
Tyler, TX 75701

William J. Fogleman
Stated Clerk

80-8. From the Synod of the Mid-South:

A. At its September 10-11, 1979, Stated Meeting, the Synod of the Mid-South elected Rev. Edwin G. Thomas (1) (Mobile Presbytery) and Judge T. Mack Blackburn (1), 121 Meadowlake Road, Brentwood, Tennessee 37027 (Middle Tennessee Presbytery) as its two nominations to the General Assembly Mission Board for its two representatives in the *Class of 1983*.

B. In addition, in response to your letter of September 25, 1979, informing us of the resignation of Mr. Edward Delker (Western Kentucky—Union Presbytery) from the *Class of 1981* on the G.A.M.B., Mr. Steve Callahan (1) is hereby nominated to replace Mr. Delker in the *Class of 1981*. This nomination was approved by the Presbytery of Western Kentucky—Union at its Winter Stated Meeting. It is the policy of this Synod to authorize the presbyteries in turn to name this Synod's representatives to the G.A.M.B. The Synod cannot officially ratify this nomination until its September, 1980, Stated Meeting; but this notification should be acceptable pending that ratification. An attachment sheet provides additional information on Mr. Callahan.

Albert H. Freundt, Jr.
Stated Clerk

80-9. From the Synod of the Southeast:

The Synod of the Southeast makes the following official nominations:

1. To the General Assembly Mission Board, *Class of 1983*: Mr. Fred Brogden (2), The Rev. Scott Woodmassee (2)
2. To the Presbyterian Foundation, *Class of 1983*: Mr. Lewis Harrison (2)
3. To the General Assembly Committee on Ordination Examinations, *Class of 1983*: Mr. Herbert A. Meyer (1), P. O. Box 1001, Milledgeville, GA 31061, to replace Eugene Boyce.
4. For election to the Committee on Women's Concerns, *Class of 1983*: Mrs. Jill Clement (1), 150 Pineview Drive, Athens, GA 30606, to replace Mrs. Frances Cox.

The third nominee to the General Assembly Mission Board (as per Assembly last year) will come at a later time; we are still negotiating with one of our Presbyteries.

James A. Nisbet,
Stated Clerk

80-10. From the NCCC Governing Board:**CHALLENGES TO THE INJUSTICE OF THE CRIMINAL JUSTICE SYSTEM:**

A Christian Call to Responsibility

Adopted by the NCCC Governing Board November 10, 1979

CALL TO CONCERN

Christians face a continuing challenge in the issues of community safety and social conflict which we call crime. Official responses may clash with the biblical concept of justice. Inequitable laws and arbitrary applications of law produce gross violations of human rights. Social injustice may be continued or increased by the policy and administration of criminal justice. The demands of justice, therefore, call Christians to seek greater justice where the criminal justice system affects persons accused or convicted of unlawful conduct and to promote and protect a state of justice in society.¹

A CHRISTIAN REFLECTION ON JUSTICE

For Christians, the source and meaning of justice is in the Being and activity of God and the relationship established with the human community through creation and redemptive covenant. The capacity for community is a fundamental element of loving creation: an expression of the divine image in human beings. This is symbolized and reaffirmed in the remarkable covenant history of Israel: "When Israel was a child I loved him and out of Egypt I called my son."² Out of a free and unconditional love, God is the calling and constituting force of human community.

In the covenant of love that creates community, God establishes justice/righteousness as the structural norm. These biblical terms occur in many contexts as the touchstone for the quality of life intended for the people of earth. "What does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?"³ "Let justice roll down like waters, and righteousness like an everflowing stream."⁴ Such imperatives are not merely requirements dictated by God. They are the extension of God's own being and activity into history. "Righteousness and justice are the foundation of thy throne; steadfast love and faithfulness to go before thee."⁵

Justice/righteousness is the form and condition of human life, not simply a system alongside other systems, it is the substance of a community which finds its proper human shape in the biblical "Shalom" — energizing and harmonious peace.

Justice/righteousness is to be translated into action in every aspect of both personal and social existence. Justice, initially, is a positive requirement, flowing from the nature and activity of God for the ordering and conduct of human affairs, and evidenced in such ways that the rights of all are protected and the needs of all are met.

The Bible calls for a state of justice which is dissonant to ears accustomed to hearing justice presented as "the punishment of criminals." It directs its concern to the oppressed, the orphans, the weak and helpless and to the hurt of the needy, the captives, the poor and those in prison. God is biased toward the oppressed and against those who exploit and oppress them.

The very *existence* of the poor and oppressed may be evidence of injustice, God's reaction to the needy is as much a judgment upon the community for its willful or neglectful failure to do justice as it is a sympathetic advocacy for the victims of that failure. Failure to do justice is the chief "crime," the primary offense of the community as a whole.

Unjust social structures lead to concentration of economic wealth and political power in the hands of a few, leaving the majority poor and powerless. The perpetuation of such arrangements is as much a "crime against justice" as it was in ancient Israel. Efforts on behalf of human justice must always oppose such corruption and support its victims.

The Bible is quite clear about the source from which the corruption of justice ordinarily springs; greedy disregard for God's justice that accompanies the grasping of power. "Thus says the Lord God: Enough, O princes of Israel! Put away violence and oppression and execute justice and righteousness; cease your evictions of my people."⁸

The laws of any society — the requirements it defines for the behavior of its members — must reflect its commitment to justice among and for all its members. In short, the function of law is to promote and protect the condition of *shalom*. To the extent that it does not do so, but instead reflects the interests and privilege of the powerful, law in itself is unjust and the "criminal justice system" is poisoned at its source.

This understanding of justice is also the key to a theological understanding of the social categories of "crime," "offender," and "punishment." All human societies have had to deal with the behavior of individuals and institutions that violate the just laws of the community. Such behavior in the theological context noted above, tears the fabric of justice: that is, it disturbs the *condition* of justice/righteousness intended to characterize life. When this occurs, action must be taken. Theologically understood, the motive and purpose of such action is *not* "punishment of the offender" but the *repair* of the damage done to the fabric of justice/righteousness and the *restoration* of the condition of *shalom*.

Christians believe justice is achieved through restitution and not retribution. The Old Testament as well frequently adheres to this principle. "Where a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man's field, he shall make restitution from the best of his own field and in his own vineyard. When fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he that kindled the fire shall make full restitution."⁹ Restitution need not be equivalent in value. "If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox and four sheep for a sheep."¹⁰ However, it must always be symmetrical in content. Even the *lex talionis* — an eye for an eye and a tooth for a tooth — must be understood in light of this commitment to symmetry and repair of the rent in the fabric of justice. To deny liberty as punishment for stealing sheep is theologically incomprehensible and in itself unjust; no symmetry exists and no repair is possible. Justice remains broken.

This intimate connection between what we would call punishment and the motive of restoration is dramatically illustrated in the very language of the Bible: the Hebrew word for restitution or repayment is *shalam*, from the same root as the word that describes the state of a community marked by justice/righteousness, *shalom*. The restitution demanded of offenders has no theological justification unless it repairs, symmetrically, the offense and restores the state of *shalom*.

Christians find in Jesus the reaffirmation by God of the covenant made in creation and in the calling of Israel, and specifically a reaffirmation of the focus on justice/righteousness in the community. The Magnificat draws from the central core of that commitment in its repetition of Isaiah's terse rendition: "He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away."¹¹ Jesus drew from that same source to initiate his own ministry: "He has appointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty those who are oppressed."¹²

God's concern for justice and passion for those who suffer in its denial has led at last to direct intervention in the person of Jesus. The covenant is now sealed in the uttermost act of commitment by God: a love that persists through the consequences of human rejection to death, the ultimate symbol of humankind's failure to love justly/righteously in the covenanted *shalom*. But societal injustice is not the final word: God's power to make the covenant live breaks that final impediment in the resurrection of Jesus, unleashing its power in history. The liberation which can finally restore *shalom* in our life and can reconcile rebellious community to its true form and nature is accomplished in that act.

This is the word and the power Christians take with them in their quest for human justice; in their defense of the poor and powerless; in their struggle against a dehumanizing, oppressive and unjust "criminal justice system"; and in their political action to make our laws just and our responses restorative. Justice/righteousness is God's purpose for our life and in Christ is made possible.

THE CRIMINAL JUSTICE SYSTEM

Our Heritage

The colonists who came to America institutionalized many practices of their homelands, in which exile and a variety of methods of corporal and capital punishment were utilized as penalties. Some came from homelands, however, where an alternative — imprisonment as punishment — was beginning to be used, particularly in France and England.¹¹

While imprisonment as punishment was not extensive in pre-revolutionary times, official reforms in American states beginning in 1776 established imprisonment as punishment. Its articulated purpose was deterrence and reparation by imprisonment at hard labor.¹² Thus, the concepts of imprisonment as punishment and for restitution characterized the beginnings of the formal criminal justice system in the United States of America.

Over the 200-year history of the United States, drastic changes have altered the scope and meaning of the law, the definition of criminal acts and their penalties, and the manner in which the law has been enforced and penalties imposed. These dynamic considerations are always in motion, reflecting the dominant values and norms of society at any given time. Two aspects, however, have remained constant: imprisonment as punishment and deterrence has been the cornerstone of criminal law in the United States virtually since its inception; and the poor have been the ones most often subjected to this punishment.

PRESENT REALITIES

Conflicting Expectations

Ostensibly, the criminal justice system seeks to intervene in human affairs in a fair, equitable, and just manner. Also, the overloading of the criminal justice system with matters that could or should be decriminalized, results in the inability of even the desirable components of the system to function. In actuality, there is evidence that it is unfair, inequitable, unjust, and in some instances itself illegal.

Criminal justice functions and services are marked by conflicting goals, both within the system itself and in the community at large. These goals include incapacitation, retribution or retaliation, prevention, deterrence, rehabilitation, and — rarely — restitution to the victims of crime.

The system suffers from unrealistic expectations of the public that it can control crime, compel lawful behavior, and alter personal values and attitudes. These excessive expectations are exacerbated by changing concepts of the role and function of law and the nature and sources of crime. In fact, the legal definition of what is "criminal" is often rooted in cultural values, and behavior labeled "criminal" frequently is conditioned by social and economic inequities.

For nearly a century, the criminal justice system has been committed to a theory that justified imprisonment as a means to "rehabilitation," but this ill-founded faith in the curative power of punishment has resulted in gross violations of human rights. A new justification for imprisonment is being sought. The predominant "new" justification is a retributive theory of "just desserts,"¹³ which will result in increased use of imprisonment and the imposition of longer sentences, although measured by imprisonment statistics¹⁴ and the severity of sentences,¹⁵ the criminal justice system in the United States already is one of the most punitive in the world.

Reliance on the criminal justice system to achieve community stability and well-being is illusory. In actuality, the criminal justice system is inadequate to respond to the crime-related conditions which are essentially those of social injustice and conflicting values. To the extent it does seek to respond, it may serve to compound and aggravate such conditions.

Institutions of criminal law in the United States have functioned primarily to fix guilt, to condemn, to remove, and to isolate law-breakers. The result has been further estrangement of the convicted from the community, disregard of the victim, and heightened alienation among all. We recognize the overwhelming failure of this pattern of response.

Selective Use of the System

"Crime" is defined and "criminals" are sometimes identified by the political process.¹⁶ Presently, "crime" includes a broad range of acts, such as carrying weapons, drunken driving, fornication, drug and alcohol violations, vandalism, disorderly conduct, homicide, rape, arson, burglary, robbery, assaults — including those related to child abuse, non-support, stealing by employees, embezzlement, price-fixing, forgery, fraud, tax evasion, and political corruption and abuse of power.

Persons who become known and labeled "criminals" are but a small, biased sample of society. According to research studies, most persons in the general population have committed offenses, a substantial portion so serious that they could have resulted in prison terms had they been apprehended, arrested, and convicted.¹⁷ Unapprehended, however, they are not known as "criminals."

No social or economic class is disproportionately represented in crime committed, but among those who are arrested, prosecuted, convicted, sentenced, and imprisoned, the socially underprivileged are unquestionably over-represented.¹⁸ Despite a few celebrated cases, a disproportionate number of crimes of the socially privileged go unprosecuted, and few of their perpetrators ever are convicted or incarcerated.

Notably, while there are no significant correlations between racial composition and crime rates, there is a very high and positive relationship between racial population and incarceration rates.¹⁹

These disparities grimly reflect class and racial bias. Representatives of the poor and members of racial minorities sometimes serve a scapegoat function for society.

Misuse of the System

There has been use of the criminal justice system to suppress non-violent political dissent,²⁰ to cope with social problems, and to provide cheap labor.

Political dissent has been suppressed by using the system to harass, prosecute, and punish persons for exercising their political rights. Moreover, the disproportionate negative impact of the criminal justice system upon the poor and the powerless serves to keep a tight rein on forces which otherwise might work for fundamental social change.

The system is inappropriately used to warehouse alcoholics, the mentally ill, and others with whom society is either unwilling or unable to cope in more constructive ways. It provides a mechanism for placing these persons "out of sight and out of mind," not because they are lawbreakers but because other institutions of society have been unavailable or incapable of meeting their needs.

Programs where persons are forced to work for no or token pay represent a form of slavery, legitimized by the 13th Amendment²¹ to the Constitution and condoned by a society which otherwise has condemned and repudiated involuntary servitude. On the other hand, work in a prison industry, if voluntary, can be therapeutic or educational.

Problems of Discretion

One of the significant attributes of criminal law in the United States is the protection afforded individuals by the Bill of Rights of the United States Constitution. The promulgation of rights has not, however, guaranteed their implementation.

It is in the realm of discretionary power that most problems of injustice occur. Discriminatory decisions concerning arrests, prosecutions, convictions, sentencing and release, and the failure fully to acknowledge and respect individual rights throughout the whole process of criminal justice, particularly in prisons and jails, is largely a result of the abuse of discretionary power.²²

The exercise of discretionary power most often reflects community standards; discovery of abuse usually demonstrates a need for attention to these standards.

A perilous consequence of the abuse of discretionary power is the erosion of judicial credibility and authority, power and essential safeguards for justice and public accountability.

In Summary

The criminal justice system suffers from the discriminatory nature of its processes, excessive and unfettered discretionary power, undue legalism, and insensitivity to and disregard for human and civil rights.

Values of dignity, freedom, and justice frequently become subordinate to system maintenance, efficiency, professionalism, political expedience, and public whim.

Administration of criminal justice which is flawed in these ways may tend more to perpetuate violence and conflict than to halt them and engenders more disrespect than respect for law.

TOWARD GREATER JUSTICE

Society must establish more equitable and just approaches to criminal justice. The proper purpose of Criminal Justice Policy and administration is to protect society and individuals, including victims and offenders, from seriously harmful and dangerous conduct from any source — corporate, governmental, legal, institutional or individual. Measures of intervention utilized should be the minimum necessary to assure the maintenance or restoration of community.

Principles of Intervention

Christian responses should be informed and guided by the following general principles:

1. Ultimately actions encompassed by the criminal justice system should be limited to that behavior defined by stringent standards as constituting a severe threat to the safety and survival of individuals or of the community, and to those persons whose continued acts disrupt the peace of the community and rend the fabric of justice;

2. Criminal justice policy must be seen as an aspect of social and economic policy generally, its planning and implementation to be integrated into the life of the community;
3. Discretion is an essential element of justice, but assurances must be maintained to provide for flexibility without arbitrary or capricious action in the administration of criminal justice;
4. Influences and practices of discrimination based on racial, ethnic, sexual, age, cultural, class, or political identification should be repudiated and eliminated;
5. Accused or convicted persons should be able to exercise the same human rights, including civil, cultural, religious, and political rights enjoyed by all members of society, except the right of movement when in custody. This means the rights of a person must not be abrogated by any judicial, legislative, or administrative act solely because the person has been accused or convicted;
6. When a person is incarcerated the fabric of family is also tragically torn apart. In all situations the continuity of the family relationship should be fostered and preserved;
7. Punishment should not be the goal of the criminal justice system. Protection against violence and personal loss, specific deterrence and reconciliation should be the only concepts to rule the response of society to offenders and offenses;
8. The needs of victims of crime should be recognized, not neglected. Victims should be cared for, not abused, and treated with respect, not stigmatized;
9. Victims of crime and accused and convicted persons should have a significant voice and role in negotiating the resolution and disposition of criminal complaints, with appropriate safeguards against vindictiveness and intimidation;
10. Imprisonment or the threat of imprisonment should not be the primary response to the need to protect and assure the well-being of the community.
11. Incarceration should only be imposed, with a formal, legally prescribed demonstration that no acceptable alternative exists:
12. A strongly differentiated range of alternatives for dealing with accused and convicted persons should be instituted and applied at all levels of the criminal justice system. Such alternatives should reflect the differing needs of dangerous and non-dangerous offenders, and especially first-time offenders.²³ These alternatives should emphasize non-prosecutive forms of sanctions, with particular emphasis on non-legal, and non-coercive dispositions, and
13. No accused or convicted person should be involuntarily retained in any criminal justice institution for the purpose of "training" or "treatment";
14. Social services should be provided in an integrated, holistic manner. The prison psychiatrist, the chaplain, caseworkers, and others, should experience a team relationship. This team should include the personnel providing services through community-based agencies. Moreover, no one should be denied access to social services by virtue of status as an accused, convicted or incarcerated person;
15. The penalty of death should not be imposed, in any case, on any person as punishment for wrongdoing, nor be a part of any state or federal penal code;²⁴ and
16. Appropriate ways should be developed to identify and rectify corporate and governmental injuries to individuals and society.

AGENDA FOR ACTION

In support of the general principles of intervention and a commitment to more equitable and just approaches to criminal justice, Christians should direct their efforts toward the following:

1. *Revise criminal codes and their application to exclude race, class and of sex bias* — including appropriate attention to the treatment of rape victims; elimination of status offenses,²⁵ particularly those applicable to juveniles; reordering of priorities and sanctions to reflect the pervasiveness and socially harmful consequences of institutional crime (i.e.: white corruption); and the abolition of capital punishment.
2. *Reduce dependency on and increase accountability and effectiveness of institutions and agencies of the criminal justice system* — through such measures as: decriminalization (removal of criminal sanctions) of certain public and private acts where there is no intent to harm or injury to another person or group of people; increased reliance on probation and restitution; transference of corrective action to social controls outside of criminal law where the goal is not to permit what has been previously prohibited but to seek a more effective means to control such activity; diversion of offenders to extra-legal or non-judicial processes to minimize the negative effects of further penetration into the criminal justice system, especially for juvenile offenders; and the use of non-legal, community services as a primary means of restoration.

3. *Reduce reliance on imprisonment and decrease the population of prisons* — through drastic reductions in the use and length of penal sanctions; increased use of sanctions such as day fines, community service orders, and restitution to victims; probation; executive pardon; and elimination of pre-trial detention, except to protect society and the accused from seriously harmful conduct.

4. *Eliminate unnecessary discretion and proscribe uncontrolled discretionary power* — through development of publicly understood policies regarding: administrative rules, such as strict regulations for the use of arms and lethal force by police; substantive principles that guide decisions for arrest, prosecution, sentencing, and release; and use of wiretapping or electronic surveillance only under court order showing cause to believe that a crime has been or is being committed;

5. *Assure for all accused and convicted offenders human and civil rights, except the right of movement while in custody* — through such efforts as legal aid services, ending grand jury abuse, and invoking standards set forth in the United Nations Standard Minimum Rules for the Treatment of Prisoners;²⁶ voting and conjugal rights need to be reconsidered;

6. *Increasing citizen participation thereby democratizing policy making in criminal law and procedures* — developing systems of offender and victim participation; and providing for comprehensive planning, policy formation and accountability systems which are integrated into the life of the community;

7. *Promote full acceptance of offenders in society* — through removal of barriers such as restrictions on public and private employment, the use of criminal records and the denial of voting rights; through expansion of parole services and training programs; and through action of the churches in educating for and demonstrating acceptance;

8. *Increase respect for law and its institutions* by adhering strictly to the principle of presumption of innocence in all pre-trial procedures; simplifying the law and procedures to make them more comprehensible, and enhancing the values of fairness and equality in all relationships; appropriate programs of public information; eliminating disparity in application of the law and opening up policy boards; and

9. *Eliminate the ways in which the agencies and institutions which implement criminal justice policy are misused and abused* — by protecting the right of political dissent; ending the use of criminal justice institutions to warehouse alcoholics, the mentally ill and others whose needs should be met by other social institutions; and terminating the practice of using accused and convicted persons for the profit of the institution or others, unless the voluntary nature of their participation is assured.

CALL TO RESPONSIBILITY

The Responsibility of Society in Prevention

The nature and form of human behavior, legal and illegal, is the consequence of the interaction of many factors, as well as of individual choice.

Christians recognize the reality that as long as there is an unjust world there will be crime. Yet, they also believe in the efficacy of justice to reduce the incidence of crime. The ability of moving in that direction, however, is dependent on concerted action by those who possess an understanding and appreciation of the dignity and worth of all persons coupled with a deep sense of social responsibility and ability to meet problems.

It is dependent, too, upon a better understanding of the forces which act upon personality to influence, mould, and shape it, and which become part of an alienating dynamic that manifests itself at certain times and places in unlawful behavior.

Christians believe that the sources of crime are best understood in terms of and the failure to develop and maintain supportive caring relationships.

Unlawful behavior is nourished by pervasive cultural violence. Moreover, behavior is conditioned by social experiences that propose or imply that self-interest is primary and the interest of all others secondary. It flourishes in the soil of alienation and isolation; fanned by arrogance, discrimination and prejudice.

Society has a particular responsibility, therefore, to eliminate the crime-inducing effects of community life and to seek reforms in the criminal justice system wherever it tends to reinforce already existing social injustices and contributing social experiences.

To accomplish these ends, it is essential, both in terms of personal morality and public policy, that society: emphasize human worth over material values; accentuate social good above self-interest; work toward a more equitable distribution of wealth; banish discrimination based on race, sex or class; assure adequate housing and health-care services for all; provide educational and employment opportunities for all; reduce the celebration of violence; and provide for greater citizen involvement in the management of conflict.

The Responsibility of Community in Restoration

Social commitment to a new approach to seriously harmful and dangerous conduct is essential.

The challenge is to provide a rational and compassionate context for reconciling interaction which will help create and strengthen the sense of community for all people. The goal is restoration. This calls for new forms for achieving justice. New responses must be designed that will mend torn social fabric. The responsibility is not the concern solely or even primarily of public agencies, but rests upon all of the basic institutions in society — family, schools, religious groups, media, social and economic structures, and political systems, as well as upon the individuals directly related to those systems. While individual wrongdoers must be accountable for their actions, the responsibility for injurious behavior and the reintegration of offenders into the life of the community must be shared by the whole community. Particular responsibility rests upon those who can exercise the power to effect change.

Restoration assumes that conflicting claims of individuals and the community can be adjudicated in non-violent, community-building ways. It involves the offender's abilities to establish a new relationship with those who have been hurt, when this is possible; and to make good the damage or harm that has been done, as well as can be accomplished.

Restoration assumes that all persons need constructive social relationships and that no one should be permanently ostracized from community. It is a process that must begin at a person's earliest contact with the criminal justice system.

The goal of restoration is responsible freedom within the community. It allows for individual differences. It does not demand uniformity. Nor does it expect offenders to do more than society itself is willing to do to rectify injustices. Restoration is a dynamic concept that presumes acceptance is a three-way relationship on the part of the community, the victim and the offender.

Restoration underscores the imperative need to move from punitive to non-punitive policies and to initiate community planning to identify; persons who need to be directly involved; needed changes in community structures; and strategies, resources, and involvement to effect change.

The Responsibility of the Christian Community

Christians seek wholeness and fulfillment in every person and in the community of persons. Ministry must be directed to this saving end.

Moreover, in the field of criminal justice, Christians have a particular concern for the moral values and ethical principles which give substance to the law.

Therefore, Christians are called to proclaim and demonstrate the message of respect for human rights and dignity, mercy and compassion for those in special need, forgiveness of those who offend or harm others, acceptance in a loving and healing community, and justice/righteousness as the form and condition of both personal and social existence.

To communicate this message to offenders, to victims, and to the community at large, the Christian community is called:

- To be an exemplary community that seeks to put into practice in its own life its belief about justice and its solidarity and identification with the victims of injustice;
- To provide pastoral ministries that deal compassionately and constructively with persons who are experiencing injustice, including those who suffer as victims of crime;
- To be involved in a broad spectrum, of advocacy services;
- To provide ministries that relate directly to the organizations and systems that determine the nature and substance of justice itself; and
- To be involved in efforts to change the criminal justice system where needed.

Individual Christians are called:

- To befriend and serve as an advocate for those who are in trouble with the law;
- To accept offenders in homes, businesses, and communities;
- To stand with and support victims and offenders in the adjudication and disposition of criminal complaints;
- To advocate, and in person situations, use the criminal justice system as a last resort for the adjudication of wrongs; and
- To become aware of the problems of injustice in the use of criminal sanctions and join and support others who are working for constructive change. Christian families are called to build open, supportive relationships that preclude antisocial behavior, to educate for attitudes supportive of the community of law, to demonstrate justice and love in personal relationships, and to seek appropriate help when confronted with marital problems, drug abuse, teenage rebellion, etc.

The Governing Board of the National Council of Churches calls upon its member communions to acknowledge a responsibility:

- To develop a greater capacity for increasing awareness (a) of the need for reformulating goals and objectives of the criminal justice system; and (b) of the continuing and deplorable reality in this nation of the presence of injustice in a legal system meant to be just;
- To examine both the institutions of criminal justice and strategies for institutional change from the perspective of biblical, theological, and ethical insights;
- To stimulate broad-based citizen and religious-group support for reformulating criminal justice standards and goals and implementing more just and equitable policies and practices;
- To join with other institutions of society in a purposeful reassessment of the ways in which society is ordered and the values which the system of justice affirms; and to chart and act upon measures to strengthen or change the basic institutions of society to serve better the values of freedom, dignity, equality, order, and injustice;
- To assess the potential for ministries in criminal justice relation to intention, declaration, organization, program, finance, and staff or support personnel;
- To foster the development of new forms of witness and mission to criminal offenders, victims, agents and agencies of criminal justice, law-making bodies, and to the agencies of society that have the power and resources to facilitate change in the criminal justice system; and
- To provide ways to make appropriate contributions to the formation of public opinion and the processes of public decision-making concerning criminal justice issues and problems.

CONCLUSION

Christians know that a legitimate and essential act of Christian responsibility is to witness to the oneness of all under God who expects us to bear one another's burdens — the burden of victims of crime, of accused and convicted persons, of ex-offenders, the families of offenders and victims, and of those who work in the criminal justice system. Even more, we are called to bear each other's burdens where persons are hungry, lack decent housing, need employment opportunities, etc.; as these and similar needs are met, we expect injustice and crime to diminish.

Christians recognize that it is an act of irresponsibility to leave untouched those policies, practices, and structures of our criminal justice system which jeopardize freedom, justice, and order.

Out of a commitment to the struggle for human dignity in all aspects of human relationships, Christians are compelled to express a concern about injustices within the criminal justice system and for those who are victimized by them; and to seek changes that will produce and protect a state of justice in the administration of the criminal justice system.

Christians are impelled by the knowledge and faith that the Gospel of Jesus Christ has a central message of justice and human concern to bring to every level of relationships affected by the criminal justice system.

REFERENCES

1. This policy statement is not intended to address the entire crime problem, nor to set forth a complete blueprint for a new system of criminal justice. It does, however, suggest a series of interim steps toward a more rational and responsible organization and use of community resources to deal with socially harmful behavior. Specifically, the statement addresses the needs of persons who are subjected to the criminal justice system, and the task of redirecting them back into constructive participation in the life and work of the community as quickly as possible, with the least amount of harm done to individuals and their families and to society itself.

It should be noted that in the development of this document attention was given to special concerns and needs of women, both as offenders and employees. The separation from family, especially children; the acute lack of services and alternatives; the unwillingness of service providers to meet special needs of women; and abuses by staff and officials in the criminal justice system are critical problems for women offenders. Moreover, women employees in the system are confronted by sex discrimination, limited employment opportunities and mobility, and lack of training and resources.

Also, consideration was given to problems of juveniles. The criminal justice system has within its boundaries a subsystem of justice which is applied solely to juveniles. The principles and goals of this document are as fundamental for the subsystem as for the parent system. However, there are aspects of the juvenile justice system which need to be addressed specifically but which are too specialized to be addressed in this document.

2. Hosea 11:1

3. Micah 6:8
4. Amos 5:24
5. Psalms 89:14
6. Ezekiel 45:9
7. Exodus 22:5-6
8. Exodus 22:1
9. Luke 1:52-53
10. Luke 4:18
11. Sue Titus Reid, "Crime and Criminology" (Hinsdale, IL: Dryden Press, 1976) pp. 513-514.
12. Sol Rubin, "Law of Criminal Correction, Second Edition" (St. Paul: West Publishing, 1973) pp. 28-30. For example: "The state constitution of 1776 directed a speedy reform by which imprisonment would take the place of various forms of corporal punishment. It said: 'To deter more effectually from the commission of crimes, by continual visible punishment of long duration, and to make a sanguinary punishment less necessary, houses ought to be provided for punishment at hard labor those who shall be convicted of crimes not capital wherein the criminals shall be employed for the benefit of the public or for reparation of injuries done to private persons. And all persons at proper times shall be admitted to see prisoners at their labour'."
13. Andrew von Hirsch, "Doing Justice" (New York: Hill and Wang, 1976)
14. Only South Africa and the USSR imprison more people and many of these are political prisoners. "International Rates of Imprisonment" from United Nations data show the following:

Country	Rate (Per 100,000 pop.)
Union of S. Africa	400
U.S.S.R.	391
U.S.A.	250
Great Britain	84
West Germany	60
France	56
Denmark	54
Sweden	40
The Netherlands	22

15. Eugene Doleschal, "Rate and Length of Imprisonment," *Crime and Delinquency*, January 1977. p. 52 Citation: "... prisoners in American penitentiaries serve the harshest sentences in the world. In 1874, only 2 percent were serving less than one year; 24 percent were serving sentences of one year to 4.99 years; 74 percent were serving sentences of five years to life. Under sentence of death were 700 persons . . . the length of sentence for an offender in the American criminal justice system is several times longer than that of his counterpart anywhere else in the world."

Also, from an open letter to Attorney General Griffen Bell, February 8, 1978 from Milton G. Rector, President, National Council on Crime and Delinquency: "Far from being lenient, federal judges have become increasingly punitive over the years. The figures below show how sentences (indicated in months) have grown longer:

1945 — 16.5 1960 — 29.6 1970 — 41.1
 1950 — 17.5 1965 — 33.5 1975 — 45.5
 1955 — 21.9

16. Eugene Doleschal and Nora Klapmuts, "Toward a New Criminology," *Crime and Delinquency Literature*, December 1973. For example: "deviance is a relative concept, that what we call 'crime' and 'criminals' are more or less arbitrarily defined class of acts and actors rather than the clear-cut distinctions implied by the labels 'criminal' and 'non-criminal.' Although people and behaviors are viewed as one or the other, in reality the classifications of criminal and non-criminal shade into each other with no sharp lines of demarcation. The distinctions made between them are arbitrary but apparently not random; criminal labels are usually dispensed in ways that uphold the established order and do not threaten the lives and life-styles of the classes or groups with power and influence."
17. For example: (a) Op. cit. supra note 11 — "In 1947 a sample of upper-income persons . . . 99 percent had committed one or more acts for which they could have been charged." "Similar results were reported by Austin Porterfield in his study of college students . . . admitted having committed delinquent and criminal acts as serious as those for which delin-

quents had been officially adjudicated." "Studies reveal that while 'official' delinquents come from the lower socioeconomic strata of society . . . status is not a crucial factor in distinguishing between those persons who report having committed delinquent and criminal acts but have not been officially processed and those who have."

(b) Eugene Doleschal, "Hidden Crime," *Crime and Delinquency Literature*. 2 (5):546-572, 1970. "Self report studies of crime have concluded that close to 100 percent of all persons have committed some kind of offense, although few have been arrested." "In a substantial portion of the offenses revealed by these studies, the crime was so serious that it could have resulted in a sentence of imprisonment if the offender had been arrested."

(c) According to a national survey conducted in 1965 by the Presidents' Commission, "91% of all Americans admitted they had committed acts for which they might have received jail or prison sentences." Excerpted from *The Presidents' Commission on Law Enforcement and Administration of Justice, "The Challenge of Crime in a Free Society" 1967*. U.S. Government Printing Office.

18. For example: (a) *Op. cit. supra* note 17b. "Despite the preponderance of lower-class persons in official records, the lower classes neither commit offenses more often nor commit more serious offenses. Studies in Sweden, Norway, and Finland discovered similar discrepancies a decade ago. Edmund Vos in English Canada and Marc LeBlanc in French Canada also found this to be true." "Using examples drawn from criminal statistics and from reports of court proceedings, Dennis Chapman demonstrates how society, through the legal system, selects for punishment a scapegoat group drawn from a much wider population of antisocial individuals. This group, composed of working class men lacking education, influence, and resources, is liable to penalties of imprisonment and desocialization from which members of the middle and upper classes are relatively immune, even though they may engage in behavior that, defined in operational terms, is identical in its social effects . . . throughout the world one of the main determinants in the process of selection for punishment is social-economic status. Typical of American studies is one of 3,475 Philadelphia delinquents that found that blacks and members of lower socio-economic groups are likely to receive more severe dispositions than whites and the more affluent even when the appropriate legal variables were held constant."

(b) Charles Tittle, Wayne Villemex and Douglas Smith, "The Myth of Social Class and Criminality: An Empirical Assessment of the Empirical Evidence," *American Sociological Review* 1978, Vol. 43 (October): 643-656. "Thirty-five studies examining the relationship between social class and crime/delinquency are reduced to comparable statistics using instances where the relationship was studied for specific categories of age, sex, race, place of residence, data type or offense as united of analysis. The overall results show only a slight negative relationship between class and criminality, with self-report studies reflecting lower associations than official statistics. Moreover, analysis demonstrates a clear historical decline in magnitude of association to the point where both self-report and official statistics done in the current decade find no class variation."

19. William C. Nagel, "On Behalf of A Moratorium On Prison Construction," *Crime and Delinquency*, April 1977; and Jack H. Nagel, "Crime and Incarceration: A reanalysis," *School of Public and Urban Policy, University of Pennsylvania* September 1978. A major finding: "There is no correlation between a state's racial composition and its crime rate but there is a very great positive relationship between its racial composition and its incarceration rate."

20. Examples of suppression of political dissent include: harassment or arrest of war resisters or civil rights workers engaged in non-violent demonstrations; subjecting to disciplinary action those prisoners protesting intolerable conditions or violations of rights; use of surveillance measures without compliance with standard of due process; and excessive use of contempt citations when witnesses have refused to respond to non-germane areas of inquiry.

21. "Neither slavery nor voluntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

22. Kenneth Culp Davis, "Discretionary Justice" (Urbana, IL: University of Illinois Press, 1971).

23. NCCD Council of Judges, "Guides to Sentencing the Dangerous Offender: (1969) par. 5 Citation: "The Model Sentencing Act defines two types of dangerous offenders: (1) the offender who has committed a serious crime against a person and shows a behavior pattern of persistent assaultiveness based on serious mental disturbances and (2) the offender deeply involved in organized crime."

Also, Siman Dinetz and John P. Conrad, "Thinking About Dangerous Offenders," Crime and Delinquency Abstracts, March 1978, p. 99. A dangerous offender is a "repetitively violent criminal who has more than once committed or attempted to commit homicide, forcible rape, robbery or assault."

24. Policy Statement, "Abolition of the Death Penalty," adopted by the General Board, National Council of the Churches of Christ in the U.S.A., September 13, 1968.

Also, "A Resolution on the Death Penalty," adopted by the Governing Board on October 8, 1976.

25. Sol Rubin, Op. cit. supra note 12, p. 561. "Status offenses are based less upon acts than upon a condition or status of the offender," i.e., vagrants, alcoholics, and juveniles whose behavior is such that it would not be criminal if committed by an adult.

26. Approved by the First United Nations Congress on the Prevention of Crime and the Treatment of Offenders in 1955, and two years later was endorsed by the Economic and Social Council of the United Nations.

The Rules consist of nearly one hundred statements of minimum practice which relate to such matters as housing, feeding, clothing of prisoners, the physical conditions of confinement, the handling of inmate grievances and activities such as religion, education, work and recreation.

The Fifth United Nations Congress on the Prevention of Crime and the Treatment of Offenders in 1975, agreed to reaffirm their strong support of the Rules and called upon the United Nations to promote their wider dissemination. The Rules have never received official recognition by the United States.

80-11. From the NCCC Governing Board.

RESOLUTION ON KAMPUCHEA

Adopted by the NCCC Governing Board November 9, 1979

The Governing Board of the NCCCUSA, deeply concerned about the current tragedy in Kampuchea:

1. Urges the U.S. government to press for implementation of President Carter's offer of assistance to Kampuchea, that all possible humanitarian aid be provided speedily, even beyond the \$69,000,000 announced by the President, to include Food for Peace, Foreign Disaster Assistance and other governmental resources available;
2. Commends to member denominations strong support of the Church World Service \$5,000,000 appeal for Kampuchea, which includes support of the appeal to the World Council of Churches Commission on Interchurch Aid, Refugees and World Service, to assist with relief, rehabilitation and reconstruction in that country; and
3. Reaffirms its call to the U.S. government to move speedily to the normalization of diplomatic relations with the Socialist Republic of Vietnam, in the belief that such normalization will greatly assist our country's understanding and relationships in Indochina, and will contribute to the facilitation of currently needed assistance to the people of Kampuchea.

80-12. From the NCCC Governing Board:

RESOLUTION ON AGENT ORANGE

Adopted by the NCCC Governing Board November 9, 1979

Whereas there is substantial indication that certain phenoxy herbicides (2,4-D and 2,4,5-T) and a contaminant, dioxin, widely used in the Vietnam conflict under the name, "Agent Orange", may be the cause of a wide range of serious physical and psychological ailments among human beings subjected to them; and

Whereas many U.S. veterans of the Vietnam conflict (not to mention Vietnamese people and Australian, Korean and other allies of the U.S.) are suffering from serious chronic symptoms attributed to contact with herbicides in Vietnam; and

Whereas many other people in the U.S. (and elsewhere) have suffered similar disabilities from contact with civilian use of such herbicides in industry and agriculture, so that the Environmental Protection Agency has imposed a (partial and temporary) ban upon their use; and

Whereas the Veterans Administration has resisted recognizing the disabilities attributed to contact with herbicides as "service-connected", and thus provides no medical or other help to veterans suffering such disabilities, yet has found no other explanation for them; and

Whereas the manufacturers of these herbicides are pressing for the lifting of the EPA ban so that they can continue their manufacture, sale and use; and

Whereas the burden of proving the harmful effects of herbicide exposure presently rests almost exclusively on those who are or could be victims of its use, which burden of proving safety more properly rests on the users and producers of such substances; and

Whereas presently the entire burden of proof of injury from the hazardous chemical "Agent Orange" rests on the claimant;

Therefore, be it resolved: that the Governing Board of the National Council of the Churches of Christ in the U.S.A.:

1. Urges its member churches to study the current crisis related to "Agent Orange" and other toxic herbicides used in the Vietnam War and also in ongoing domestic defoliation;
2. Calls on its member churches to examine their corporate investments in companies that produce products containing dioxin, and to take appropriate stockholder actions;
3. Calls to the attention of its member churches the formation of the new National Veterans' Task Force on "Agent Orange", including the National Conference on "Agent Orange" scheduled for November 11-13th in Washington D.C.;
4. Calls on the religious community as a whole to join with U.S. veterans and others in the U.S. and the international community in raising the moral and ethical issues related to all those affected by the production and use of toxic herbicides, including the lives and land of the Vietnamese, and the health of many of those who participated in the U.S. military efforts, including U.S. civilians and the military forces of Australians, Koreans and other U.S. allies in Vietnam;
5. Calls for a complete and comprehensive moratorium on the use or export of these toxic herbicides and related chemicals until it can be established without reasonable doubt that negative effects do not outweigh benefits;
6. Calls for both government and independent studies to determine the symptoms of, and possible treatments for, the effects these chemicals have already had on the persons and environments exposed to them;
7. Calls on the scientific community, along with the government agencies and corporations involved, to exercise their moral responsibility as well as their scientific acumen in conducting these studies in a factual, balanced and objective manner;
8. Calls for full disclosure by those who conduct studies or possess other relevant knowledge, in order to facilitate corrective action including but not limited to, medical treatment of persons affected and to assist and ensure full public debate on this subject; and
9. Calls for the government to require itself or the responsible corporation to carry the burden of negating any claim that illness or injury resulted from exposure to "Agent Orange".

Policy Base: "Consumer Rights and Corporate Responsibility" — February 14, 1972.

"Christian Principles and Assumptions for Economic Life" — September 15, 1954.

"The Ethical Implications of Energy Production and Use" — May 11, 1979.

"Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society" — February 24, 1966.

80-13. From the NCCC Governing Board:

RESOLUTION ON THE KU KLUX KLAN AND CROSS BURNING

Adopted by the Governing Board November 10, 1979

Whereas the Governing board of the National Council of the Churches of Christ in the U.S.A. has expressed concern in recent years about the resurgence of the Ku Klux Klan, as in a resolution adopted in Minneapolis on May 12, 1978; and

Whereas the resurgence of that terrorist organization in recent months has been widely reported by the media; and

Whereas the Klan cannot exist without the consent and blessings of that segment of our citizenry which either covertly or overtly shares its doctrine; and

Whereas cross burning is an elaborate and premeditated act which desecrates the Christian symbolism of the cross, and cannot be dismissed simply as a spontaneous expression of juvenile restlessness;

Therefore, be it resolved: that the Governing Board of the National Council of the Churches of Christ in the U.S.A.:

- 1) Express its concern for the victims of Ku Klux Klan violence;
- 2) Call upon the member communions of the NCCCUSA and all persons of conscience to:
 - a) express their repugnance and alarm over the resurgence of the Ku Klux Klan as a terrorist organization in American society;
 - b) condemn the KKK's appropriation of the Christian cross as a symbol of hatred, racism, anti-semitism, and terrorism;
 - c) declare their complete and unalterable opposition to the philosophy and tactics of the Ku Klux Klan;
 - d) be alert to the dangers posed by the Klan and to work unceasingly for a society in which love and justice are extended to all persons as children of God; and
 - e) urge member communions to seek ways to oppose the efforts of the Klan to promote racism among young people;
 - f) challenge Christians to find imaginative ways to counter the influence of KKK demonstrations and affirm our goodwill toward blacks and others who are hurt by the activities of the Klan;
- 3) Call upon federal, state and local governments to:
 - a) use their resources to initiate and empower educational efforts against the evils of terrorism;
 - b) mobilize their law enforcement agencies effectively to investigate and bring to trial the perpetrators of KKK violations of the law; and
 - c) eliminate participation by military employees in any form of Klan activity on the job, because it lends the force and prestige of the state in their action.

80-14. From the NCCC Governing Board:

RESOLUTION ON THE REPUBLIC OF NEW AFRICA

Adopted by the Governing Board November 9, 1979

Whereas four members of the movement called Republic of New Africa (RNA) have been incarcerated since 1971:

Imari Obadele at the federal Penitentiary in Marion, Illinois; and Thomas Edward Norman, Wayne Maurice James and Larry Jackson at the Mississippi State Penitentiary; and

Whereas in the exercise of their right as secured by the *Freedom of Information Act* they had access to many FBI memoranda which revealed that the designed intent of the Federal Bureau of Investigation was to "neutralize and destroy" the Black Nationalist Movement; and

Whereas two of them have been convicted by the Federal Government as parties to a conspiracy to engage in a confrontation on August 18, 1971; and

Whereas evidence is now available which uncompromisingly demonstrates that in fact there was no conspiracy on the part of the Republic of New Africa; and

Whereas in December of 1972 the United Nations passed a resolution demanding the United States to halt prosecution of the Republic of New Africa and cease interfering with its activities; and

Whereas in December of 1978 a petition was filed with the United Nations Commission on Human Rights and Sub-Commission on Prevention of Discrimination and Protection of Minorities on behalf of the National Conference of Black Lawyers, the National Alliance Against Racial and Political Repression, and the United Church of Christ's Commission for Racial Justice; and in the said petition the case of the RNA is mentioned as one of several examples of incarcerated political prisoners and violations of human rights; and

Whereas the three serving in Mississippi were young when incarcerated, the youngest being 15 years old, once again illustrating the fact that the number of people sent to prison in the U.S. relates more to the racial, cultural, economic and political backgrounds of individuals than to rational legal practice:

Therefore, be it resolved: that the Governing Board of the National Council of the Churches of Christ in the U.S.A.

1. Goes on record supporting the immediate release of: Imari Obadele, Thomas Edward Norman, Wayne Maurice James and Larry Jackson.

2. Instructs the General Secretary to convey this action to the appropriate federal and state authorities; and
3. Calls on the member communions to use their influence and commit resources in support of this cause.

(Based on Policy Statement: "Human Rights", December 6, 1963.)

80-15. From the NCCC Governing Board:

**RESOLUTION ON AN EXPRESSION OF CONCERN FOR PRISONERS OF CONSCIENCE
IN THE USSR AND CZECHOSLOVAKIA**

Adopted by the Governing Board November 10, 1979

Whereas the NCCC has consistently and impartially expressed its commitment to the causes of human rights in all societies and social systems; and

Whereas this protection of human rights requires the restatement of this commitment in each particular instance of the curtailment or violation of human rights; and

Whereas the arrest and detention in Moscow on November 1 of Fr. Gleb Yakunin and Tatyana Velikanova in connection with their public advocacy of human rights represent a distressing encroachment on the discussion and exercise of human rights; and

Whereas the harsh sentences recently imposed in Prague upon six members of Charter 77 Human Rights Movement have provoked the protest of religious leaders and human rights advocates throughout the world; and

Whereas the continued imprisonment of Soviet prisoners of conscience Bondarenko, Ogurtsov, Orlov, Osipov, Romaniuk, Shcharansky, Shelkov, Slepak and hundreds of others is contrary to the Helsinki Agreements and is, therefore, distressing to human rights advocates;

Therefore, be it resolved:

- a. That the Governing Board of the NCCC express its deep concern for Fr. Gleb Yakunin of the Christian Committee for the Defense of the Rights of Believers in Moscow, Tatyana Velikanova, and other prisoners of conscience in the Soviet Union and Czechoslovakia;
- b. That the officers of the NCCC appeal to the government of the United States to convey this concern to the governments of the Union of Soviet Socialist Republics and Czechoslovakia to assure the protection of their human rights; and
- c. That the member communions also make appeal on behalf of prisoners of conscience.

(Based on Policy Statement: "Human Rights", December 6, 1963.)

80-16. From the NCCC Governing Board:

RESOLUTION ON THE STRUGGLE AT THE AKWASASNE MOHAWK TERRITORY

Adopted by the Governing Board November 10, 1979

In view of the continuing conflict at the Mohawk Community Akwasasne, in the State of New York, the Governing Board of the National Council of Churches of Christ in the U.S.A. call for the following steps to be taken:

1. Negotiations to begin immediately between the Six Nations Iroquois Confederacy, the State of New York, and the federal government to bring an end to the struggle, and to seek a lasting resolution to the underlying conflict over the question of "jurisdiction" on Iroquois territories;
2. All member communions to communicate their support for a peaceful negotiated resolution of the current crisis to Governor Hugh Carey, President Jimmy Carter, Secretary of the Interior Cecil Andrus, and the Human Rights Bureau of the U.S. State Department; and
3. The NCCC to work with the New York State Council of Churches to facilitate:
 - a. implementation of an on-site visit to the crisis area;
 - b. carrying forth of these recommendations; and
 - c. forwarding of a report of the situation to the member communions.

(Based on Policy Statement: "Indian Affairs", November 4, 1978).

80-17. From the World Council of Churches:

STATEMENT ON RHODESIA (ZIMBABWE)

On 21 December 1979 the General Secretary of the World Council of Churches (WCC) in a statement welcomed the agreement reached at the Lancaster House Conference on Zimbabwe on the independence Constitution, transition plans and cease-fire. The statement called upon the

British government "to take all necessary steps to ensure the conduct of free and fair elections". It also called the attention of the member churches of the WCC "to several serious problems that may affect the implementation of plans made at the Lancaster House Conference".

At its meeting in February 1980 the WCC Executive Committee received a report regarding the political situation and the humanitarian needs of Rhodesia.

A number of disturbing developments which have taken place in Rhodesia during the period of implementation of the agreement have underlined the gravity of the problems mentioned in the General Secretary's statement. Among such developments, special mention has to be made of

- the deployment of Rhodesian security forces in violation of the Lancaster House agreement;
- extension of the emergency and martial law regulations which give unbridled powers to the security forces;
- the activities of more than 20,000 "auxiliaries" (the private army of the former Prime Minister Bishop Muzorewa, leader of one of the parties in the elections) who have not been disengaged or monitored;
- the continued presence of South African troops inside Rhodesia in spite of reports to the contrary;
- the activities of some groups of the armed forces of the liberation movements which have refused to report at assembly points because of mistrust of Rhodesian security forces and the lack of sufficient monitoring forces;
- the prevention by the Governor's administration of the return of many refugees, by creating difficulties regarding transport and entry into the country as reported by representatives of the United Nations High Commissioner for Refugees and other organizations;
- the ordinance giving extraordinary powers to the Governor to abrogate election in any of the administrative districts "if he finds free and fair voting cannot take place because of intimidation", and consequently preventing free and fair elections.

The Executive Committee strongly deplores the actions of the British government and other parties to the agreement in contravention of the Lancaster House agreement, putting into serious jeopardy the processes leading to independence of Rhodesia (Zimbabwe).

The Committee reiterates the appeal to the British government which holds the authority under which the governor's administration in Rhodesia acts "to take all necessary steps to ensure the conduct of free and fair elections" and immediately to take measures.

- to lift martial law;
- to disengage the security forces and to confine the auxiliaries to barracks and to monitor them;
- to increase substantially the numerical strength of the monitoring forces;
- to ensure that all South African troops leave Rhodesia;
- to implement the provisions of the Lancaster House agreement for maintenance of law and order and for dealing with breaches of cease-fire. (According to the agreement "the primary responsibility for dealing with breaches of the cease-fire will rest with the Commanders of the forces through the mechanism of liaison officers of the monitoring force");
- to expedite the return of refugees especially those in Mozambique and Zambia so that they can participate in the elections.

The Executive Committee

calls the attention of the member churches to the fact that unless immediate action is taken by the British government to ensure the implementation of the Lancaster House agreement, there is the possibility that elections may not be free and fair, *alerts* them to threats made by the parties involved in the situation of re-escalation of violence, military coup by Rhodesian security forces and open armed intervention by South Africa and others after the elections, *requests* them to bring these concerns before their governments and to support the efforts of the United Nations the Commonwealth and the Organization for African Unity to help the people of Zimbabwe to achieve independence with justice and peace, *urges* them to support the continuing efforts of WCC in cooperation with churches and related agencies inside Zimbabwe to meet the immediate and long-term needs of the people of Zimbabwe and to continue to uphold them in their intercessions as they try to rebuild their war-torn country.

80-18. From the World Council of Churches:

THREATS TO PEACE

1. The Executive Committee of the World Council of Churches meeting in February 1980 at Liebfrauenberg, Woerth, France, gave attention to the disturbing trends and developments in international relations including ■ sharp deterioration in the relations between the USA and the USSR and the growing threats to peace. Several member churches have already expressed their concern over the matter.

2. The Executive Committee recalls that through the document "Threats to Survival" and "Economic Threats to Peace" received by the 1974 Central Committee and the statement made by the Central Committee in January 1979 in adopting the Programme for Disarmament and Against Militarism and Arms Race, the WCC has already emphasized the global character of the various threats to peace and therefore underlines the need to see the different new development within the larger context.

3. The present tensions need to be seen in the context of profound changes in the power relations among nations. Increasing world poverty, exacerbated by an arms race of almost unbelievable proportions, and energy crisis with heightened concern to control oil fields constitute continuing threats to world peace.

4. The Executive Committee recognises that new threats which heighten possibilities of war in certain regions should be seen along with the fact that during the period after the Second World War, more than one hundred wars, many of them fuelled by conflicts of major powers, have claimed the lives of millions of people in the developing regions and that several such military conflicts still continue. These may further escalate in the context of the deterioration in the relations between the two superpowers, with very high rate of escalation of arms race and race for military bases in these areas. Mention may be made of South-East Asia, especially Indochina, South Asia, Indian Ocean, Middle East and Iran, and Southern Africa.

5. The Executive Committee, recognising that no single event should be seen in isolation and drawing the attention of the churches to a number of developments that have cumulatively contributed to the new situation that the world faces at the beginning of the eighties, expresses its serious concern about:

- (i) The military action by USSR in Afghanistan as constituting the latest direct, armed intervention in one country by another. This has heightened tension especially in and around the area of this development.
- (ii) The alarming frequency with which traditionally respected international laws are flouted. The number of armed interventions by foreign powers substantially increased in 1979.
- (iii) The decision of the NATO countries to deploy more than 500 'theatre nuclear weapons' in Europe, representing attempts at counterforce capability.
- (iv) The growing delusion that any nuclear war — albeit "limited" or "contained" — can be fought and won which needs to be countered and condemned in the strongest terms.
- (v) The worsening of the economic relations between developed and developing nations, and the military undergirding of the economic domination of the majority of countries by a few major powers.
- (vi) Tendencies on the part of certain nations to be militarily the most powerful have created a new sense of insecurity in other nations.
- (vii) Religious factors which in some regions have had a negative impact heightening tension.

6. The Executive Committee believes that the present situation poses a serious challenge to the churches in their witness for peace. As the CCIA report to the Central Committee in 1979 stated, "The peace we seek is a 'warm peace', not merely the absence of war, but a peace best defined in the Biblical word 'shalom' which expresses a positive state of justice, mutual respect for differences, welfare, health, security and a community embracing all humanity, in which there is loving concern for all." The ecumenical fellowship should put its bridge-building capability to the utmost use. Therefore the churches should take initiatives to inject a note of sanity and sobriety into an atmosphere charged with tension, fear, irrationality and mutual distrust.

7. The churches must speak out against the tendency to resume the perilous tactics of brinkmanship. Claims by any nation to become the strongest at any cost should be deplored. The churches should make clear in no uncertain terms that perspectives of foreign policy can no longer be seen in terms of "liquidating the enemy" (be it politically, militarily or through economic and cultural pressure). Peace requires willingness on the part of differing political and social systems to

coexist and cooperate with each other. The churches have also the responsibility to call attention to the root causes of war, mainly to economic injustice, oppression and exploitation and to consequences of increasing tension including further restriction on human rights.

8. The Executive Committee calls upon the member churches:

- (i) — to intensify their engagement in efforts for peace and to collaborate with others working for peace in mobilising public opinion and promoting education and actions for peace;
- (ii) — to examine critically national policies and to challenge them if seen to be contributing to the increase of international tensions;
- (iii) — to follow up urgently recommendations made by the Central Committee in 1979 under the Programme for Disarmament and Against Militarism and Arms Race;
- (iv) — to initiate and encourage innovative measures for peaceful resolutions of conflicts.

9. The Executive Committee appeals to all people of good will and to all political leaders

- (i) — to avoid actions and policies that would further increase international tensions;
- (ii) — to continue and promote detente and to resume negotiations on arms limitations including SALT;
- (iii) — to strengthen the instruments and promote possibilities within the UN system and regional organisations for confidence building measures and peaceful settlement of disputes;
- (iv) — to take active steps for the de-escalation of regional conflicts and for their peaceful settlement;

10. Christians who put their trust on the Lord of history should be bearers of the light of hope amidst the prevailing gloom of despondency.

80-19. From the Synod of Florida:

Our Synod Nominating Committee elected Franklin Medford as the Synod's nominee to the Permanent Committee on Ordination Examinations by the 1979 meeting of the Synod of Florida, Class of 1983.

I am transmitting the information to you that he is the nominee for that post to succeed himself for another term.

Robert P. Douglass
Stated Clerk

80-20. From the Caribbean and North American Area Council, World Alliance of Reformed Churches:

The Caribbean and North American Area Council of the World Alliance of Reformed Churches, meeting February 28-March 1, 1980, at Chestnutt Hall, Philadelphia, took several actions directed to the attention of the member Churches:

1. Following the reception of reports dealing with the difficulties experienced by the Presbyterian Church in Taiwan, the Area Council asked its member Churches to:

- a. express their concern for the detainees held in prison with and without charges by assuring them of our support and prayers in their trials before military and civil courts, and seek ways to assure a just treatment for the detainees.
- b. take appropriate action to assist the families of detainees through contributions of funds for legal fees and the maintenance of families. Such funds can be sent through:

Dr. Edmond Perret
World Alliance of Reformed Churches
150 route de Ferney
GENEVA, Switzerland

- c. request documentation on the problems faced by the Presbyterian Church in Taiwan by writing the Alliance office as listed above.

2. Requested member Churches to forward to the Area Secretary, by May 1, 1980, or as soon thereafter as possible, the name of the denominational staff person who bears primary responsibility for the causes of justice and freedom, along with the names of up to ten other persons interested and active in the cause of justice and freedom. The names will be used to establish a communication network between Area Council member Churches through the Committee on Civil and Religious Liberty.

3. In view of the continuing constitutional limitations in some member Churches which deny recognition, equality, and full participation to women in the life of their churches, the Area Council called upon member Churches to:

- a. recognize the full equality of all God's people, and
- b. inform delegates to the next Area Council meeting of those steps which they have taken to rectify such constitutionally condoned inequities.

James E. Andrews
Secretary

80-21. From the NCCC Governing Board:

RESOLUTION IN SUPPORT OF THE UNITED FARM WORKERS

Adopted by the NCCC Governing Board, November 9, 1979

Whereas, The NCC has supported the United Farm Workers by resolutions of June 10, 1972, and February 28, 1974; and

Whereas, the United Farm Workers has been negotiating since early January 1979, with twenty-eight California and Arizona lettuce growers; and

Whereas, migrant and seasonal farm workers suffer from the double burden of low wages and the effects of inflation; and

Whereas, farm workers have been on strike in the lettuce industry since late January; and

Whereas, once again a farm worker has been killed on a picket line (Rufina Contreras, 2/10/79, 28 years old, father of 2), the fourth such incident in recent history; and

Whereas, seventeen of twenty-eight vegetable growers have negotiated in good faith and reached new contract agreements with the United Farm Workers of America (Meyer Tomato, Gonzalez Packing, West Coast Farms, Sun Harvest, Mann Packing, Senini Arizona, Sakata Ranches, Veg-a-Mix, Associated Produce, Veg-Pak, Arrow Lettuce, Harden Farms, Valley Harvest, Salinas Marketing, Green Valle Produce Corp., Hubbard, Oshita),

Whereas, other growers continue to resist good faith bargaining with their workers; and

Whereas, the Bruce Church Company is the largest and most resistant of these employers;

Whereas, the United Farm Workers has issued the call for a consumer boycott of all California and Arizona non-union iceberg lettuce:

Therefore be it Resolved, that the Governing Board of the NCC directs that its Units refrain from purchase or use of all California-Arizona non-union iceberg lettuce, particularly the Bruce Church Red Coach label, until fair contracts are signed and the boycott call is rescinded; and

Be It Further Resolved, that this resolution be publicized among all NCC constituents so that they may be apprised of the situation and act as they deem appropriate.

Policy Basis: "The Concern of the Churches for Seasonal Farm Workers," 12/3/66, and "The Church as Purchaser of Goods and Services," 9/12/68

80-22. From David W. A. Taylor, Office of Ecumenical Coordination:

This is to advise you that, in accordance with the action of the 119th General Assembly in Kansas City, the General Assembly Mission Board at its February 7-10 meeting (acting on recommendation from the Ecumenical Coordinating Team) has selected the following to be recipients of the first annual Ecumenical Service Awards of the Presbyterian Church in the U.S.:

For a Session (or for the work of a congregation under the supervision of a session):

The United Christian Parish, Reston, Virginia
Rev. Douglas T. Ibach, Co-Pastor

For a Presbytery:

The Presbytery of Memphis
(for its covenant with the Roman Catholic Diocese of Memphis)

For a Synod:

The Synod of the Virginias
(for a series of significant ecumenical actions by the synod from 1975 to 1979).

The action of the 119th General Assembly specified that the selection of recipients of the award is to be made by the Mission Board on behalf of the General Assembly; and further that the awards themselves, consisting of inscribed certificates and accompanying plaques, are to be presented to the appropriate representatives of the recipient court during the next succeeding General Assembly (the 120th Assembly) by the Moderator.

David W.A. Taylor, Director
Office of Ecumenical Coordination

80-23 From the Synod of Mid-America:

I am forwarding to you the nomination of Rev. Bruce Henderson, 7600 N.W. Barry Rd. NE, Kansas City, Missouri to the Permanent Committee on Ordination Exams, *Class of 1983*. This will be Mr. Henderson's second term.

I find no record of the nomination last year of Mr. William Witherspoon to the *Class of 1982* by the Synod to the same committee as was the intent of the Synod. I forward this nomination to you also.

Thank you.

Ronald L. Patton,
Stated Clerk

80-24. From the Synod of Mid-South:

Enclosed herewith is the nomination requested of this Synod for the Permanent Committee on Ordination Examinations, *Class of 1983*.

The nominee is Mrs. Harriet McLean, 323 Hawthorne St., Memphis, Tenn. 38112, for a first term.

Albert H. Freundt, Jr.
Stated Clerk

80-25. From the Synod of North Carolina:

This letter will communicate to the 120th General Assembly the following nominations from the Synod of North Carolina to the Permanent Committee on Ordination Examinations, *Class of 1983*, for a first term:

J. Robert Phipps, Jr., 5809 Winthrop, Raleigh, N.C.

I should also like to request that the General Assembly confirm and regularize the election of The Rev. Allen C. McSween to the same committee, *Class of 1982*. Mr. McSween was nominated by the Synod last year, but there is no record of his nomination or election in the Minutes of the 119th General Assembly.

Vernol R. Jansen, Jr.
Stated Clerk

80-26. From the Synod of the Southeast:

As of today I have information concerning the additional General Assembly Mission Board member allotted the Synod at the last meeting of the General Assembly. Subject to election by Piedmont Presbytery on May 13, 1980, and subject to approval by the Synod of the Southeast on July 23, 1980, The Rev. Dr. Marc C. Weersing, (1) 300 West Walnut, Clinton, SC 29325 (803/833-0790) is nominated for that position, *Class of 1983*.

James A. Nisbet
Stated Clerk

80-27. From the Observers to the National Association of Evangelicals:

The 1979 General Assembly directed that the Ecumenical Coordinating Team appoint Observers to the 38th Annual Convention of the National Association of Evangelicals (NAE) held in Los Angeles, California, March 4-6, 1980. The undersigned were appointed, attended the convention, and submit the following report to the General Assembly.

The NAE was founded in 1942 out of a concern to offer to denominations, congregations, Christian organizations and individuals a collective voice holding forth an "evangelical" point of view. Today, NAE literature lists 38 member denominations, local churches from an additional 31 denominations, and about 200 Christian organizations, schools and associations. It carries out its ministry through eight commissions and five affiliated organizations concerned for evangelism, missions, education, world relief and social concerns. The national headquarters is in Wheaton, Illinois, but there is also an office in Washington, D.C. where the organization has a staff concerned with public affairs.

Member denominations include a variety of Pentecostal and Baptist communions, as well as Mennonites, smaller Methodist and Reformed bodies. The PCUS and UPCUSA have congregations listed as members. One PCUS pastor (Dr. Cortez Cooper, First Presbyterian Church Nashville, Tennessee) serves on the NAE Board of Directors.

Approximately 800 persons registered for the convention under the theme: "Strong in the Word to Serve in the World." Platform speakers included Ethel Barrett (Gospel Light Publications), Dr. James Massey (Christian Brotherhood Hour broadcast), and Dr. Robert Cook (President, The

King's College, Briarcliff Manor, N.Y.). Dr. Stephen Olford, NAE minister-at-large, led morning Bible studies daily, followed by a selection of workshops offered twice daily.

The wide range of subjects addressed in the workshops indicates a great breadth of concerns. Under the leadership of such persons as William Pannell, Dr. David Hubbard, Dr. Henry Brandt, and John Perkins, subjects including Christian broadcasting, overseas missions, minorities and conflict, ministry to American Indians, and the refugee problem were addressed.

The business sessions, held each morning, were given over to general matters including consideration of several position papers dealing with moral, social, and political concerns. These papers generally called for Christians to respond to the problems and uncertainties of our world in a rather traditional conservative manner by being faithful to Christ and His Word and by praying. Bishop J. Floyd Williams of the Assemblies of God was elected the new president of NAE. The closing meeting, a banquet, was used to celebrate the 200th anniversary of the Sunday School movement.

The Observers took notice of what appears to be a growing concern by the NAE to balance its emphasis on orthodoxy, missions and evangelism with an increasing emphasis on social and humanitarian concerns. The small number of women and minorities in leadership positions on the program, on the Board of Directors, and on the staff is obvious and disappointing. The next N.A.E. Convention is scheduled to be held on February 24-27, 1981 in Washington, D.C., in conjunction with the annual meeting of National Religious Broadcast.

YOUR OBSERVERS RECOMMEND:

1. That the General Assembly continue to send Observers to the Annual Convention of the National Association of Evangelicals in 1981.
2. That the Observers be appointed in the same manner as are all other Ecumenical Representatives of this church, namely by the Ecumenical Coordinating Team.

Charles E. McGowan
David W. A. Taylor

80-28. From the NCCC Governing Board:

RESOLUTION ON THE CRISIS OF PRIORITIES IN THE NATIONAL BUDGET

Adopted by The Governing Board of The NCCC, May 9, 1980

Whereas, the NCCCUSA has reaffirmed its commitment to the inalienable right of every person of basic access to food and sustaining nutrition; and

Whereas, the Governing Board has adopted, on May 7, 1980, a resolution urging the continuation of the food stamp program; and

Whereas, there is a critical need for the NCCUSA to address at this meeting the proposed cuts in the federal budget which cause other particular hardships on the poor in the areas of housing, education, welfare, social security and employment;

Therefore, be it Resolved that the National Council of Churches commit itself to the following courses of action:

1. To intensify its efforts in urging the members of Congress to do everything in their power to maintain at least the existing level of support of the domestic programs in the areas of housing, education, welfare, social security and employment;

2. And furthermore to urge the member communions of the NCCUSA to join in this critical effort immediately.

Policy Base:

Policy Statement: The National Council of Churches Views its Task in Christian Life and Work, May 16, 1951.

80-29. From the NCCC Governing Board:

RESOLUTION

"RATIFICATION OF THE INTERNATIONAL HUMAN RIGHTS COVENANTS"

Adopted by the NCCC Governing Board, May 9, 1980

Whereas, The National Council of Churches of Christ in the U.S.A. has affirmed in its Policy Statement on Human Rights that every person "is made in the image of God, . . . is of intrinsic worth before God, and that every individual has a right to the fullest possible opportunities for the development of life abundant and eternal"; and has declared, that "denials of rights and freedom that inhere in man's worth before God are not simply a crime against humanity, they are a sin against God"; and,

Whereas, the National Council of Churches on numerous occasions has spoken out and acted on behalf of the improvement and guarantee of human rights throughout the world; and,

Whereas, the Universal Declaration of Human Rights as proclaimed on December 10, 1948, has become the foundation stone for the building of a significant worldwide movement for the protection of human rights; and

Whereas, the principles and goals of the Universal Declaration of Human rights have been elaborated in 2 Covenants, the International Covenant on Civil and Political Rights and the International Covenant on Economic Social and Cultural Rights, which entered into force in 1976; and,

Whereas, President Jimmy Carter has signed both International Human Rights Covenants in October 1977, and submitted them to the Senate for ratification; and,

Whereas, the Senate Foreign Relations Committee has held Hearings in November, 1979 on the Covenants prior to reporting its recommendations to the full Senate; therefore,

Be it Resolved: that the National Council of the Churches of Christ in the U.S.A. urge the members of the U.S. Senate more rapidly to ratify the Covenants so that the United States might concretely demonstrate its commitment to the promotion of international standards of human rights and its own willingness to submit to those standards; and

Further, that it call on the member churches of the National Council of Churches to strengthen educational efforts to inform their constituencies on the content and significance of the Covenants and the importance of their ratification.

Policy Basis:

"Toward a Family of Nations Under God" 2/2/1960

"Human Rights" 12/6/1963

"Imperatives of Peace and Responsibilities of Power" 2/21/1968

"The United Nations and World Community" 5/6/1977

80-30. From the NCCC Governing Board:

RESOLUTION ON THE
CRISIS IN THE FOOD STAMP PROGRAM

Adopted by the NCCC Governing Board, May 7, 1980

Whereas, the Food Stamp Program since its beginning in 1964 has become a vital weapon in the struggle against hunger and poverty in America, so much so that the Field Foundation, in its study of hunger in America in 1977, stated that food stamps are making a crucial difference in improving the quality of the lives of many poor Americans; and,

Whereas, 20.8 million citizens of the United States now rely on food stamps as an aid to adequate nutrition; and,

Whereas, at least 16% of the households receiving food stamps are headed by elderly people and approximately half of all recipients are children; and,

Whereas, the Food Stamp Program is the primary income support program providing aid to the working poor; and,

Whereas, the United States Department of Agriculture data indicates that 87% of food stamp benefits go to families living below the poverty line and the average benefit is only 36¢ per person per meal; and,

Whereas, the Food Stamp Program was funded for \$6.2 billion in fiscal 1980, an amount that will carry the program only to the end of May 1980; and,

Whereas, additional funding of approximately \$2.5 billion is needed to continue the program through the end of the fiscal year, which is September 30; and,

Whereas, Congress is also threatening to make major cuts in funding the Food Stamp Program in fiscal year 1981; and,

Whereas, the proposed cuts in the Food Stamp Program are in addition to numerous proposed reductions in health, housing, education and employment programs which will significantly affect poor people and reduce their ability to provide adequately for themselves and their families; and,

Whereas, Secretary of Agriculture, Robert Bergland, has stated that he will be forced to stop issuing food stamps at the end of May, 1980 if Congress does not act by May 15, 1980 to appropriate the necessary funds;

Therefore, be it Resolved that the Governing Board of the National Council of Churches:

1. urge the members of Congress to do everything in their power to implement the necessary legislative steps to maintain the Food Stamp Program through this fiscal year without interruption and provide sufficient funds to continue the program without cutbacks through fiscal year 1981;

2. call on churches throughout the nation to consider the plight of people in their communities should the program be interrupted during the summer or be inadequately funded in fiscal year 1981, beginning in October, and to prepare themselves to minister to the great numbers of our sisters and brothers who will suffer from malnutrition, taking special care to identify the "hidden" poor, including the elderly, who are scattered throughout our low and middle-income neighborhoods.

Policy Basis:

"Human Hunger and World Food Crisis" 10/11/75

80-31. From the NCCC Governing Board:

RESOLUTION ON GUATEMALA

Adopted by the NCCC Governing Board, May 7, 1980

Whereas, there has been a concentrated effort on the part of the Guatemalan government through its repressive forces to eliminate all opposition taking the form of threats, disappearances and killings, as well as violent suppression of demonstrations of concerned citizens' groups and the general population; and,

Whereas, in Guatemala systematic repression has been directed against leaders and support groups in all sectors, including religion, the peasantry, university students and professors, workers, and moderate opposition political parties; and,

Whereas, the Amnesty International special campaign in Guatemala has documented the alarming increase in human rights violations;

Whereas, there has been an almost complete suppression or distortion of news information about Guatemala both within and outside the country; and,

Whereas, the U.S. Government through its ambassador to Guatemala has told various non-governmental organizations that the situation has improved, and the U.S. ambassador is known to support increased military aid to Guatemala, and,

Whereas, Agricultural Missions, having contact with, and concern for the many peasant groups that are suffering unbelievably horrible massacres as paramilitary groups try to remove them from their land:

Therefore, the Governing Board of the National Council of Churches hereby resolves:

1. To urge the President of the United States to suspend all military and economic assistance to the government of Guatemala.
2. To urge the media to report on events in Guatemala and seek information from other than government sources, such as independent fact-finding teams.
3. To encourage member churches to form parish groups that would seek to understand the suffering of the people in Guatemala and the situation in all of Central America, and to participate in other concrete actions in solidarity with these people.
4. To organize a fact-finding delegation of religious leaders to visit Guatemala and to bring information concerning the human rights situation and the possible response of the churches to it.

80-32. From the NCCC Governing Board:

RESOLUTION ON "JUSTICE FOR JAPANESE-AMERICAN WORLD WAR II INTERNEES"

Adopted By The Governing Board, NCCC, May 7, 1980

Whereas, on February 19, 1942, Executive Order 9066 of President Franklin Delano Roosevelt led to the uprooting and internment of approximately 120,000 persons of Japanese descent, resulting in serious violations of their human rights as well as inestimable personal and material losses; and,

Whereas, Japanese-Americans have striven unsuccessfully for 35 years to obtain redress for the injustices they suffered during and after relocation and internment; and,

Whereas, identical legislative bills have been introduced in the Senate (S. 1647) and in the House (H.R. 5499) proposing the establishment of a "Presidential Study Commission on Wartime Relocation and Internment of Civilians Act", to determine the nature of such injustices, if any, and to recommend appropriate remedies; which bills have been assigned to the House Subcommittee on Administrative Law and Governmental Relations of the Judiciary Committee and the Senate Governmental Affairs Committee; therefore,

Be it Resolved that the Governing Board of the National Council of Churches express support for passage of Senate Bill 1647 and House of Representatives Bill 5499 for the creation of a

Presidential Study Commission on Wartime Relocation and Internment of Civilians Act; and,

Further, that the Governing Board direct the General Secretary to communicate this support to the Chairman of the Senate Governmental Affairs Committee and the Chairman of the House Judiciary Committee, urging favorable committee action and speedy passage of these bills; and,

Further, that the Governing Board direct the Washington Office of the National Council of Churches to seek further support for passage of S.1647 and H.R. 5499 through channels available to it, included W.I.S.C. (the Washington Inter-Staff Committee) and IMPACT; and,

Further, that the Governing Board call on member denominations of the National Council of Churches to work for support of these bills through channels available to them and to commend support of these bills to their constituencies.

Policy Basis:

"Japanese War Criminals" 6/6/1956

"The Churches and Immigration" 2/27/1962

"Human Rights" 12/6/1963

80-33. From the NCCC Governing Board:

RESOLUTION ON

SUPPORT OF INTERRELIGIOUS PROGRAM ON RELIGION AND ENERGY IN THE '80s

Adopted By The NCCC Governing Board, May 9, 1980

Whereas, The National Council of Churches has declared its support for "efforts to conserve energy and to use it more efficiently and has stated that "Continued education about the necessity for and practical ways of saving energy is needed";¹ and,

Whereas, The National Council of Churches has declared its support for the expansion of "the practical application of appropriate energy technologies based on renewable energy resources such as solar energy, including wind and water";¹ and,

Whereas, The National Council of Churches has urged support for "publicly-funded energy-conserving projects designed in a way that will provide new skills and jobs for the unemployed" and has called for protection of those most vulnerable to rising energy prices;¹ and,

Whereas, The top leadership of more than sixty religious agencies and communions gathered at short notice in Washington on January 10, 1980 to consider the theological, political, and programmatic implications of the energy situation for organized religion;² and,

Whereas, An extraordinary commitment to co-operative programming has been expressed by representatives of the National Council of Churches, the United States Catholic Conference, the Synagogue Council of America, the Sunday School Board of the Southern Baptist Convention, and the Interfaith Coalition on Energy; and,

Whereas, President Carter has urged the leadership of these organizations, in light of the threat to national well-being and national security to take urgent action to mount a national education and action campaign;

Be it Resolved that The Governing Board of the National Council of Churches, having in mind the extraordinary hardship imposed upon the poor here and abroad by soaring energy prices caused in part by profligate U.S. consumption of nonrenewable energy sources, and taking seriously the Church's responsibility for stewardship of the Creation,

- A. Affirms the National Council of Churches as a sponsor of an interreligious program on Religion and Energy in the '80s, to be initiated by a Responsible Energy Sabbath October 18-19, 1980;
- B. Encourages full denominational participation in the program, including being Cooperating Agencies, and full utilization of appropriate denominational communication and distribution network
- C. Calls upon the members of NCC communions to take an active role in this program, working together for energy conservation and efficiency, development of renewable resources, and protection of the poor.

Foot Notes:

¹ Policy Statement on "The Ethical Implications of Energy Production and Use," adopted May 11, 1979; 120 for, 26 against (including the Antiochian Orthodox Christian Archdiocese of North America), 1 abstention.

² "Remarks of the President", January 10, 1980 (Office of the White House Press Secretary).

80-34. From the NCCC Governing Board:**RESOLUTION ON EL SALVADOR**

Adopted by the NCCC Governing Board, May 7, 1980

Whereas, the fact-finding delegation of religious leaders sent to El Salvador reported that the number of victims of repression by security forces and right-wing paramilitary groups has dramatically increased since the initiation of the present junta on January 9, 1980;

Whereas, this group also stated that they were convinced that the repression responds to impetus coming in part from the highest levels of government and also found evidence of significant support among professionals, medium-business people, peasants church groups and other sectors for popular organizations opposed to the present junta;

Whereas, one of the last acts of Archbishop Oscar Romero was to write President Carter to beg him to prohibit the giving of military assistance to the Salvadoran government and to guarantee that the U.S. government would not intervene directly or indirectly with military, economic, diplomatic or other pressure to determine the fate of the Salvadoran people;

Whereas, the large body of Church officials from different countries present at Archbishop Romero's funeral has given testimony to the fact that the official Salvadoran Government account, espoused by the State Department and reported in the news media, was a false account of what happened in the Square that day, and

Whereas, the military in El Salvador has taken over all blood and medical supplies and the people have an increasing need for humanitarian help;

Therefore the Governing Board of the National Council of the Churches of Christ in the U.S.A. hereby resolves:

To urge the Inter-American Commission on Human Rights of the Organization of American States to visit El Salvador to investigate the situation of violence and to clarify the needs of people, and to make recommendations for actions likely to ensure that those needs are promptly met;

Further, to urge the U.S. Government:

1. To halt all assistance to the military and police of El Salvador and to relocate the recently approved military aid of \$5.7 million to medical, economic and social assistance programs the benefits of which should be distributed in El Salvador by civilian or international agencies.
2. To guarantee that it would not intervene directly or covertly to determine the fate of the Salvadoran people.
3. To grasp the historic moment and update and transform its traditional policy in Central America by seeking to respond positively to the popular forces emerging in El Salvador.

Further, to recommend to the Churches that they

1. Respond to responsible requests for emergency help and medical supplies devising the means to ensure the delivery of such aid to the most needy.
2. To awaken their constituencies to a concern for the immense suffering of the Salvadoran people and to find concrete ways in which they may respond both as Christians and as U.S. citizens.
3. Further to direct the appropriate officers of the NCCC, and to recommend to the churches that they support the posthumous nomination of Archbishop Romero for the Nobel Peace Prize.

80-35. From the National Presbyterian Church of Mexico:

Dear brother in the Lord Jesus Christ:

We give thanks to God because in the past he allowed us to collaborate together in our Republic of Mexico and we also bless you because after the Moratorium period (1972-79) He has given us the opportunity to reinitiate the work together in the United States and Mexico.

The National Presbyterian Church of Mexico through its General Assembly members, conveys love and prayer to God so that in the annual Assembly meeting, He will be glorified in all the actions.

"HIS LIFE IS THE LIGHT THAT SHINES THROUGH THE DARKNESS" John 1:5

Cd. Mendoza, Ver., May 9, 1980

Sincerely,
For the General Assembly
Dr. Juan Garcia Martinez, Secretary

80-36. From the Synod of Red River:

Please receive and convey to the General Assembly Meeting these nominations from Synod of Red River:

1. *Montreat Management Council:*

Pat Hazen, (2) 1212 Green Acres Road, Metairie, LA 70003, *Class of 1981.*

Phone: 504/888-0852(H); 504/523-1831 (O)

Mrs. Ann Hoch West, (1) 100 E. 27th Street, Austin, TX 78705, *Class of 1982.*

Phone: 512/472-6736 (O)

Clay M. Samson, (1) P. O. Box 338, Clinton, LA 70722, *Class of 1983.*

Phone: 504/683-5456 (O), 504/683-5316 (H)

2. *Presbyterian Foundation, Inc.:*

Morrell Trimble, (1) 7020 Green Street, New Orleans, LA 70118

Office, Merrill Lynch, Pierce, Fenner & Smith, 915 Common Street, New Orleans, LA 70112

Phone: 504/586-7600

Class of 1983

William J. Fogleman
Stated Clerk

80-37. From Stillman College:

SUPPLEMENTAL REPORT OF THE BOARD OF TRUSTEES

On behalf of the Board of Trustees of Stillman College, I am pleased to submit this report on actions taken by the Board with respect to election of trustees. The following persons were elected to the Board in the classes and for the terms indicated.

Class of 1983

1. The Honorable Lawrence E. Dawson, Pine Bluff, Arkansas, to succeed himself (second term)
2. Mrs. Jimmy Hinton, Tuscaloosa, Alabama, to succeed herself (second term)
3. The Honorable Joseph D. Roulhac, Akron, Ohio, to succeed himself (second term)
4. Mr. M. J. Williams, Washington, D. C., to succeed himself (second term)
5. Mr. Frank M. Moody, Tuscaloosa, Alabama, to succeed himself (third term)
6. Mr. Ollie Page, Hialeah, Florida, to succeed himself (third term)
7. Dr. T. L. Wynne, Jr., Dallas, Texas, to succeed himself (third term)
8. Mr. William Dean Bryant, 104 Mercer Avenue, Wilmington, NC 28403, to succeed Mr. Barton W. Freeland, Sr. who declined service.
9. Dr. Frank A. Rose, Suite 2100, 475 L'Enfant Plaza, West, Washington, D.C. 20024, to succeed Dr. Joseph B. Mullin whose health does not permit continued service on the Board.
10. Mr. George H. Weldon, 343 East 116th Street, New York, NY 10029, to succeed Dr. Logan Kearse whose term expired.

Class of 1982

The Class of 1982 is complete; no changes anticipated.

Class of 1981

The Class of 1981 is complete; no changes anticipated.

The Board respectfully requests that the 1980 General Assembly grant its approval to those named for the terms to which they have been elected.

Harold N. Stinson
President

80-38. From the Synod of Florida:

This is an official communication to convey to the Assembly two pieces of information:

1. That the Synod of Florida, through action by its Council, wishes to nominate to the Assembly's Council on Church and Race, Mr. Godfrey Powell Sr., 1914 Pinehurst Drive, West Palm Beach, FL 33401. Mr. Powell is a black male, an ordained Ruling Elder in the PCUS who has served on the Session of the New Covenant Presbyterian Church of Miami. He is currently employed by IBM and is working in the West Palm Beach area at the moment. (1) Class of 1983. An alternate nominee is offered if needed. He is:

Robert Wynn, 1141 NW 89th St., Miami, FL 33150

Mr. Wynn is a black male, a Ruling Elder in the New Covenant PC, Miami, and is a special accounts worker with the IRS.

(Both of these men have consented to serve if elected.)

2. The Council of the Synod of Florida wishes to communicate to the General Assembly their desire, and the desire of the Women's Council of the Synod, that the Office of Regional Communicator be continued by the General Assembly Mission Board. The Communicator has been most valuable to the work of this Synod since its focus and format have been changed to reflect a greater partnership with the Synod and a more direct involvement with the various program networks in Florida connected to the GAMB. The Women of Synod particularly want to express their appreciation of the present Communicator and the great assistance she has been to them in their program and planning. It is the expressed hope of all that the recommendation coming to the Assembly from the Office of Review and Evaluation concerning the discontinuance of this Office of the Regional Communicator will be defeated by the 1980 General Assembly in its meeting in Myrtle Beach.

I trust that you will know how to get these two communications to their proper places to be considered for action by the 120th General Assembly. If I can assist you further in this matter, please let me know.

Robert P. Douglass
Stated Clerk

OVERTURES TO THE 120TH GENERAL ASSEMBLY

THE FOLLOWING ITEMS ARE REFERRED TO THE PERMANENT JUDICIAL COMMISSION FOR ITS CONSIDERATION AND RESPONSE TO THE 120TH GENERAL ASSEMBLY (1980) UNDER BCO 20.7. SEE ALSO STANDING RULE 6.2.2.

79-40. From the Presbytery of Grace Union:

Grace Union Presbytery, in session at Preston Hollow Presbyterian Church, Dallas, February 16-17, 1979, respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States, to approve and send to the presbyteries for their advice and consent, an amendment to *The Book of Church Order*, 25-4, by the addition of the following sentence to the third paragraph under Section (a):

An exception to this prohibition may be made by a presbytery in Stated Meeting, with three-fourths of those present and voting recorded in favor, in a situation where a Minister in a temporary relationship (including Stated Supply) is called to a "tentmaker" pastorate in which one-half or less time is contracted for pastoral services.

79-48. From the Presbytery of del Salvador:

Whereas Paragraph 5-1, *The Book of Church Order*, states that "only such members in good standing who are present at a congregational meeting are entitled to vote;" and

Whereas the 1900 General Assembly declared "voting by proxy is not allowed", and the 1906 General Assembly declared that a person cannot be "present" at a congregational meeting in the person of his proxy; and

Whereas some states require that more than 50% of a congregation must be present and voting when the matter of Incorporation is being considered, and

Whereas such a percentage can become a barrier to incorporating, particularly for older congregations; and

Whereas many PCUS congregations are becoming Union Churches by way of their Presbyteries becoming Union Presbyteries, thus facing the mandate to incorporate in states which permit incorporation (*The Book of Order*—UPCUSA 62.04);

Therefore, Be It Resolved: That the Presbytery del Salvador overture the 119th General Assembly of the Presbyterian Church, U. S., to amend Paragraph 5-1, *The Book of Church Order*, in such a manner that it would permit a "proxy" vote only when a congregation is voting on the matter of incorporation.

79-50. From the Presbytery of St. Andrew:

Whereas, it is the duty and the privilege of ruling elders in the Presbyterian Church in the United States to stand for election to the office of Moderator of our Presbyteries and to serve as Stated Clerk of our Presbyteries,

And whereas, currently it is the practice of many presbyteries to fill these offices for terms of up to one year,

And whereas, a church session which currently finds one of its ruling elders being called to serve Presbytery in such an extended capacity must elect that ruling elder to represent it at every meeting of said Presbytery for up to one year,

And whereas, only with difficulty can a Ruling Elder serve as Moderator or Stated Clerk while at the same time representing his or her church,

And whereas, this practice unnecessarily precludes other ruling elders in the same session from having membership in the next higher court for up to one year,

Be it therefore resolved, that the Presbytery of St. Andrew overture the General Assembly that the *Book of Church Order*, Chapter 16-1, be amended by adding the following sentence to the end of that section:

Each Ruling Elder elected Moderator or Stated Clerk shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her session.

And that the *Book of Church Order*, Chapter 16-3, be amended by inserting immediately after the first comma the phrase "unless he or she is serving in the offices of Moderator or Stated Clerk,". The rest of the section can then remain as is.

79-54. From the Presbytery of Transylvania Union:

Whereas, as an American people, we are a mobile group, with an estimated twenty percent (20%) of our population moving every year; and

Whereas, there are Presbyterians in this mobile group, who are moving within the bounds of Presbyteries across the country; and

Whereas, there is need for these Presbyterians to be identified by congregations; and

Whereas, many of these new Presbyterians in our communities are not being identified, particularly in our urban centers; and

Whereas, *The Book of Church Order* (8-10) provides for notification by one Session of another when a member has moved:

Therefore, The Presbytery of Transylvania (Union), meeting in Harrodsburg, Kentucky, on March 13, 1979, hereby respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States: (1) To reenforce in appropriate ways to Sessions and congregations the existing provisions of Chapter 8, Paragraph 10, of *The Book of Church Order*; (2) To amend Chapter 8, Paragraph 10, of *The Book of Church Order* by changing the second sentence to read: "The Session shall at the same time notify the Session of a church into whose vicinity the member has moved, requesting it to take pastoral oversight of the member, *and shall also notify the Presbytery within whose bounds the member has moved*" (new material emphasized); and, (3) To suggest a procedure for the monitoring of this process.

1980 OVERTURES**80-1. From the Presbytery of North Alabama:**

Whereas, the court structures of the Presbyterian Church in the United States are presently designed to reflect the viewpoint and values of the culturally dominant group, and

Whereas, minority groups are unable to contribute effectively toward shaping a viewpoint which expresses cultural pluralism within the Presbyterian Church in the United States,

Be it Therefore Resolved, that North Alabama Presbytery respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States to make a major effort during 1980-82 to sensitize the Presbyterian Church in the United States court structures and constituencies to cultural pluralism by:

1. Establishing the theme: "Mission for the '80's: Toward a Culturally Plural Church" for the 120th General Assembly.
2. Reflecting this theme in G.A.M.B. and Montreat programming and funding during 1980-82, including Witness Season '82.
3. Reflecting this theme in curriculum, liturgical and other printed resource materials including Women of the Church program resources during 1980-82.
4. Encouraging all P.C.U.S. Colleges and Seminaries and P.S.C.E. to include ethnic minority concerns in their curricula and recruiting policies and being advocate for these concerns.
5. Providing adequate G.A.M.B. funding and staff services for implementing any mission direction arising from the Mission Consultation relating to ethnic minority concerns.
6. Encouraging Sessions, Presbyteries and Synods to adopt this theme and to include this concern in their program in the 1980-82 planning and programming.

80-2. From the Presbytery of the Everglades:

The Presbytery of the Everglades meeting in session on April 17, 1979 at the St. Andrew's Presbyterian Church, Hollywood, Florida, overtures the 119th General Assembly of the Presbyterian Church to:

Investigate the possibility of providing an exchange for church bonds and aiding churches which desire to use this method to raise funds for expansion programs.

80-3. From the Presbytery of the Everglades:

The Presbytery of the Everglades meeting in session on April 17, 1979 at the St. Andrew's Presbyterian Church, Hollywood, Florida, overtures the 119th General Assembly of the Presbyterian Church to direct:

That all activities of the General Assembly present to the Commissioners of the General Assembly and all persons requesting copies, a draft of the budget and an annual financial report, each of which will list items down to the one thousand dollar figure.

80-4. From the Presbytery of the Everglades:

The Presbytery of the Everglades meeting in session on April 17, 1979 at the St. Andrew's

Presbyterian Church, Hollywood, Florida, overtures the 119th General Assembly of the Presbyterian Church to direct:

That the General Assembly require that an interval of two months intervene between the receipt of the General Assembly 'Blue Book' and the meeting of the General Assembly.

80.5. From the Presbytery of Shenandoah:

The Presbytery of Shenandoah meeting on June 5, 1979, adopted the following overture:

Whereas, it is clear that many of the tasks which our Lord has assigned to his church and its members can only be performed by individual Christians, and the congregations to which they belong, working in the communities around them; but it is equally as clear that many of the tasks which our Lord has given us can best be performed (or can only be performed) by Christians working together and combining their strength and resources in such larger groupings as Presbyteries, Synods, and the General Assembly.

Whereas, the General Assembly has ample authority under the *Book of Church Order* to organize our church for mission, and to establish, direct and support such boards, agencies and institutions as may be necessary for carrying out her mission at home and abroad. (B.C.O. 18-6 (8), (10), (15), (18).

Whereas, the *Book of Church Order* does not clearly specify the "powers" delegated to synods, presbyteries and sessions for interpreting to their constituents the program of the General Assembly and the work of the boards, agencies, and institutions which have been devised to implement that program; nor are those lower courts assigned the power and responsibility for supporting them in their work and soliciting the prayers, participation, and gifts of the people on their behalf.

Whereas, the need has been expressed by local churches wanting more specific information on Assembly and Synod causes such as Church World Service, Montreat, Sunnyside, the guidance centers and many, many other ministries and,

Whereas, there is a need felt by Synod and Synod agencies that are serving the church in an unheralded way such as in the prison ministries and the guidance center, and,

Whereas, an instance on open Synods have shown the need for more information on Synod and Assembly causes, and,

Whereas, the Presbyterian Foundation is available to Presbyteries and local churches and individuals to help set up funds for special causes inside the denomination, and,

Whereas, a great deal of money is being sent out of the churches to non-denominational organizations with large advertising budgets.

Therefore, the Presbytery of Shenandoah overtures the General Assembly to amend the *Book of Church Order* as follows:

In Chapter 17-5 to add to the list of powers delegated to Synod another, which shall be (10), and which shall read as follows: "To interpret to its constituent Presbyteries, Sessions, and Churches the mission program of the General Assembly at home and abroad, and to be diligent in seeking to secure support for the work of the Boards, institutions, and agencies which the General Assembly may set up to implement that program."

In Chapter 16-7 to add to the powers delegated to Presbytery another, which shall be (23), and which shall read as follows: "To interpret to its constituent Sessions, Churches, and their members the mission programs of the higher courts, and to be diligent in seeking to secure support for the work of the Boards, institutions, and agencies which they may set up to implement those programs."

In Chapter 15-6 to add to the list of powers delegated to the Session another, which shall be (17), and which shall read as follows: "To interpret to the membership of the church the mission programs of the higher courts, and to be diligent in seeking to secure support for the work of the Boards, institutions, and agencies which they may set up to implement those programs."

80-6. From the Presbytery of Southeast Missouri:

Whereas the Presbytery of Southeast Missouri has found the office of Synod's Communicator, as we have experienced it during the term of office of Mrs. Dorothy Barnard, an extremely helpful channel of two-way communication between individuals, churches and the entire Presbytery of Southeast Missouri with the Councils and Boards of General Assembly, and

Whereas with the termination of Mrs. Barnard's term we of Southeast Missouri recognize a continuing need for direct interpretation and speedy communication of the actions, plans and programs of General Assembly Agencies as well as a direct personal messenger to communicate our concerns, needs, interests and ideas and criticisms to these agencies,

Therefore we the members of the Presbytery of Southeast Missouri overture the 120th General Assembly to take such steps as may be necessary to assure the continuance of the office of Synod's Communicator and we extend to Mrs. Barnard our sincere appreciation for her ministry of communi-

cation and understanding and at times reconciliation in our midst and pray God's continuing blessing upon her.

80-7. From the Presbytery of Middle Tennessee:

Whereas, it is the responsibility of the Courts of the Church to oversee the development of the grace of liberality in the lives of Christians and to devise means for advancing the prosperity and enlargement of the church (Form of Government 15-6,8; 12-3,5; 16-7, 17; 17-5,7; 18-6,8),

Whereas, unrelenting inflation causes increased tax liability and sacrifice for those who wish to give to their church,

Whereas, while most Christians give in response to spiritual stimulation, many people are influenced by other considerations and should be encouraged to give to charitable organizations,

Whereas, churches and charitable organizations are historically more efficient in the dispensation of monies for good works,

Whereas, since the increase of the standard deduction on the income tax, churches and charitable organizations have experienced a huge restriction of giving,

The Presbytery of Middle Tennessee respectfully overtures the 120th General Assembly of the Presbyterian Church in the United States to encourage its constituency to urge the passage of Bill, H.R. 1785, introduced by Mr. Fisher, Mr. Conable and others which would allow the charitable deduction to taxpayers whether or not they itemize their personal deductions,

Further:

- 1) That the General Assembly encourage its constituency to press the passage of this legislation with their representatives in Congress,
- 2) That convenient means be made available to the church for this response,
- 3) That wide publicity be given to the General Assembly's position on this subject including the "Presbyterian Survey" and the Presbyterian News Service, and
- 4) That the Washington Communicator be instructed to join with those of like mind in pressing H. R. 1785 into law.

80-8. From the Presbytery of Concord:

A request has been received from a minister of another Presbytery to become a member of the Presbytery of Concord. The request was made because the minister moved into the bounds of the Presbytery of Concord on his own initiative and without prior contact with the Presbytery.

This minister engages in an evangelistic ministry, making his services available to local congregations in this general area. He has taken legal action to form a corporation with a board of trustees to oversee the work of his evangelistic ministries. His ministries to date have included various series of services in congregations to which he has been invited and regular radio broadcasts beamed into North Carolina and South Carolina.

In light of his request, the Presbytery of Concord seeks clarification of the following constitutional questions:

- 1) Can a Presbytery properly receive a minister whose *ecclesiastical functions* are not under the jurisdiction of a church court?

The minister has clearly stated to Presbytery's Commission on the Minister that *he* is requesting membership, not his corporation. It appears that the minister desires to be received personally, but that his work as an evangelist be under the sole jurisdiction of the independent board of his corporation.

The Book of Church Order seems to indicate that ministers of the Word performing ecclesiastical functions are expected to be under the supervision of a Church Court. §26-9, which refers to "... work which is not under the jurisdiction of a Church Court," is usually interpreted to refer to ministers not primarily engaged in ecclesiastical functions (teachers, counselors, etc.).

In the situation before the Presbytery of Concord, the work the minister desires is preaching within the bounds of the Presbytery. He does not request that his ecclesiastical function be under the jurisdiction of Presbytery, but that he remain accountable to the corporation he has formed.

- 2) In the theology and polity of the Presbyterian Church in the United States, is the role of an evangelist limited to one who is engaged in the formation of congregations or "... preaching the Word and administering the Sacraments in parts of the church which have no regular ministration of the Word ... ?" (BCO, §10-6)

Inasmuch as this minister terms himself an Evangelist, the question has been raised as to the proper role of an evangelist as described in *The Book of Church Order* §10-6. It seems clear that the meaning of the term "Evangelist" in this section refers solely to one who is called to organize congregations or to provide ministerial leadership where there is none.

The only other reference to an Evangelist in *The Book of Church Order* is found in BCO, §10-1. Here the title is used as part of a list of titles which describes the functions of a minister. The section ends: "These names do not indicate grades of offices, but describe one and the same officer."

80-9. From the Presbytery of Atlanta:

This is to certify that the Atlanta Presbytery at its Stated Fall Meeting on October 23rd, 1979, held at the Columbia Presbyterian Church, approved an overture requesting the General Assembly to give serious consideration to having meetings only every second year.

80-10. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Change the Standing Rules of the General Assembly to add provision whereby the Bills and Overtures Standing Committee meeting prior to and during each General Assembly shall, along with its other assignments, regularly propose to the Assembly those resolutions, overtures, reports, and recommendations on which the General Assembly should decline to act for practical reasons.

80-11. From the Presbytery of Cherokee:

To enable the General Assembly of the Presbyterian Church, U.S. itself, as a body of Commissioners duly elected by the respective Presbyteries, to more efficiently maintain control over the bodies of material with which they deal, Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Instruct the permanent nominating committee to nominate only ruling elders and ministers to fill vacancies on General Assembly Boards and Agencies, except where special skills or expertise of other of our church members are specifically needed.

80-12. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Instruct the General Assembly Mission Board, other agencies and their staffs to continue the practice of sending a bare minimum, yet sufficient, number of representatives to resource the standing committees of the General Assembly.

80-13. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Instruct the Permanent Judicial Commission to research, study, and give constitutional basis for or against the practice of giving vote, even in committee, to non-commissioner participants to the General Assembly and report back to the 121st General Assembly.

80-14. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Encourage the Stated Clerk to continue providing clearly distinguishable name tags for all commissioners.

80-15. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Encourage the standing committees to refrain from recommending studies to be considered for adoption by succeeding General Assemblies, thereby requiring special ad interim committees, except for the most compelling reasons; and that such studies, when needed, be referred, if possible, to an existing committee and be accompanied by a positive recommendation for limited time and cost.

80-16. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Instruct all agencies, especially the Division of Corporate and Social Mission of the General Assembly's Mission Board and the Council on Theology and Culture to resource the church by responding to theological and social issues before the church with study documents to be printed and distributed before action of a General Assembly and through means other than the Minutes (such as Response-Ability in the Info-Pac); that only clear and concise statements (generally 1,000 words) be proposed for adoption by the General Assembly, and that longer documents be proposed only upon instruction of the General Assembly itself.

80-17. From the Presbytery of Cherokee:

Cherokee Presbytery overtures the 120th General Assembly meeting in Myrtle Beach, South Carolina, to adopt the following procedures:

Encourage the Committee on Assembly Operations to continue the practice of having Advisory Consultants only for the purpose of seeking out needed resource persons or materials for the standing committees during their deliberations. (We urge consideration of using seminary student participants in this capacity.)

80-18. From the Presbytery of Hanover:

Whereas the World Council of Churches, the National Council of Churches, and the General Assembly of the Presbyterian Church in the United States have called our attention to the crisis that the church must face on energy options; and whereas the 120th General Assembly will consider a report from the General Assembly Mission Board on "The Question of Energy: An Inquiry Into Meaning and Values," and our church will hold a conference on the energy crisis at Montreat on March 11-13, 1980; and whereas the attention of the whole world has been turned to the dwindling available energy resources, Hanover Presbytery requests that the 120th General Assembly of the Presbyterian Church in the United States set apart Sunday, October 19, 1980 (during Stewardship Season) as a day of fasting, repentance, and prayer by the members of our church to seek the Lord's guidance on our life styles, the proper stewardship of our energy policy, as well as to make intercession for international energy plans and the spiritual renewal needed for the church to meet this grave crisis during the impending end of the age of abundant fossil fuel supplies.

Hanover Presbytery recommends that we direct our prayer, fasting, and repentance in the following ways:

1. Examine our own life styles for elements that are superfluous, at the expense of the poor, or indicative of poor stewardship of energy resources that we might repent and turn from them.
2. Pray for wisdom when answers do not seem apparent as to what we as individual Christians can do in terms of a life style both committed to changes in public policy and dedicated to programs for the allocation of the world's resources for the common good.
3. Pray that we might be spiritually equipped to glorify God in our lives and to make the appropriate changes in our life styles as a witness to the Lordship of Christ in every dimension of our service.
4. Pray for the Lord's guidance of our leaders about the present and future energy options—especially concerning nuclear energy sources from low level radiation, from major nuclear accidents, and from the contribution of nuclear power plants to the proliferation of nuclear armaments. Pray for the courage to speak out if and when we determine present energy policies are endangering the safety and health of our citizens.
5. Pray for our governmental leaders that they might have the vision to develop constructive programs to relieve the poor, to encourage conservation, to devise new energy resources, and to ease international tensions, especially in the Islamic oil-producing lands.
6. Pray that the crisis precipitated by the coming end of this age of abundant fossil fuels might be the occasion for a true renewal and extension of the Church of Jesus Christ throughout the world, to the glory of God.

80-19. From the Presbytery of Concord:

Whereas the 119th General Assembly of the Presbyterian Church in the United States and the 191st General Assembly of the United Presbyterian Church in the United States of America approved a Pastoral Letter to Presbyterians which observed:

We have reached the end of an age. . . of abundant supplies of fossil fuels. . . (which) will affect every issue involving the preservation and sustenance of life on this planet.

The same pastoral letter calls for the following, that:

We who are ensnared in consumptive practices may by the gracious power of God moving within troubling events, be freed to face this crisis with acts of humility, advocacy, and creativity.

Whereas, we need to take concrete steps to encourage every member of the Presbyterian Church in the United States to pray for the empowerment and guidance of the Holy Spirit as we face this issue;

Whereas the growing scarcity of fossil fuels may appear to be only a material crisis, it yet has a spiritual dimension. Greed, fear, the ancient enmity between peoples, irresponsibility, the lust for power, and the conflicting allegiances of Judaism, Christianity, and Islam; have all played a role in aggravating the present crisis. In this situation we realize that we contend not only against flesh

and blood, (i.e., human, political, military, and economic factors), but also against the "Principalities and powers. . . of darkness." (Ephesians 6:12.) The spiritual nature of the problem calls us to rely upon our spiritual resources as members of the Body of Christ, one of which is the way of fasting, repentance, and prayer;

Whereas fasting, repentance and prayer are ways that the Christian stands before God with open hands, ready to receive the gifts, strength, and wisdom necessary to act in accordance with God's purposes. The sacrifices which lie ahead, the adjustments that we shall have to make, and the realization of freedom to face this crisis with humility, advocacy, and creativity; are going to require the grace that only God may bestow upon us;

Whereas a day set apart for fasting, repentance and prayer as a response to the energy crisis will provide a first step that every member of the Presbyterian Church in the United States may take. This will arouse each individual to take personal responsibility, as well as focus and unite our church's attention upon this urgent concern;

Whereas, in accord with Holy Scripture, it has been a tradition in the Presbyterian Church to establish certain days or seasons of fasting, repentance, and prayer when faced with the "Urgent circumstances of God's providence, (BCO 213-1)";

Therefore, the Presbytery of Concord respectfully requests the 120th General Assembly of the Presbyterian Church in the United States to set apart Wednesday, November 26, 1980, (the day before Thanksgiving Day), as a day of fasting, repentance, and prayer; to be observed by all individual members, families, and congregations within the Presbyterian Church in the United States. On this day each person is urged to direct their prayer, fasting, and repentance in the following ways:

A. Examine one's personal life style for elements that are superfluous, at the expense of the poor, or indicative of poor stewardship of energy resources; and a repentance of these elements.

B. Pray that we, as individual Christians and as a church, may have the necessary humility and courage to receive from our Lord clear guidance as to how we are to live our faith in this increasingly difficult time.

C. Pray for the empowerment of the Holy Spirit, that we may make the appropriate changes in our individual and corporate life styles and thereby bear witness to others of the Lordship of Jesus Christ in every dimension of life.

D. Pray for the poor and all who must suffer because of this crisis.

E. Pray for the government and our leaders, that they may have the vision to develop constructive programs to relieve the sufferings of the poor, to encourage conservation, to develop new energy sources, and to ease international tensions.

F. Pray that the crises precipitated by the coming end of this age of abundance fossil fuels may be the occasion for a true renewal and extension of the Church of Jesus Christ throughout the world, to the Glory of God.

80-20. From the Presbytery of Albemarle:

Whereas the Materials Distribution Service of the General Assembly Mission Board is for most members of local Churches in the Presbyterian Church in the United States their main contact with our Church at a General Assembly level

and whereas in recent years the operation of the Materials Distribution Service has caused many members of local Churches to become cynical of the operation of our Church at the level of her highest court

Be it therefore resolved, that we, the Presbytery of Albemarle meeting this day, January 26, 1980, at the First Presbyterian Church, Washington, North Carolina overture the 120th General Assembly of the Presbyterian Church in the United States to instruct the General Assembly Mission Board to make a thorough review of the work of the Materials Distribution Service and to encourage the Service to take the necessary steps to improve the service it offers to the Churches of the General Assembly of the Presbyterian Church in the United States.

80-21. From the Presbytery of St. Andrew:

Whereas, the 119th General Assembly approved and recommended to the Presbyteries for Advice and Consent certain amendments to the *Book of Church Order*; and

Whereas, Subsection 19 of Section C, which would amend the Directory of Worship by adding to the Directory of Worship new Section 209-10, seems to indicate that only those baptized children admitted to the Lord's Table by the Church Session would be invited to take Communion; and

Whereas, Subsection 21 of Section C, which would amend the Directory of Worship 211-7 by providing that "The minister shall invite to partake of the Sacrament . . . (b) all baptized members", seems to indicate that all baptized members regardless of age should be invited to take Communion; and

Whereas, there seems to be an inconsistency between the intent of Subsection 19 and Subsection 21; and

Whereas, by reading these two sections it is impossible to determine the procedure for admitting children to the Lord's Table;

Now, Therefore, be it resolved that St. Andrew Presbytery overtures the 120th General Assembly to take appropriate action to clarify this inconsistency by amending Subsection 21 a (b) to read, "all baptized non-confirmed members of the Church admitted to the Lord's Table by action of the Church Session."

80-22. From the Presbytery of St. Johns:

The Presbytery of St. Johns requests the 120th General Assembly to direct the Office of Professional Development to develop and maintain a current listing of persons who are available for interim pastorates, and a list of persons who have been trained as interim pastors; and that the Office of Professional Development provide annually workshops and seminars for all interim pastors, using recognized leadership, to help sharpen the skills, and for sharing the experiences of interim pastors.

80-23. From the Presbytery of Southwest Georgia:

Whereas the boards of the General Assembly were abolished in 1973-74 and their work subsumed under the General Executive Board;

Whereas the General Executive Board was abolished in 1976 and its work subsumed under the General Assembly Mission Board;

Whereas the General Assembly Mission Board continues to consider major structural changes in its organization; and

Whereas the scope of the work of the General Assembly Mission Board is so broad that no one board can possibly comprehend all the ramifications of its responsibilities and must rely increasingly upon its staff for making substantive decisions;

Therefore the Presbytery of Southwest Georgia overtures the 120th General Assembly to instruct its Moderator to appoint an Ad Interim Committee consisting of six Ruling Elders and six Ministers to study the advisability of dividing the work of the General Assembly Mission Board among several boards appropriate to the mission tasks of the General Assembly and to report its recommendations for doing so to the 121st General Assembly.

80-24. From the Presbytery of Southwest Georgia:

Whereas the General Assembly is forced almost annually to increase the Per Capita Assessment; and,

Whereas the Office of the General Assembly has incurred a shortfall in funding brought about by litigation, the expense of the various committees and councils lodged under the Office of the General Assembly, and the higher cost for the operation of the meetings of the Court;

Be it Therefore Resolved that the Presbytery of Southwest Georgia respectfully overture the 120th General Assembly to give serious consideration to lodging the Council on Theology and Culture, the Committee on Women's Concerns, the Historical Foundation, and the Council on Church and Race, under the appropriate divisions of the General Assembly Mission Board in order that the Per Capita Assessment might be used for the operation of the Office of the Stated Clerk, Office of Review and Evaluation, and the various permanent committees and ad interim committees necessary for the operation of the Court.

80-25. From the Presbytery of Tres Rios:

Whereas, there are presently within the borders of the United States between 12 and 18 million people who trace their ancestry to the Republic of Mexico; and

Whereas, between six and ten million of these people are presently without official sanction or documentation, leaving them with unique human, social, economic, legal, family and religious problems; and

Whereas, there are within the boundaries of the Synod of Red River, 33 churches, 13 pastors and 2,401 members of Presbyterian Churches of Mexican ancestry, not including those assimilated into basically Anglo congregations; and

Whereas, the Presbyterian Church in the United States has consistently failed to provide curriculum, training, and resources for officers and members of the congregations that are both bilingual and of Presbyterian orientation; and

Whereas, the time has come when a person is needed with extreme sensitivity to the above-mentioned concerns and possibilities of ministry to this rapidly expanding segment of our population;

Therefore, be it now resolved that the Presbytery of Tres Rios respectfully overture the 120th General Assembly to assign one staff position in the Office of Minority Affairs of the General Assembly Mission Board to a Mexican-American from the Southwestern Region of the Presbyterian Church in the United States on a permanent basis.

80-26. From the Presbytery of Kansas City Union:

Whereas, every Presbytery has the right to examine each minister seeking admission, according to the standards set forth in the Holy Scriptures and the Book of Church Order of this Church, and

Whereas, mandatory examinations ignore the ability, thoroughness, and faithful service of the Committee on Commission on the Minister in preparatory interviews, and,

Whereas, many applicants are known to have demonstrated their ability and harmony with the theology, polity and program of the Presbyterian Church in the United States, and,

Whereas the Committee on the Minister has already examined the applicant on Christian experience, theology, sacraments and polity and can approve for admission or recommend the applicant for further examination, and,

Whereas, voluntary examination by the Presbytery would harmonize the Form of Government Chapter 16 - 5 of the Presbyterian Church in the United States with the practice of the United Presbyterian Church in the United States of America:

Therefore, be it resolved that the Kansas City Union Presbytery in stated meeting in Second Presbyterian Church on January 8, 1980, respectfully overtures the 120th General Assembly of the Presbyterian Church in the United States to amend the Form of Government, Chapter 16, Section 5, paragraph one and the first part of paragraph two to read: (change italicized)

Every Minister seeking admission to a Presbytery may be examined on his or her Christian experience and on his or her views in Theology, the Sacraments, and the Government of the Presbyterian Church.

Should the Presbytery require an examination and subsequently fail to sustain the examination of a Minister seeking admission from another Presbytery, ... etc.

80-27. From the Presbytery of Kansas City Union:

Whereas scripture leads us to believe the call to the Gospel Ministry is instituted by God and received in faith by the individual being called;

Whereas the processing of that call moves from God to the individual, the session of the individual's church, the Presbytery in which the individual's church is located;

Whereas this is and should be a very personal experience, warmed and nurtured by those very personal relationships;

Whereas the culmination of this very personal process, after years of training and growth, is the service of ordination;

Whereas THE SIGNIFICANCE OF THE SERVICE OF ORDINATION is and should be very meaningful to the candidate being ordained;

Whereas such meaning is enhanced and enriched by the awareness that God's purpose for the individual is being carried out in the presence of and through the cooperation of the visible Church;

Whereas the individual being ordained could have ties of family and friends which should give him or her the right to choose which part of the visible Church should be involved in the very personal service of ordination;

and Whereas being a member of presbytery requires submission to its authority, whether by ordination or by letter of transfer;

Therefore the Presbytery of Kansas City Union meeting at Kansas City, Missouri on January 8, 1980 respectfully overtures the General Assembly (1980) of the Presbyterian Church in the U.S. to eliminate chapter 27, section 4 of the Book of Church Order, thus permitting a candidate and the presbytery involved free choice as to which presbytery will provide the service of ordination.

80-28. From the Presbytery of Atlanta:

Whereas the boards of the General Assembly were abolished in 1973-74 and their work subsumed under the General Executive Board;

Whereas the General Executive Board was abolished in 1976 and its work subsumed under the General Assembly Mission Board;

Whereas the General Assembly Mission Board continues to consider major structural changes in its organizations; and

Whereas the scope of the work of the General Assembly Mission Board is so broad that no one board can possibly comprehend all the ramifications of its responsibilities and must rely increasingly upon its staff for making substantive decisions;

Therefore the Presbytery of Atlanta overtures the 120th General Assembly to instruct its Moderator to appoint an Ad Interim Committee consisting of six Ruling Elders and six Ministers to study

the advisability of dividing the work of the General Assembly Mission Board among several boards appropriate to the mission tasks of the General Assembly and to report its recommendations for doing so to the 121st General Assembly.

80-29. From the Presbytery of John Calvin Union:

Whereas the office of communicator has been helpful at all judicatory levels, especially in union presbyteries,

Therefore, John Calvin Union Presbytery overtures the 120th General Assembly of the Presbyterian Church in the U. S. to provide means by which this office or its functions will be continued.

80-30. From the Presbytery of John Calvin Union:

Whereas in many of our urban and town and country communities in America it is to the advantage of the Lord's Work for the Presbyterian Churches to be grouped with Churches of other denominations, many of which are not of the Reformed Faith holding the Presbyterian order,

and Whereas our Constitution fails to offer permission for ministers of other communications in correspondence with our General Assembly to serve as Stated Supplies and as Moderators of Sessions and Congregations or to be installed as Pastors,

and Whereas this results in a situation where such fields (and even presbyteries) are hampered in their work in addition to the constitutional questions which arise,

and Whereas some denominations with whom we cooperate use a "call system" for installed pastors (similar to ours), others use a simple judicatory appointment,

and Whereas temporary Presbytery membership could solve much of this dilemma,

and Whereas there appears to be Scriptural or confessional obstacles which bar such a change,

Therefore be it Resolved that the Presbyterian Church in the United States should amend its Book of Church Order (5-4,15-4,25-4 and any other sections which are appropriate) to provide that:

A minister of another Church in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that Church, who has become the minister of a congregation or larger parish composed of denominational units at least one of which is associated with this Church, or who has become a minister serving a cooperative specialized ministry in which this Church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this Church, or a minister of a Church outside the United States which is in correspondence with the General Assembly who is serving in a ministerial capacity in this Church, may be enrolled for the period of such service as a member of a presbytery and have temporarily the rights and privileges of such membership.

80-31. From the Presbytery of Blue Ridge:

Whereas, the people of Kampuchea (formerly Cambodia) are suffering from hunger and disease, resulting in the deaths of thousands of women, men, and children weekly; and

Whereas, the Pol Pot regime has systematically murdered millions of Kampuchean citizens, with special emphasis on parents, middle classes, and government employees; and

Whereas, both the Vietnamese and Kampuchean governments have refused to cooperate with efforts to enable these starving people to receive food and medical supplies, freely given by many nations and by international agencies; and

Whereas, the plight of hundreds of thousands of Kampucheans is being documented daily by the media;

Therefore, be it resolved that Blue Ridge Presbytery calls upon the 120th General Assembly of the Presbyterian Church in the United States to declare a special day of prayer, calling upon its members and Christians throughout the world to join in imploring God to relieve the suffering, hunger and death of the Kampuchean people and to open ways for overcoming the barriers of political corruption that prevent relief from reaching these suffering people; and

Be it further resolved, that the Presbyterian Church in the United States publicly condemn the inhumane policies that continue to victimize the citizens of Kampuchea, and encourage support and assistance for those who seek to work for the dignity and worth of all human beings, and whose aims are for freedom and security of all its citizens.

80-32. From the Presbytery of Transylvania (Union):

Whereas, There is an increasing call for the Moderator of the General Assembly of the Presbyterian Church in the United States and the Moderator of the General Assembly of The United Presbyterian Church in the United States of America to make joint appearances; and

Whereas, There are many occasions when it would be appropriate for the United Presbyterian Moderator to be present at a function of the Presbyterian Church in the United States; and

Whereas, There are increasing avenues of cooperation between the two denominations; and

Whereas, The number of Union Presbyteries continues to increase; and

Whereas, There is a need for increased communication between the two Moderators for the purpose of sharing, information, concerns, issues, and hopes:

Therefore, the Presbytery of Transylvania (Union), meeting in Danville, Kentucky, on March 11, 1980, respectfully overtures the 120th General Assembly (1980) of the Presbyterian Church in the United States:

To amend the "Manual for Commissioners" to include a new section entitled "Honorary Moderator" (4.4) following the section on "The Associate Stated Clerk" (4.3), to read as follows:

4.4 Honorary Moderator

4.4.1 The Moderator of the General Assembly of The United Presbyterian Church in the United States of America shall be invited to serve as Honorary Moderator of the General Assembly of the Presbyterian Church in the United States during that person's term of office with the privilege of the floor but without vote.

80-33. From the Presbytery of Transylvania (Union):

Whereas, The General Assembly of the Presbyterian Church in the United States and the General Assembly of The United Presbyterian Church in the United States of America did in 1977 recognize the importance of the two denominations' working together and did at that time encourage such activity; and

Whereas, It is desirable for there to be a positive Presbyterian witness to Jesus Christ and His Church in those areas where new Presbyterian churches are envisioned; and

Whereas, The Consultation on Union Presbyteries did on March 7, 1980, agree on the substance of the matter herewith presented:

Therefore, The Presbytery of Transylvania (Union), meeting in Danville, Kentucky, on March 11, 1980, hereby respectfully overtures the 120th General Assembly of the Presbyterian Church in the United States to request its constituent presbyteries not to start new churches within their bounds without consultation with the corresponding presbytery of the other denomination.

80-34. From the Presbytery of Brazos:

Whereas, the Mission Consultation report states:

"We seek to obey the Lord of the church who commissions us to 'Go and make disciples of all nations . . .', and 'we affirm that the primary mission of the church is the proclamation of the Gospel of Jesus Christ, the only savior of the human family, in every possible way to every person, in every area of life, individually and corporately' and cites the Declaration of Faith 'God sends us to proclaim the Gospel. We testify that God is at work here and now when people obey Christ's commission to witness to him and make disciples of all nations, when they spread the good news by their words and embody it in their lives.'"

and, *Whereas* the following two Mission statements have been adopted by the 119th General Assembly (PCUS) for priority treatment during the next five years:

A. "To develop models for congregational revitalization which affirm a renewed commitment to our Biblical, theological, historical heritage of faith, and which witness to the interaction between worship and service inherent in any ministry of proclamation."

B. To challenge our members as individuals in community to act upon their commitment to God through Jesus Christ as Savior and Lord, to call other people to join in this commitment and together through word and work, to witness in personal and public life."

and, *Whereas* these statements may be interpreted to refer to evangelism, yet neither of them speaks unambiguously of Christ's commission to the Church to "go and make disciples" as a priority;

Therefore, the Presbytery of Brazos, in order to strengthen the evangelistic mission of the Church and to maintain cooperative program work with the United Presbyterian Church, requests the 120th General Assembly to adopt the following Mission Direction statement to be given priority over the next five years:

To design and develop programs to enable Presbyterians to reaffirm the Lordship of Christ, to respond effectively to His call to make disciples among all people, to identify persons who are without the Gospel, and to implement strategies for reaching those persons with the Gospel, both at home and abroad.

80-35. From the Presbytery of Missouri Union:

Whereas there are times in the history of our world that massive issues arise in which the Lord of History compels us to act. Our nation has known several such times when the Church of Jesus Christ, in obedience to its Gospel mandate, has spoken out and acted for justice and reconciliation and peace within its own borders and around the world:

Whereas today the issues of war and armaments in the world community are in the headlines. How the Prince of Peace must weep over our assumption that we can solve anything through modern warfare which has assumed the potential for the total destruction of whole peoples, lands and civilizations through atomic weapons. How can we conceive, in our wildest imaginings, what it would be like for 140 million of our people and an equal number of Russians to be killed in an atomic weapons exchange? As one has said, "It will be so horrible that the living will envy the dead." Such an exchange would be the end of the world and civilization as we know it.

Whereas yet our leaders talk of more weapons needed, in spite of the fact that we already have enough nuclear weapons to destroy every city in Russia, over 100,000 souls at least 35 times, or enough to obliterate every city of that size in the whole world even counting on a number of misses! And that word "destroy" means every man, woman and child, every work of art, every building, hospital and home, every playground and hiding place. Yet we continue in the race to build more weapons, and also propose ways to use them on our planet.

Whereas we believe this massive buildup of nuclear arms in the world has become a demonic paranoia which, if continued, may well bring about a dark age in a dead world. The atomic scientists have recently moved the clock from 0 to 7 minutes to midnight! We believe the Christian Church must cry aloud in the world, "In the Name of the Prince of Peace, STOP!"

Therefore, the Presbytery of Missouri Union meeting at Fulton, Missouri on March 12, 1980 overtures the 192nd General Assembly of the United Presbyterian Church in the United States of America and the 120th General Assembly of the Presbyterian Church in the United States:

1. To make the issue of peace-making and armament reduction a number one priority in our mission strategies;
2. To provide through the Boards and Agencies and communication networks, resources to help those in our Church to know the facts of nuclear armaments, the real nature of a nuclear war as it would affect the peoples of the whole world, and such other information as would help us mobilize and use our power as a Church at least to slow the nuclear arms race;
3. To use the influence of the Church in seeking to engage other denominations to join this effort with us, that together we might help to change the direction of our nation's priorities in this matter, working toward a world-wide reduction of nuclear armaments;
4. To allocate the resources of people and money necessary to make this a significant effort throughout our denomination;
5. To appoint a task force of the General Assembly to report back in 1982 to recommend further programs and emphases on this issue.

80-36. From the Presbytery of Brazos:

Whereas, the Presbyterian Church in Taiwan has long been an advocate for the human rights of the people of Taiwan; and

Whereas, the denial of human rights, religious freedom and human dignity continues in Taiwan; and

Whereas, both the 118th and 119th General Assemblies have adopted resolutions regarding the situation in Taiwan; and

Whereas, the Nationalist Chinese Government in Taiwan has recently aggravated the situation in many and violent ways;

Therefore, the Presbytery of Brazos overtures the 120th General Assembly of the Presbyterian Church in the United States to communicate through the Office of the Stated Clerk:

- a. To the President of the United States; the Secretary of State; the Chairman of the Senate Foreign Relations Committee; the Chairman of the House Committee on Foreign Affairs; and the Secretary General of the United Nations, our strong displeasure over the recent turn of events in Taiwan, the harrassing, threatening, arresting and trying under martial law leaders and members of the Presbyterian Church in Taiwan.
- b. To the Presbyterian members of Congress along with copies of resolutions adopted, asking them to use their influence on foreign policy to insist on consideration for human rights and religious freedom on behalf of the native people of Taiwan.
- c. To urge congregations of the Presbyterian Church in the United States to request the members of Congress from their areas to call for the release of the ones in prison and the easing of restraints on religious assemblages.
- d. To request denominations in correspondence with the General Assembly to join with us in this protest.
- e. To the Taiwanese Congregations of the Assembly strong support and prayers of the Assembly in their concern for our brothers and sisters in Taiwan.

80-37. From the Presbytery of Louisville (Union):

Whereas, the international arms race has reached the staggering annual cost of four hundred billion dollars among the major world powers, consuming enormous portions of limited natural resources, wealth and technology;

Whereas, new and ever more terrifying capacities of overkill are burdening a world economy unable to meet critical human needs at home and abroad;

Whereas, the "balance of terror" between the nuclear giants shows no convincing ability to effect peace nor allay the causes of political and social turmoil which eventuate in war; and

Whereas, the gospel obliges us to set highest priority upon ministry to human misery among the diseased, illiterate, hungry, thirsty and homeless multitudes of the earth;

Therefore: the Presbytery of Louisville (Union), meeting at Briargate Presbyterian Church on the fourth day of February, 1980, respectfully overtures the 120th General Assembly of the Presbyterian Church in the United States to establish a staffed and funded peacemaking project in the General Assembly Mission Board devoted to a reversal of the arms race and the reordering of our national and religious priorities in ways consistent with the task of Christian peacemaking.

80-38. From the Presbytery of South Mississippi:

Whereas our denomination has endorsed abortion since 1970,

Whereas this endorsement has the effect of encouraging the killing of unborn children numbering one million per year in this country,

Whereas the Holy Scripture which continues to be the only infallible rule of faith and practice for our denomination and carries with it the powerful statement of the sanctity of human life,

Whereas in Psalm 139 and Jeremiah 1, to cite only two examples, we understand that unborn life is created in the image of God and that the distinction of the image of God is what constitutes real murder,

Be it Resolved Therefore that the Session of Trinity Presbyterian Church calls upon the Presbytery of South Mississippi to overture the General Assembly of 1980 to overturn this encouragement of abortion by, specifically: withdrawing our support of the Council on Therapeutic Abortion; restricting the activities of our Washington Communicator, who is so involved in pro-abortionist activities; and giving a strong positive statement for the sanctity of human life.

80-39. From the Presbytery of Suwannee:

Whereas the recent events in various parts of the world have brought to the attention of the nations the practices of foreign intelligence agencies, and

Whereas the United States Congress has been reconsidering legislation regarding the scope, limits and control of U. S. intelligence operations abroad, and

Whereas no major study of the impact of overseas intelligence operations has been conducted by any religious body in the U. S.,

Resolved that the General Assembly direct the Council on Theology and Culture to prepare a study on the theological and ethical implications of the overseas covert activities of the Central Intelligence Agency, with attention to their impact on the mission of the Church around the world, and including recommendations for appropriate response by the Presbyterian Church in the United States and its agencies.

80-42. From the Presbytery of National Capital Union:

Whereas the United States has an established and honored tradition of observing holidays for the purposes not only of affording days off from work, but more importantly for the purpose of commemorating and reinforcing our appreciation of events and persons who have shaped its history and character;

Whereas these events and persons so honored are important symbols which both reflect and help shape our understanding of ourselves and our values as a nation, and;

Whereas holidays such as Independence Day celebrated on July 4th which remind us of our Declaration of Freedom, the Constitution and the Bill of Rights; Labor Day which lifts up the dignity and worth of labor and the labor movement; Memorial Day which recalls for us the ultimate sacrifice made by many to help preserve our nation; and the birthday of Washington commemorates the efforts to help form and reform our nation in the light of our beliefs; are a part of our nation's desire to remember our past as we live in the present and look toward the future; and

Whereas the Civil Rights Era was, in many ways, ■ working out of the implications of the American Revolution and the Civil War to their logical conclusions and helped the nation to focus upon the application of its principles to all of our people in a manner unrivaled by any period in our nation's history before that time and lead to a fuller recognition of the unique value, worth, and identity of our Afro-American constituency; and

Whereas the life and death of Martin Luther King, Jr. was, and is, an inseparable part of the Civil Rights Era and of our national history in which is embodied all those reasons for which this country has set aside special days for commemoration and celebration;

Therefore, be it resolved that the National Capital Union Presbytery, meeting at the Little Falls Church, Arlington, VA, March 18, 1980 overtures the 120th General Assembly of the Presbyterian Church in the United States and the 192nd General Assembly of the United Presbyterian Church in the United States of America to publicly endorse the concept of setting aside the birthday of Martin Luther King, Jr. as a national holiday and to take appropriate action to communicate the same to the Congress of the United States.

80-43. From the Presbytery of St.-Johns:

Whereas there is an increasing awareness concerning the usefulness of therapy as part of the process of healing, and;

Whereas, more ministers, their spouses, and families are seeking therapy, and;

Whereas, the cost of therapy has risen with inflation, and the General Assembly through its Board of Annuities and Relief is only covering (as of July 1, 1980) only 50% of the first \$50 per session, and;

Also there appears to be confusion as to who qualifies as a therapist;

Therefore, the Presbytery of St. Johns overtures the 120th General Assembly to instruct the Board of Annuities and Relief to review and study the Board's policy relative to covering the cost and percentages of therapy with the intent of raising the coverage to 80% as presently covered in the medical part of the plan.

And that the Board review and study its present definition of the qualifications of a therapist with a view toward expanding the definition beyond psychiatrists and Ph.D. psychologists.

80-44. From the Presbytery of Grace Union:

Grace Union Presbytery overtures the 1980 General Assembly of the Presbyterian Church in the United States to direct the Permanent Judicial Commission to submit to the 1981 General Assembly for consideration the wording for an amendment to the *Book of Church Order* that would clarify unequivocally the legal and ecclesiastical status of the property of any congregation of this Church which should undertake to withdraw from the denomination.

80-45. From the Presbytery of Asheville:

Whereas the 117th General Assembly directed the Office of Evangelism and Church Development of the General Assembly Mission Board to propose a plan for the recruitment of domestic missionaries to work among the disadvantaged, neglected and minorities, and

Whereas the staff did extensive research into this and prepared a response to the General Assembly, and

Whereas this report was tabled by the General Assembly Mission Board in Spring of 1978, and not reported back to the 118th General Assembly,

Therefore the Presbytery of Asheville at its adjourned Spring Meeting, 8 April 1980 at Appalachian Hall, Asheville, N. C. respectfully overtures the 120th General Assembly of the Presbyterian Church, U. S. to receive and act upon this *Plan to Recruit Domestic Missionaries* as proposed by the Office of Evangelism and Church Development.

80-46. From the Presbytery of John Calvin Union:

Whereas the youth ministry offices of both denominations have cooperated in program areas for several years:

1. Youth ministry resources from the two denominations are designed to complement each other and all of the resources are available from either of the two curriculum order departments.
2. Youth Ministry Leadership Training in both denominations has been successfully accomplished through the 13 regional youth ministry leadership training events of Joint Educational Development in 1979.
3. Together the two denominations have successfully conducted two continuing education seminars for professionals engaged in youth ministry.
4. The two denominations participate in publication of Joint Confirmation/Commissioning Materials.

And whereas there are areas where cooperation between the two denominations needs to be improved:

1. Coordination of conferences such as the 1980 Youth Triennium and the 1980 Montreat Youth Conferences.
2. Clear and rapid communication between the two offices in the planning of joint events.

And whereas a joint office would make possible more effective youth ministry:

1. Regional Youth conferences using the tradition of the Montreat Youth Conferences and the experience of the 1980 Triennium to build several good events for youth.
2. A common newsletter or magazine for communication, leadership development, sharing of ideas, and publicity.
3. Effective communication through one office and youth ministry network instead of two.

And whereas both General Assemblies have expressed a recent commitment to emphasize youth ministry.

And whereas the effective operation of one office instead of two should save money or enable money to be reallocated.

Therefore, The Presbytery of John Calvin Union, meeting at First and Calvary Presbyterian Church, 820 Cherry Street, Springfield, Mo., on April 24, 1980, respectfully overtures the 192nd General Assembly 1980 of the United Presbyterian Church in the United States of America to direct the Program Agency to consider a Joint Office of Youth Ministry with the Presbyterian Church, U.S. and report to the 193rd General Assembly 1981.

and

The Presbytery of John Calvin Union, meeting at First and Calvary Presbyterian Church, 820 Cherry Street, Springfield, Mo., on April 24, 1980, respectfully overtures the 120th General Assembly 1980 of the Presbyterian Church U.S. to direct the General Assembly Mission Board, Division of National Missions to consider a Joint Office of Youth Ministry with the U.P.C.U.S.A., and report to the 121st General Assembly 1981.

80-47. From the Presbytery of Southeast Missouri:

That the Presbytery of Southeast Missouri overture the General Assembly to limit the Clergy membership on its boards, agencies and Committees to one third of the memberships of such boards, agencies and Committees.

80-48. From the Presbytery of Albemarle:

Whereas the proposed amendments to the *Book of Church Order* dealing with Church membership have now received a majority vote from the Presbyteries and will be further considered by the 120th General Assembly,

And whereas these amendments, if adopted by the 120th General Assembly, would add the following new Section 209-10 to the Directory for Worship:

"In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation."

And, whereas this amendment would require the Church Session to provide appropriate educa-

tional and nurturing opportunities for parents and children as well as suitable recognition, in the presence of the congregation, of those welcomed to the Lord's Table;

Be it therefore resolved that we, the Presbytery of Albemarle, meeting this day, April 29, 1980, at the First Presbyterian Church, Kinston, North Carolina, overture the 120th General Assembly of the Presbyterian Church in the United States that, if the proposed amendments to the *Book of Church Order* dealing with Church membership are adopted by the Assembly, the Assembly request the appropriate agencies of the General Assembly Mission Board to make available, as soon as possible, materials and guidelines to assist Church Sessions in the provision of appropriate educational and nurturing opportunities for parents and children as well as in their responsibility for making suitable recognition, in the presence of the congregation, of those welcomed to the Lord's Table.

80-49. From the Presbytery of Everglades:

Whereas, good Christian stewardship not only involves the grace of liberal giving but also the responsibility of proper accountability; and

Whereas, commissioners at previous General Assemblies have expressed concern about the funding of the denominational activities and a desire to know more about the finances of the denomination; and

Whereas, copies of the budget and the financial reports are not readily available to the commissioners nor to the members of the church at large; and

Whereas, the reports made to the General Assembly frequently do not break down items which at times run into thousands of dollars;

Now, *Therefore*, the Presbytery of the Everglades respectfully overtures the 120th. General Assembly of the Presbyterian Church in the U.S. that

1. Those persons or units which have presented detailed budgets and financial reports be commended for their diligence;
2. That those persons and/or groups responsible for the funds of the denomination at the General Assembly level prepare detailed budgets and financial expenditure reports, and that these all be collected and produced in a separate document entitled "Budgets and Expenditures of the Presbyterian Church in the U.S.," or a title to that effect, which will be made available to General Assembly Commissioners and which may be purchased by any member of the denomination.

80-50. From the Presbytery of Everglades:

Whereas, task forces are authorized by the General Assembly; and

Whereas, task forces serve an important function for the church; and

Whereas, there are appointed to task forces persons other than members of the Presbyterian Church in the U.S.; and

Whereas, these persons who are not members of the denomination as full members of the task force are authorized to vote on policy and the allocation of assembly funds;

Now, *Therefore*, the Presbytery of the Everglades respectfully overtures the 120th. General Assembly of the Presbyterian Church in the U.S. that

1. All task forces comply strictly with the action of the 119th. General Assembly as found on p. 244 of the *Minutes* which is in effect a "sunset" provision;
2. All task forces be listed in one section of the *General Assembly Minutes* with the terms of service, affiliations and the bases upon which the selection was made such as minority, sex, etc.
3. Serious study be given by the Committee on Assembly Operations as to the wisdom of the appointment of other than elders of the Presbyterian Church in the U.S. to assembly committees and task forces and that a report be made of their study of this matter to the 121st. General Assembly.

**THE FOLLOWING ITEMS ARE REFERRED TO THE PERMANENT
JUDICIAL COMMISSION FOR ITS CONSIDERATION AND
RESPONSE TO THE 121ST GENERAL ASSEMBLY (1981)
UNDER BCO 20.7. SEE ALSO STANDING RULE 6.2.2.**

80-40. From the Presbytery of Palo Duro Union:

Whereas: The Book of Church Order of the Presbyterian Church in the United States does not fully define the status and privileges of honorably retired ministers; and

Whereas: The ministry of the Presbyterian Church would be well served by constitutional provisions that would define responsibility for its direction over the ministers of presbytery who are active (non-retired) ministers, along with the ruling elder members of presbytery, while providing for the continuing ministerial service of the honorably retired ministers in ways useful to their presbyteries and the church-at-large, and appropriate and fulfilling to them as ordained ministers; and

Whereas: This overture has been prepared by honorably retired ministers;

Now Therefore:

The Presbytery of Palo Duro Union, meeting in Stated Session in the First Presbyterian Church, Snyder, Texas, January 25 and 26, 1980, does respectfully overture the 120th General Assembly of the Presbyterian Church in the United States meeting in Myrtle Beach, South Carolina on May 30, 1980, to add to THE FORM OF GOVERNMENT, Chapter 10, the following paragraphs:

10-9 Ministers in good and regular standing may be granted honorable retirement by the presbyteries of which they are members. They shall be placed upon a roll of retired ministers, and shall not be counted as ministerial members of their presbyteries in determining the number of commissioners a presbytery shall elect to the General Assembly. They shall not be required to attend meetings of their presbyteries. They shall not vote in their presbyteries nor hold elected office, but they may speak from the floor and may serve as advisory members of committees, commissions, and agencies of higher judicatories. They may render non-installed ministerial service to the churches and people, subject to the relevant general provisions of the Book of Church Order and the directives of the Board of Annuities and Relief as determined by the succeeding General Assemblies. For the continuing conduct of such service in presbyteries other than their own, they shall secure permission from their own presbyteries to labor outside their bounds, and permission from the other presbyteries to labor within their bounds; and

10-10 When a minister has been honorably retired, he or she shall be placed upon a roll of retired ministers, and may be transferred upon his or her request from the retired roll of one presbytery to the retired roll of another presbytery when the constitutional requirements have been met.

80-41. From the Presbytery of National Capital Union:

Whereas the actual ecumenical intentions and commitments of the Presbyterian Church in the United States are not yet reflected in the *Book of Church Order*, and

Whereas procedures for shared judicatory membership need more careful definition, and

Whereas presbyteries seeking to enroll Ministers of other denominations in accordance with Chapter 31 need stronger guidance as to the meaning and substance of such membership, and

Whereas in no place does the *Book of Church Order* make provision for a mutual courtesy and reciprocal recognition of such ordinations as may be outside the Reformed family but within the scope of ecumenical cooperation in a united church,

Now Therefore, National Capital Union Presbytery, meeting in Little Falls Presbyterian Church on March 18, 1980, does overture the 120th General Assembly of the Presbyterian Church in the United States as follows:

Shall the Form of Government Chapter 31-2 (11), be amended to read:

"The minister or ministers of the united church shall be full and responsible members of each judicatory of immediate jurisdiction.

A minister of another Church in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that Church, who has received a call to become a minister of a united church associated with this Church, may be enrolled for the period of such service as a member of a presbytery, and have temporarily the rights and privileges of such membership, and be subject to discipline as provided below in Sub-section 19. Ministers connected with other Churches in correspondence with the General Assembly of this Church who have not been presbyterially ordained may be received by a presbytery on the provision of satisfactory evidence that (1) their ordination was intended to be within and to the ministry of the catholic or universal church (2) their ordination was performed by the authority charged with the exercise of this spe-

cific Church power within the ordaining communion, and (3) their ordination has been accompanied by the laying on of hands by such as have themselves been ordained similarly. Such evidence may be received by the presbytery in lieu of examinations in theology as consideration of reciprocal courtesy and commitment to the witness of the united church."

80-51. From the Presbytery of Transylvania (Union):

The Presbytery of Transylvania (Union), meeting in Danville, Kentucky, on March 11, 1980, respectfully overtures the 120th General Assembly (1980) of the Presbyterian Church in the United States:

To amend *The Book of Church Order*, Chapter 13, by the addition of a new section 13-8, to read as follows:

13-8 The Moderator of the General Assembly of The United Presbyterian Church in the United States of America shall be invited to serve as Honorary Moderator of the General Assembly of the Presbyterian Church in the United States during that person's term of office with the privilege of the floor but without vote.

ITEMS OF BUSINESS

The reports of all other permanent committees, ad interim committees, the General Assembly Mission Board, the Board of Annuities and Relief, along with the other business listed above, were referred to the Standing Committees as follows:

BILLS AND OVERTURES

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Provisional Program Committee Report.
 - 2. Provisional Reference Committee Report.
 - 3. Task Force on Higher Education Recommendation I.

FUNDING AND BUDGETS

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. General Assembly Mission Board
 - a. 1981 General Assembly Benevolent Budget.
 - b. 1981 Mission Board Budget and Plans.
 - c. Mission Board Recommendation 11.
 - d. Mission Board Recommendation 12.
 - e. Mission Board Recommendation 17.
 - f. Mission Board Recommendation 18.
 - g. Mission Board Recommendation 19.
 - h. Financial Displays and Audits.
 - 2. Office of Review and Evaluation Section 5.A. and Recommendation 19.
 - 3. Council on Church and Race Budget Request.
 - 4. Historical Foundation Recommendation 2 and Audit.
 - 5. Committee on Assembly Operations
 - a. Section III.A. and Recommendation 2.
 - b. Section III.B. and Recommendation 3.
 - c. Section III.C. and Recommendation 4.
 - d. Section III.D. and Recommendation 5.
 - 6. Joint Committee on Women Recommendation 2.

ORGANIZATION AND PROCEDURES

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. General Assembly Mission Board Recommendation 41.
 - 2. Office of Review and Evaluation
 - a. Section 3, Recommendations 1, 2, 3, 4, 5, 6 and Enclosures (1), (2), (3).
 - b. Section 4.A. and Recommendation 7.
 - c. Section 4.B.1. and Recommendation 8.

MINUTES OF THE GENERAL ASSEMBLY

- d. Section 4.D. and Recommendation 11.
- e. Section 5.C. and Recommendation 20 and Permanent Nominating Committee Recommendations 1 and 2.
- 3. Committee on Women's Concerns
 - a. Recommendation 5.
 - b. Recommendation 9.
- 4. Council on Church and Race Recommendation 4.
- 5. Permanent Nominating Committee Narrative Report.
- 6. Ad Interim Committee on Funding and Lodgment, Report and Recommendations 1, 2, 3, 4, 5, 6, 7, 8.
- 7. Committee on Assembly Operations
 - a. Section IV.B., Recommendation 16.
 - b. Recommendation 19.
- B. Overtures 80-20, 80-23, 80-28, 80-47.
- C. Minutes of the Ad Interim Committee on Funding and Lodgment.

POLITY

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Council on Theology and Culture, Section G. and Recommendation 23.
 - 2. Permanent Nominating Committee nominations to the Permanent Judicial Commission.
 - 3. Permanent Judicial Commission
 - a. Item C and Overture 79-48.
 - b. Item E and Overture 79-54.
 - c. Item I and Communication 80-5.
 - d. Item J and Overture 80-13.
 - e. Item K and Overture 80-21.
 - f. Item P.
 - g. Item S; Stated Clerk's Report, Appendix A; Committee on Assembly Operations V.A. and Recommendation 18; Overture 80-9.
 - 4. Stated Clerk's Report
 - Appendix C, Parts A., B., C., and F.
 - 5. Report of Ad Interim Committee on Church Property.
- B. Overture 80-44.
- C. Resolution 80-9.
- D. Minutes of the Permanent Judicial Commission.

SUPERVISION OF LOWER COURTS

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Permanent Judicial Commission
 - a. Item D and Overture 79-50.
 - b. Item F and Overture 80-5.
 - c. Item H and Overture 80-8.
 - d. Item L, Mission Board Recommendation 25, and Council on Church and Race Recommendation 1.
 - e. Item M and Committee on Women's Concerns Recommendation 6.
 - f. Item N and Mission Board Recommendation 35, Overture 80-30 and Report of the Work Group on Ecumenical Barriers.
 - g. Item Q and Overture 80-26.
 - h. Item R.
 - 2. Ad Interim Committee on Constitutional Problems of Union Presbyteries, Introduction, and Items I., II.A., and II.D.
 - 3. Stated Clerk's Report, Appendix B; Appendix C, Parts D. and G.
- B. Overture 80-33.
- C. Resolution 80-4.
- D. Minutes of the Synods.

CHURCH ORDERS AND VOCATIONS

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Board of Annuities and Relief

- a. Report and Recommendations A, B, C, D.
- b. Audit.
- 2. General Assembly Mission Board
 - a. Presbyterian School of Christian Education Report.
 - b. Permanent Committee on Ordination Examination Report and Recommendations 1, 2, 3, 4, 5, Supplemental Report of Permanent Committee on Ordination Examinations.
 - c. Committee on Theological Education Report.
 - d. Report on "Ordination for Church Educators," Recommendations 1, 2, 3, 4, 5, 6, and Mission Board Recommendation 40.
 - e. Mission Board Response 18.
 - f. Mission Board Response 19.
 - g. Mission Board Response 21.
- 3. Permanent Nominating Committee nominations to:
 - a. Board of Annuities and Relief.
 - b. Committee on Theological Education.
- 4. Permanent Judicial Commission.
 - a. Item A.
 - b. Item B and Overture 79-40.
 - c. Item G and Overture 80-27.
 - d. Item O and Mission Board Recommendation 23.
- 5. Joint Committee on Constitutional Problems with Union Presbyteries, Sections II.B., II.C.
- 6. Committee on Assembly Operations Section IV.B, Recommendation 17.
- 7. Stated Clerk's Report, Appendix C, Parts E. and H.
- B. Communications 80-4 (B.), 80-7 (B.), 80-9(3), 80-19, 80-23, 80-24, 80-25.
- C. Overture 80-43.
- D. Resolutions 80-1, 80-7.
- E. Minutes of the Board of Annuities and Relief.

OFFICE OF THE GENERAL ASSEMBLY

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. General Assembly Mission Board Recommendation 42.
 - 2. Office of Review and Evaluation
 - a. Section 1.
 - b. Section 2 (to Mission Board Priorities and Goals for information).
 - c. Section 4.K.
 - d. Section 5.D. and Recommendation 21.
 - 3. Council on Theology and Culture Recommendations E. 15., 16., 17.
 - 4. Committee on Women's Concerns.
 - a. Report and Appendix A.
 - b. Recommendation 1.
 - c. Recommendation 2.
 - 5. Council on Church and Race.
 - a. Narrative Report.
 - b. Recommendation 2.
 - 6. Historical Foundation, Report and Recommendation 1 and Statistical Report.
 - 7. Permanent Nominating Committee nominations to:
 - a. Committee on Assembly Operations.
 - b. Committee on Women's Concerns.
 - c. Presbyterian Historical Foundation.
 - 8. Committee on Assembly Operations.
 - a. Introduction. Section I.A.
 - b. Recommendation 1.
 - c. Sections II and III (Introduction).
 - d. Section IV.A and Recommendations 6 and 7.
 - e. Recommendations 8, 9, 10, 11, 12, 13, 14, 15.
 - f. Appendix A.

9. Stated Clerk's Report, Section I, II, III, IV, Appendix D and Appendix E.
- B. Communications 80-6 (for information), 80-9(4) (for information), and 80-38(1).
- C. Overtures 80-3, 80-4, 80-10, 80-11, 80-14, 80-15, 80-16, 80-17, 80-32, 80-49, 80-50.
- D. Resolutions 80-10, 80-12.
- E. Minutes of the following:
 1. Council on Church and Race.
 2. Council on Theology and Culture.
 3. Committee on Women's Concerns.
 4. Historical Foundation.
 5. Permanent Nominating Committee.
 6. Committee on Assembly Operations.
 7. Office of Review and Evaluation.

MISSION BOARD ADMINISTRATION

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board.
 - a. Mission Board Staff Resources.
 - b. Member of Councils and Committees.
 - c. Board Members Attendance Report.
 - d. Task Force on the Stewardship of Accumulated Resources Report.
 - e. Stillman College Report.
 - f. Mountain Retreat Association Management Council Report.
 - g. The Presbyterian Foundation, Inc. Report.
 - h. Mission Board Recommendation 8.
 - i. Mission Board Recommendation 9.
 - j. Mission Board Recommendation 10.
 - k. Mission Board Recommendation 13.
 - l. Mission Board Recommendation 14.
 - m. Mission Board Recommendation 15.
 - n. Mission Board Recommendation 16, and Mission Board Response 12.
 - o. Mission Board Recommendation 22.
 - p. Mission Board Recommendation 24.
 - q. Mission Board Recommendation 26.
 - r. Mission Board Recommendation 27.
 - s. Mission Board Recommendation 36.
 - t. Mission Board Recommendation 43.
 - u. Mission Board Response 16.
 2. Office of Review and Evaluation
 - a. Section 4.H and Recommendation 16, and Appendix B.
 - b. Section 5.B.
 3. Council on Theology and Culture
 - a. Recommendation I.27.
 - b. Recommendation I. 28.
 4. Permanent Nominating Committee nominations to:
 - a. Presbyterian Foundation, Inc.
 - b. Task Force on Higher Education.
 - c. General Assembly Mission Board.
 - d. General Assembly Mission Board Chairperson-elect.
 5. Task Force on Higher Education Recommendation G.
- B. Communications 80-2, 80-3, 80-4 (A.), 80-4 (C.), 80-7 (A.), 80-7 (C.), 80-8, 80-9 (1.) and (2.), 80-20 (2.), 80-26, 80-36, 80-37.
- C. Overtures 80-2, 80-3, 80-12, 80-48.
- D. Resolution 80-6.
- E. Minutes
 1. General Assembly Mission Board.
 2. Presbyterian Foundation.
 3. Stillman College.

F. Audits

1. Presbyterian Foundation.
2. Stillman College.
3. Montreat Management Council.
4. General Assembly Mission Board.

MISSION BOARD PROGRAM

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board
 - a. General Assembly Mission Board Narrative Report.
 - b. Program Calendar and Mission Board Recommendation 44.
 - c. Joint Strategy Committee Report.
 - d. Report on "China," and Mission Board Recommendation 20.
 - e. Report of Presbyterian Hunger Program and Mission Board Recommendation 28.
 - f. Mission Board Recommendation 33.
 - g. Mission Board Response 13.
 - h. Mission Board Response 14.
 - i. Mission Board Response 15.
 - j. Mission Board Response 17.
2. Council on Theology and Culture
 - a. Recommendation I.26.
 - b. Recommendation I.30.
 - c. Recommendation H.24.
3. Task Force on Higher Education Report and Recommendations B., C., D., E., F.

B. Resolutions 80-11, 80-17.

MISSION BOARD PRIORITIES AND GOALS

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board.
 - a. Mission Directions Report.
 - b. Mission Board Recommendation 1.
 - c. Mission Board Recommendation 2.
 - d. Mission Board Recommendation 3.
 - e. Mission Board Recommendation 4.
 - f. Mission Board Recommendation 5.
 - g. Mission Board Recommendation 6.
 - h. Mission Board Recommendation 7.
 - i. Mission Board Response 1.
 - j. Mission Board Response 10.
2. Office of Review and Evaluation
 - a. Section 2 (for information).
 - b. Section 4.B.2. and Recommendation 9.
 - c. Section 4.C. and Recommendation 10.
 - d. Section 4.E. and Recommendation 12.
 - e. Section 4.F. and Recommendation 14.
 - f. Section 4.G. and Recommendation 15.
 - g. Section 4.I. and Recommendation 17.
 - h. Section 4.J. and Recommendation 18.
3. Committee on Women's Concerns
 - a. Recommendation 7.
 - b. Recommendation 8 and Council on Church and Race Recommendation 3.
4. Ad Interim Committee for the Consultation on Church Union Recommendation 1.b. (1.).
5. Task Force on Higher Education Recommendations A., H.

B. Communication 80-38(2).

C. Overtures 80-1, 80-6, 80-22, 80-25, 80-29, 80-34, 80-35, 80-37, 80-45, 80-46.

D. Resolution 80-14.

CHURCH CATHOLIC

- A. Reports, Portions of Reports, and/or Recommendations as follows:
1. General Assembly Mission Board.
 - a. Report on "Overseas Partner Church Relationships" and Mission Board Recommendation 21.
 - b. American Bible Society Report.
 - c. The Lord's Day Alliance of the United States Report.
 - d. Religion in American Life Report.
 - e. The National Council of the Churches of Christ in the U.S.A., Report.
 - f. World Council of Churches Report.
 - g. World Alliance of Reformed Churches Report.
 - h. World Alliance of Reformed Churches, Caribbean and North American Area Council Report.
 - i. Ecumenical Coordinating Team Recommendations 1, 2 3.
 - j. Ecumenical Participation and Funding.
 - k. Mission Board Recommendation 37.
 - l. Mission Board Recommendation 38.
 - m. Mission Board Recommendation 39.
 - n. Mission Board Response 7.
 2. Office of Review and Evaluation Recommendation 13.
 3. Joint Committee on Presbyterian Union, Report and Recommendations 1, 2, 3.
 4. Joint Committee on Women, Report and Recommendation 1.
 5. Ad Interim Committee for the Consultation on Church Union
 - a. Part 1.a. and Recommendations 1.b. (2.) and 1.b. (3.).
 - b. Part 2.a. and Recommendation 2.b.
 - c. Recommendation 3.
- B. Communications 80-7 (D.) (for information); Communications 80-22, 80-27, 80-35, and Mission Board Response 6.
- C. Minutes of the Joint Committee on Presbyterian Union.

JUSTICE AND HUMAN DEVELOPMENT

- A. Reports, Portions of Reports, and/or Recommendations as follows:
1. General Assembly Mission Board.
 - a. Policy Statement, "The Presbyterian Church in the United States and America's Role in International Economic Justice," and Recommendations 1, 2, 3, 4, and Mission Board Recommendation 32.
 - b. Mission Board Recommendation re NCC Resolution on Korea.
 - c. Response 2.
 - d. Response 9.
 - e. Response 20.
 2. Council on Theology and Culture
 - a. Section IV.B., Paper, "The Nature and Purpose of Human Sexuality" and Recommendations B. 4., 5., 6., 7., 8.
 - b. Section IV.C., Paper, "Insemination of Human Beings by Artificial Means" and Recommendation C.9.
 3. Committee on Women's Concerns Recommendation 4 and Communication 80-20(3.).
- B. Communications 80-11, Mission Board Recommendation re NCC Resolution on Kampuchea, Communication 80-13, and Mission Board Recommendation re NCC Resolution on the KKK, Communications 80-16, 80-17, 80-20 (1.), 80-28, 80-29, 80-30, 80-31, 80-32, 80-34, and Overture 80-36.
- C. Overtures 80-31, 80-36, 80-38, 80-42.
- D. Resolution 80-16.

ETHICS AND SOCIETY

- A. Reports, Portions of Reports, and/or Recommendations as follows:
1. General Assembly Mission Board.
 - a. Report on "The Energy Question, An Exploration of Meaning and Values," Mission Board Recommendation 31, Mission Board Response 5, Overture 80-18 and 80-19, Resolution 80-2, Communication 80-33.

- b. Mission Board Recommendation 29 a.b.c; Report on "ROTC, Peace Studies and Church-Related Colleges," with Recommendations A. and B. and Mission Board Recommendation 34; Communication 80-18.
- c. Paper, "The Church and Victims of Crime" and Mission Board Recommendation 30; Report of Task Force on Criminal Justice; Communication 80-10 and Mission Board Recommendation re NCC Policy Statement on Criminal Justice; Communication 80-14; Communication 80-15 and Mission Board Recommendation re NCC Resolution on Prisoners of Conscience.
- d. Mission Board Response 3 and Committee on Women's Concerns Recommendation 3.
- e. Mission Board Response 4.
- f. Mission Board Response 8.
- g. Mission Board Response 11.
- 2. Council on Theology and Culture Section IV.F., Paper, "Labor Relations," Recommendations I. 25 and I. 29; Mission Board Recommendation re NCC Resolution on Farm Workers and Communication 80-21; and Resolution 80-13.
- B. Communication 80-12 and Mission Board Recommendation re NCC Resolution on the Agent Orange.
- C. Overtures 80-7 and 80-39.

INTERPRETING THE FAITH

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Council on Theology and Culture.
 - a. Introduction and Section I., II.
 - b. Section IV.A., "Guidelines for Studies of the Council on Theology and Culture" and Recommendations A.1., 2., 3.
 - c. Section IV.D., Paper, "Language About God" and Recommendations D.10., 11., 12., 13., 14.
 - d. Section IV.E., Paper, "Marriage: A Theological Statement" and Recommendations F.18, 19., 20., 21., 22.
 - 2. Permanent Nominating Committee Nominations to the Council on Theology and Culture.
- B. Resolutions 80-3, 80-5.

STANDING COMMITTEES

The Moderator announced that the following standing committees have been appointed according to Standing Rule 6.3.3:

STANDING COMMITTEE ASSIGNMENTS

BILLS AND OVERTURES

Ministers: T. Morton McMillan, Jr., *Chairperson*, St. Andrew; James E. Andrews, *Stated Clerk*; Albert C. Winn, *Past Moderator*; Nancy Rowland McCann (Group I), Orange; Luther Kramer III, No. Alabama; Grant M. Sharp, Fayetteville; Richard C. Brand, Jr., Brazos; L. Wilson Warren, Jr., Pines; David L. McDonald, Bethel; H. Carson Rhyne, Jr., S.W. Georgia; Warner Dubose Jr., Nat. Cap. U.; Richard M. Slyman, St. Johns; Arthur M. Hughes, Missouri Union.

Ruling Elders: Dr. Daniel O. Adams (Group II), Charleston; Eleanore Robinson (Group III), No. Alabama; E. Ben Milton, So. Carolina; Charles E. Pond, Hanover; Mrs. Agnes C. Baker, St. Johns; Thomas L. Henry, Kansas City U; Ms. Billie D. Meyers, Memphis; Mrs. Grace Munro, Asheville; Ms. Esther B. Brown, Mecklenburg; Clarence E. Johnson, Brazos; Mrs. Frances Page Williamson, Pines; Harold H. Smith, Atlanta.

Advisory Participants: Leigh A. Merry (CY), Augusta-Macon; Wilda Davis (HY), Westminster; Jane Petty (HY), Mecklenburg; Mrs. Kay Kim (E), Albemarle.

FUNDING AND BUDGETS

Ministers: Duncan N. Naylor, Mobile; W. A. Wilkerson, Concord; Vance Barron, Orange; Kent C. Miller, Del Salvador; George H. Ricks, So. Louisiana; Asa M. Meadows, Augusta-Macon; John A. Hare, So. Carolina; Wentz Joseph Miller, Hanover; Walter Taylor Reveley, Shenandoah; Herman E. Fisher, Westminster; William M. Janes, Birmingham.

Ruling Elders: John R. Shirek, *Chairperson*, St. Johns; Joe B. Osborne, S. W. Georgia; Stuart J. Townes, Jr., Hanover; Mrs. Nelrea T. Watts, Florida; Mrs. Roby Clements, Kansas City U.; Norman L. Parker, Knoxville; Ruth S. Settle, Transylvania U; Mrs. Elbert McPhaul, Fayetteville; Horace Fussell, Wilmington; Mrs. Ann Williams, Del Salvador; Bob Miller, So. Louisiana; Powell A. Fraser, Charleston.

Advisory Participants: Pamela G. Moerschell (CY), Norfolk; Mary Goodloe (HY), Mid. Tenn.; Todd Martin (HY), Pines; Suzanne Simpson (EMY), Charleston; Foster Jackson (E), Pee Dee.

ORGANIZATION AND PROCEDURES

Ministers: John M. Handley, *Chairperson*, Concord; Harry G. Goodykoontz, L'ville U.; W. Marvin Randolph, Western Ky. U.; Kenneth P. Craig, Mecklenburg; Thomas M. Byrd, Wilmington; George T. Faison, Grace U.; Robert E. Turner, So. Louisiana; Tommie G. Malone, Bethel; Clarence G. Durham, Savannah; Leon Carroll, Jr., Greenbrier; Stanley B. Webster, Norfolk; E. Joyce Rimes, Suwannee; Melville D. Nesbit, Jr., Kansas City U.

Ruling Elders: Richard H. Carpenter, Piedmont; Mrs. James M. Young, Fincastle; Harvey G. McComb, Jr., Norfolk; George Handley, Suwannee; Mark Johnson, Kansas City U.; Ms. Ernestine Canty, L'ville U.; James B. Powell, Transylvania U.; Mrs. Matilda M. Gatewood, Fayetteville; Melzer Morgan, Jr., Orange; Julius Moreno, Jr., Del Salvador; Norris Smith, Pines; Mrs. William J. Deal, Atlanta.

Advisory Participants: Dorothy E. Bass (CY), Savannah; Barbara Harris (HY), S.E. Missouri; Lisa Wells (HY), Wilmington; Woodrow M. Parker (E), Suwannee; Eleanor McNair (S), Mecklenburg.

POLITY

Ministers: F. Clay Doyle, *Chairperson*, Piedmont; George W. Long, Jr., Knoxville; Charles A. Sthresley, Albemarle; Marcus B. Prince, III, Mecklenburg; Robert E. Graham, Brazos; J. Allan Guthrie, Palo Duro U.; E. Moss Robertson, Atlanta; Clarence Duncan Fouse, Jr., Piedmont; Dean K. Veltman, Greenbrier; Jack Edward Maxwell, Shenandoah; R. Craig Countiss, Westminster; William H. Duke, Birmingham; Allen Vernon Shields, Mid. Tenn.

Ruling Elders: Rogers W. Kirven, Pee Dee; Mrs. K.E. Kessler, Fincastle; Sara B. Anderson, Shenandoah; Joseph A. Bailey, Westminster; William E. Payne, S.E. Missouri; Floyd J. Wright, Memphis; Mary Ayers Campbell, Concord; Rufus E. Pittman, Fayetteville; Mrs. Ann Smith, Arkansas U.; Ms. Ruth Gearing, Indian Nations U.; Adair Dickerson, Atlanta; Harvey W. Shaw, Jr., Harmony.

Advisory Participants: Miss Kelly Cunny (HY), Central Miss.; William E. Oxford (CY), Grace U.; Norman Jee (EMY), So. Louisiana; Mrs. Mae Francis Bailey (E), S.W. Georgia; Susan Forester (S), Atlanta; Rev. Ashley A. Smith (EC), United Church of Jamaica and Grand Cayman.

SUPERVISION OF LOWER COURTS

Ministers: Lucius A. Gray, Concord; Jeff T. Kesterson, Mecklenburg; Ralph D. Bucy, Brazos; R. Murphy Williams, Grace U.; Dan C. Armstrong, Atlanta; Daniel E. Deaton, Congaree; Elmon H. Brown, Jr., Abingdon; Clifton E. Dixon, Jr., Hanover; Robert D. Goshorn, Shenandoah; Willard N. Doyle, Westminster; Robert B. Brannon, Jr., S.E. Missouri; Leonard M. Engstrom, Memphis.

Ruling Elders: Mrs. Cleda Locey, *Chairperson*, Atlanta; Ernest D. Stinnette, Blue Ridge; Ann Walton, Nat. Cap. U.; Tom S. Culton, St. Johns; John F. Bowser, Kansas City U.; James T. Holley, Knoxville; A. D. Montgomery, St. Andrew; Henry F. Murray, Concord; Ms. Margaret Terry, Orange; Mrs. Kathryn D. Vandre, Brazos; Margaret Watson, Indian Nations U.; William F. Collar, Jr., Atlanta; James F. White, Congaree.

Advisory Participants: Mary De-Light Alcorn (CY), Blue Ridge; Anthony W. Broyles (HY), John Knox; Ms. Kerry Holbrook (HY), So. Louisiana; Amelia Suryaatmadja (EMY), Blue Ridge; Earnest Dees (E), No. Alabama; Larry Schenk (S), St. Johns; Bishop Nathaniel Linsey (EC), Christian Methodist Episcopal Church.

CHURCH ORDERS AND VOCATIONS

Ministers: Charles S. Moore, Albemarle; William G. Katibah, Jr., Mecklenburg; Jack Dail, Wilmington; Ronald M. Guinn, Grace U.; Calvin C. Klemt, Tres Rios; Richard A. Cushman, Charleston; Ellis L. Oakes, So. Carolina; W. Russell Ward, Greenbrier; Louis A. Sandos, Norfolk; Wallace G. Hollyfield, St. Johns; William J. Hage, Kansas City U.; Joseph Witherspoon Dunlap, Knoxville.

Ruling Elders: Judith Lutz, *Chairperson*, Suwannee; Curtis L. Garner, Blue Ridge; Ralph J. Packard, National Cap. U.; Raymond Wideman, Florida; Ralph M. Piercy, John Calvin U.; John L. Dixon, John Knox; Frank J. Johnson, No. Alabama; William F. Morrow, Concord; William S. Vincent, Orange; Roberta A. Hamilton, Brazos; Jerry L. Sims, Grace Union; William E. Ford, Athens; D. E. Ward, Congaree.

Advisory Participants: Elizabeth B. Smart (CY), Hanover; Lisa McLean (CY), Mobile; Forrest E. Daniel (HY), Athens; Jesse Washington (E), Florida; Julius R. Tipton, III (S), So. Louisiana; The Rev. Dr. Charles J. Wissink (EC), Reformed Church in America.

OFFICE OF THE GENERAL ASSEMBLY

Ministers: Frank M. McCraven, So. Miss.; Robert R. Allen, Fayetteville; James K. Wilson, Jr., Orange; Murdoch H. McRae, Del Salvador; Truman J. Warren, Pines; Richard Knox Swayze, Atlanta; Malcolm C. Doubles, Pee Dee; Richard B. Vines, Fincastle; David J. Graybill, Nat. Cap. U.; Frank C. Havlicek, Florida; William H. Kadel, Westminster; H. Cobb Ware, Central Miss.

Ruling Elders: William H. Hymes, *Chairperson*, Nat. Cap. U.; C. E. Parks, Jr., Abingdon; Mrs. John A. Sankey, Jr., Hanover; Robert E. Doyle, Jr., Everglades; Faye N. Seningen, Westminster; Donald J. Edgar, Holston; Artis Welford, Mobile; Andrew C. Irvine, Concord; Anne L. Bishop, Mecklenburg; Fannie B. Brasher, Brazos; Walker A. Lea, Jr., Grace Union; Nelson Stubblefield, Tres Rios; James E. Brown, Jr., Cherokee.

Advisory Participants: Patricia L. MacGregor (HY), Shenandoah; Clark H. Caldwell (HY), No. Alabama; Margaret Whittier (CY), Atlanta; Carla Campbell (EMY), Holston; Angelina C. Yoder (E), Greenbrier.

MISSION BOARD ADMINISTRATION

Ministers: Wave H. McFadden, Memphis; Milton B. Faust, Concord; Herbert L. Underwood, Orange; Edward T. Triem, Brazos; Richard C. Nourse, Jr., Palo Duro; Albert A. Myers, Atlanta; Frank A. Neill, Pee Dee; Woody Leach, Fincastle; William L. Wilson, Norfolk; Donald O. McInnis, Suwannee; William C. Vaughan, Kansas City U.

Ruling Elders: Harold M. McNeill, *Chairperson*, Greenbrier; E. F. McLaughlin, S.W. Georgia; Martha S. Helman, Hanover; Mary L. Ciesinski, Everglades; Carole Collins, John Calvin; Robert Holsaple, Knoxville; Lucile Smith, So. Miss.; Roger F. Hall, Fayetteville; John Knight, Orange; W. G. West, Del Salvador; Bernice B. Hawkins, So. Louisiana; B. Drennan Hayes, Bethel; C. Stough Garrison, Mecklenburg.

Advisory Participants: Vicki M. Shew (CY), Abingdon; Bill Clark, Jr. (CY), Memphis; Diane Senterfitt (CY), Tres Rios; Miss Huyen Kim Vu (EMY), Pines.

MISSION BOARD PROGRAM

Ministers: George R. Edwards, L'ville U.; R. Rhodes Stipp, Transylvania U.; Russell M. Kerr, Mecklenburg; James W. Mosley, Arkansas U.; Richard B. Poteet, Grace U.; Dwight S. Bailey, II, Atlanta; Ronald R. Smith, Congaree; Jon W. Regen, Blue Ridge; John D. Green, Nat. Cap. U.; William M. Birdsall, St. Johns; Robert R. Watts, John Calvin U.

Ruling Elders: Mrs. Calista Dunham, *Chairperson*, Missouri U.; W. Fred Irwin, So. Carolina; John W. Bullock, Hanover; James J. Gensel, Everglades; Robert W. Traxler, Westminster; H. E. Tanner, John Knox; James F. Kirkpatrick, So. Miss.; Joel Edwin Causey, Fayetteville; Ted Hruslinski, Orange; Harley Halsted, Del Salvador; Bill Harrison, So. Louisiana; James A. Newton, Bethel.

Advisory Participants: Joseph Clifton Brock (CY), Everglades; Brenda Joyce Hutton (CY), Bethel; James Tabetah (E), Fincastle; Wheeler Love (S), Palo Duro U.

MISSION BOARD PRIORITIES AND GOALS

Ministers: Joe Bryan Donaho, *Chairperson*, Mobile; Joseph M. Martin, John Knox; C. Denton Odell, St. Andrew; Paul N. Ridolfi, Fayetteville; Harold Waldruff, Orange; John Strange, Del Salvador; G. Taft Lyon, Jr., Tres Rios; Sidney T. Ayer, Jr., Cherokee; George Aichel, Abingdon; Louis A. Skidmore, Hanover; H. William Vassey, Everglades; Paul T. Reiter, Westminster.

Ruling Elders: Monte W. Korb, Savannah; Mrs. Jessie Thomas, Greenbrier; Robert A. Meek, Shenandoah; Robert D. Jacobson, Westminster; Mrs. Kathern Tate, Holston; L. G. Bornman, St. Andrew; George H. Smith, Sr., Concord; Mary Griffin, Orange; Cathy Morgan, Del Salvador; Marilyn S. Dunn, So. Louisiana; David G. Baarda, Augusta-Macon.

Advisory Participants: Lisa Walters (HY), Florida; William C. Hay (HY), Holston; Kirsten Wagner (CY) Indian Nations U.; Ron Bowie, (S) Piedmont; Dr. B. Edgar Johnson (EC), The Church of the Nazarene.

CHURCH CATHOLIC

Ministers: R. Duane Stephens, Kansas City U.; Hershey J. Longenecker, Holston; Henry Acklen, Memphis; James K. Thompson, No. Ala.; Billy Frank Woods, Asheville; W. Frank Covington, Fayetteville; Edwin C. Brammer, Jr., Orange; Charles J. Freeland, III, Arkansas U.; Benito Lyra-Solis, Del Salvador; Richard A. Spinner, Indian Nations U.; J. Richard Short, So. Louisiana; Cecil Murphey, Atlanta; Ken Terrell, Cherokee; Robert M. Hart, Piedmont; Charles E. Parrish, Blue Ridge; Don R. Hopkins, Greenbrier; Charles S. Weaver, Nat. Cap. U.; Ronald J. Brady, Everglades; Robert William Gray, St. Johns; E. G. Beckman, Harmony.

Ruling Elders: Elizabeth B. Douglass, *Chairperson*, Nat. Cap. U.; C. M. Branch, Pee Dee; Carl F. Vaught, Abingdon; Joe Davis, Greenbrier; Mrs. Anne Gaskill, Norfolk; Mrs. James F. Ferry, Shenandoah; Mrs. Dorothy Hortenstine, Suwannee; Robert Hunt, Westminster; Barbara Crais, Birmingham; Ann M. Downs, L'ville U.; Betty C. Wells, Mid Tenn.; J. Carl Hartsfield, Jr., Albemarle; Mrs. Dorothy P. Lewis, Concord; Jack Cathey, Mecklenburg; Peggy M. Williams, Orange; Allen R. Guy, Brazos; Harvey L. Barker, Grace U.; Mary M. Holley, Palo Duro U.; William D. Crumley, Athens; John A. Sligh, Atlanta.

Advisory Participants: Mary Ann McCracken (HY), Pee Dee; Jan Beazley (HY), John Calvin U.; Wm. Neal McAtee (HY), Trans. U.; Susan Lenora Hoke (CY), Orange; Tammy Lewis (HY), Congaree; Charles Jackson (E), Missouri U.; Karen Hardison (S), Atlanta; The Most Rev. Ernest L. Unterkoefler (EC), The Roman Catholic Church.

JUSTICE AND HUMAN DEVELOPMENT

Ministers: Tom Schmid, *Chairperson*, Del Salvador; David E. Mullen, Westminster; Robert E. Bailey, Kansas City U.; J. Kelly Unger, Jr., Central Ms.; Robert Ferguson, Knoxville; William W. VanZant, III, Mid. Tenn.; D. Edward Renegar, Asheville; Harold E. Fuller, Concord; David E. Wilkinson, Mecklenburg; Herbert T. Lewis, Wilmington; David L. Stitt, Brazos; L. P. McCord, Grace U.; George J. Fischer, So. Louisiana; Thomas T. Ellis, Atlanta; John E. Westlund, Charleston; Robert M. Gant, Jr., Harmony; L. Wayne Meredith, Blue Ridge; James H. Halstead, Greenbrier; Cameron Wells Byrd, Nat. Cap. U.; Donald Ray Allen, Jr., Shenandoah; H. Starke Cauthorn, Fincastle.

Ruling Elders: Lindsay Robinson, Congaree; Sallie M. Lanford, Piedmont; William G. Whitter, Blue Ridge; James Sothen, Greenbrier; George Pilcher, Jr., Norfolk; Virginia E. Threlkeld, St.

Johns; Charles H. Everett, Westminster; Oscar Koirtyohann, S.E. Mo.; Edwin B. Werkheiser, Central Miss.; Mrs. Sue Ann Cousar, Mid. Tenn.; Mrs. Winifred Kramer, Western Ky. U.; Ruth Davis, Concord; Betty McLaney, Mecklenburg; Jane Miller, Orange; Bill Ferguson, Ark. U.; William H. Dixon, Del Salvador; Gilbert Garza, Grace U.; Don R. Williams, Tres Rios; Vee Huie, Atlanta.

Advisory Participants: Jenny Pitts (CY), So. Carolina; Sara Trower (HY), Missouri U.; John L. Grissom (CY), Albemarle; Beth Benson (CY), Charleston; Vanessa Bardwell (EMY), So. Miss.; Mrs. Dora Carrera, (E) Westminster; Stephen R. Vance (S), Everglades.

ETHICS AND SOCIETY

Ministers: William B. Kennedy, *Chairperson*, Atlanta; Hugh B. Carter, Jr., Florida; William E. Shea, Suwannee; John R. Sims, Westminster; Robert R. Collins, Missouri U.; G. Barrett Gilmer, Jr., Holston; James Hazlewood, Memphis; John C. Dudley, So. Miss.; R. Paul Kercher, Concord; James Waldo Dodson, Fayetteville; Steven H. Brown, Orange; Thomas G. Stewart, Brazos; Joe P. Reynolds, Del Salvador; Clayton Forthman, Indian Nations U.; Walter G. Cook, Athens; Dan A. McRight, Atlanta; James S. Dunovant, Congaree; W. S. McAiley, Piedmont; Dan Stitt, Blue Ridge; David G. Coffey, Jr., Hanover; Samuel W. Heslip, Augusta-Macon.

Ruling Elders: Warren Herron, Cherokee; Leonard W. Douglas, Piedmont; T. Tracy Gentry, Blue Ridge; T. Fred Hill, Greenbrier; John T. Harris, Jr., Norfolk; Mrs. D. Penick Snider, Shenandoah; Thomas B. Hutcheson, Suwannee; Julian Fowler, Kansas City; Coy M. Glasgow, Birmingham; Mrs. James N. LeDuke, Memphis; James D. Peterson, Mid. Tenn.; Lindsay C. Warren, Jr., Albemarle; Fred A. Drummond, Concord; Robert K. Capps, Mecklenburg; F. Crom Lennon, Wilmington; R. C. Witherell, Brazos; Virginia Rawlins Littleton, Grace U.; Larneva C. Williams, Pines; Arthur M. Dorton, Jr., Atlanta.

Advisory Participants: John Barnett (HY), Kansas City U.; Jill Englebright (CY), W. Kentucky U.; Tim Oosterhout (CY), Del Salvador; W. J. Epps Jr. (HY), Harmony; Scott A. Rogers (HY); Birmingham; Tony Diaz (EMY) Concord; Rev. John Chung (E), J. Calvin U.; Gregory D. McDonell (S), Palo Duro U.; Rev. David C. M. Lai (EC), Presbyterian Church in Taiwan.

INTERPRETING THE FAITH

Ministers: Daniel D. Rhodes, *Chairperson*, Concord; W. Paul White, Hanover; Richard A. Forbes, Jr., Norfolk; Foster L. Couchman, Shenandoah; Michael G. DiPalma, Everglades; C. Philip Buss, St. Johns; John G. Taylor, Jr., Suwannee; E. Wayne Adcock, J. Calvin U.; Franc M. Guthrie, S.E. Mo.; William Hugh Young, John Knox; Franklin P. Smith, Mid. Tenn.; O. Leighton Culler, Trans. U.; William H. Terry, Concord; G. Carswell Hughes, Mecklenburg; James E. Drinkard, Orange; J. Frederick McKirachan, Brazos; William C. Hunt, Jr., Grace U.; Ralph M. Burns, Pines; David H. Moylan, Athens; E. P. Nichols, S. W. Georgia.

Ruling Elders: William L. Hatcher, Augusta-Macon; John C. Bell, Jr., Harmony; K. N. Wiser, Piedmont; Paul E. Shaver, Fincastle; Edgar E. Poulton, Nat. Cap. U.; Madeline M. Blue, Shenandoah; Albert C. Valdes, St. Johns; Robert Canning, Westminster; Donald B. Gordon, Mo. Union; William G. Cook, Jr., Central Miss; Harold Minderman, Memphis; Jack Pickett, Jr., Mobile; Arthur R. Ocker, Asheville; Marcus E. Yandle, Mecklenburg; Bettie B. Hawes, Wilmington; Ann Wilde, Brazos; Mrs. Alice T. Kennedy, Grace U.; Mrs. R.C. Taylor, Palo Duro U.; Norma Clifton, Atlanta.

Advisory Participants: Emily Sharp (CY), Fayetteville; Warren Sims III (CY), Cherokee; Janet Sanford (CY), Suwannee; Betsy McCrary (CY), Greenbrier; Jack P. Witty (E), Norfolk; Nancy Jackson (S), Wilmington; Ms. Charlotte Emel (EC), Christian Church (Disciples of Christ).

BILLS AND OVERTURES RECOMMENDATIONS APPROVED—RESOLUTIONS REFERRED

Rev. Morton McMillan, Chairperson, Standing Committee on Bills and Overtures, reported 17 Resolutions in hand. The Committee's recommendations were adopted as follows:

80-1. To the Standing Committee on Church Orders and Vocations:

Whereas, the Presbytery of Bethel approved an overture to the General Assembly on October 14, 1979, and forwarded this to the Stated Clerk of the Assembly; and,

Whereas, this piece of mail was not delivered to the Office of the Stated Clerk; and,

Whereas, when this omission was noticed by the Stated Clerk of Bethel the deadline for receiving overtures was passed;

Therefore, the commissioners listed below submit the following as a commissioner's resolution:

That the 120th General Assembly refer to the appropriate committee or Division for study and report to the 121st General Assembly the matter of the development of a "professional code of ethics" for ministers in the PCUS. Such code might embrace all aspects of professional behavior and relationships in regard to the practice of ministry.

T.G. MALONE
BILLY D. HAYES

80-2. To the Standing Committee on Ethics and Society:

Whereas, the technology now exists for the production of commuter cars, capable of vastly greater fuel efficiency than those presently being produced, capable of nearly 70 miles per gallon, as testified by the Volkswagen Motor Company; and,

Whereas, both General Motors and Ford Motor Companies have at present time actual running prototype high-mileage commuter cars in the GM XP-883 and the Ford "Corrida;" and,

Whereas, high interest exists in saving precious fossil fuels, specifically gasoline, as much as possible, as soon as possible; and,

Whereas, interest exists in encouraging American industry in meeting an immediate need for more efficient transportation; therefore,

The National Capital Union Presbytery respectfully requests both the General Assembly of the United Presbyterian Church in the United States of America and the General Assembly of the Presbyterian Church in the United States, to write a letter to the United States auto makers, urging them to make available to the American public a mass-produced, high-mileage commuter car as soon as practical, preferably within the next three years.

RALPH J. PACKARD
CAMERON WELLS BYRD

80-3. To the Standing Committee on Interpreting the Faith:

Whereas, the immensity of the effects of the scientific and technological revolution upon the world and the Church is well known; and,

Whereas, an intensive dialogue between the disciplines of science and theology could result not only in a stronger foundation for making moral and ethical decisions and priorities made necessary by the far-reaching implications of science/technology, but also could enable both disciplines better to comprehend the nature of the world in which we live; and,

Whereas, adequate dialogue of this type is not taking place on a unified basis within the Church in general and the Reformed Church in particular; and,

Whereas, through its Council on Theology and Culture the General Assembly has begun to organize such a dialogue, but current budget adjustments would delay any continued work on this dialogue for at least two years; and,

Whereas, such a delay would be ill-advised in a world in which developments are achieved and decisions are made with ever-increasing rapidity and with ever-frightening implications;

Be it Resolved that

(a.) The General Assembly instruct its Council on Theology and Culture to appoint a TASK TEAM ON SCIENCE AND THEOLOGY DIALOGUE, consisting of five persons and that said Task Team be asked to:

1. Develop relevant historical, theological, and conceptual background in which the contemporary issues between theology and the biological/physical sciences may be understood.
 2. Produce a theological statement for the General Assembly on the contemporary relationship of theology and science/technology.
 3. Present proposals for further Church action including the possibility of dialogue between persons of science and theology. The purpose of such dialogue is for:
 - a. enriching one another's vision of the world, and
 - b. discovering our mutual responsibilities in which a just, enduring and human global society can emerge.
- (b.) funding be provided by the General Assembly in the amount of \$1500 in 1980 and \$3500 in 1981.
- (c.) that the TASK TEAM ON SCIENCE AND THEOLOGY DIALOGUE shall report, through the Council on Theology and Culture, no later than the 1982 (122nd) Meeting of the General Assembly.

RONALD M. GUINN
MONTE KORB

80-4. To the Standing Committee on Supervision of Lower Courts:

Presbyterian College, located in Clinton, South Carolina, is observing its 100th anniversary in 1980, a significant milestone in the life of this institution owned and guided by the Synod of the Southeast. To mark this occasion we offer the following resolution:

Whereas, Presbyterian College has been a fertile training ground for ministerial candidates, sending forth almost 600 alumni into pulpits and mission fields throughout the world; and,

Whereas, this College has supplied the boards and agencies of our Church with scores of leaders, the Synods and Presbyteries with hundreds of Moderators, and this General Assembly with three distinguished Moderators, Darby Fulton, Marshall Dendy, Matthew Lynn; and,

Whereas, Presbyterian College has instilled a sense of responsible Christian service within the vast majority of its graduates, who give lay leadership to our congregations and direction to the everyday life of our communities; and,

Whereas, this College today maintains the integrity of its Christian purpose, better equipped and more resolved than ever to remain a strong right arm of our Church;

Now, Therefore, be it Resolved, that the General Assembly of the Presbyterian Church in the United States extends its congratulations and best wishes to Presbyterian College on the occasion of the 100th anniversary of its founding. And that the General Assembly express its appreciation to the Presbyterian College Choir for providing a concert on Saturday evening and the lovely music for the worship service on Sunday morning.

H. CARSON RHYNE, JR.
DAVID T. McDONALD

80-5. To the Standing Committee on Interpreting the Faith:

Whereas, the word "Sin" in the Lord's Prayer is already used in the Service for the Lord's Day in the Worshipbook and in the Commission on the English text; and

Whereas, there appears to be some disclarity and even confusion when some Christian bodies use the word "Debts" and/or "Trespases" in the Lord's Prayer; and

Whereas, we feel the word "Sin" more clearly conveys Christ's meaning in the Lord's Prayer;

Be It Therefore Resolved, that the 120th General Assembly of the Presbyterian Church in the United States, consider recommending to its churches a norm in using the word "Sin" in the Lord's Prayer. And if so, to communicate these to our Sister Denominations for their information and consideration.

RICHARD M. SLYMAN
C. P. BUSS

80-6. To the Standing Committee on Mission Board Administration:

Whereas, Dr. George Thompson Brown has served with distinction in the office of Staff Director of the Division of International Missions for the two full terms, and the search Committee is now carefully seeking his successor and,

Whereas, the Organizational Structure/Program System: G.A.M.B. reads that "Under Exceptional circumstances, Directors may with the explicit approval of General Assembly, be employed

for additional terms beyond the normal two-term limitation" (Manual for Commissioners, 120th General Assembly, P.C.U.S., Appendix, page 000); and,

Whereas, continuity of operations in a period of continuing change, both with regard to union of function of the Division of International Mission PCUS and its UPUSA counterpart, and in restructuring some areas of the G.A.M.B., can be greatly assisted;

Be it Resolved that

The 120th General Assembly does herewith explicitly approve of the employment of Dr. George Thompson Brown to the office of Staff Director of the Division of International Mission for an additional term beyond the usual two-term limit, and

That the Search Committee for his successor be instructed to carefully consider him as such successor along with other qualified persons being considered for this position.

CLARENCE G. DUNHAM
JACK EDWARD MAXWELL

80-7. To the Standing Committee on Church Orders and Vocations:

Whereas, 50% of the congregations in the PCUS are 124 members or less; and,

Whereas, about 80% of the congregations fall within the category of the "small church", that is, 250 members or less; and,

Whereas, the retirement program set up by the church is based on salary, and penalizes the minister who serves his or her total career (or substantial portions of that career) in small churches; and,

Whereas, some ministers in larger churches may feel led to serve smaller churches but also feel that they cannot "afford" to do so;

Therefore be it Resolved, that the 120th General Assembly instruct the Board of Annuities and Relief to develop a plan to "equalize" the retirement plan so that the servants of the Lord who serve His people in small churches are not penalized for this useful and necessary ministry in their years of retirement.

RICHARD A. FORBES, JR.
W. TAYLOR REVELEY

80-8. (Resolution 8, because it involved an amendment to the Book of Church Order, was by requirement referred to the Permanent Judicial Commission, to be included in its report to the 121st General Assembly.)

80-9. To the Standing Committee on Polity:

Whereas, all our hopes are pinned upon the Lordship of Jesus Christ; and,

Whereas, National Capital Union Presbytery has received a minister into its membership who cannot say that Jesus Christ is God; and,

Whereas, this greatly weakens the testimony of our denomination; and,

Whereas, it sets a precedent for deviation from Presbyterian doctrine and polity of the most serious nature;

Now, therefore, be it resolved:

That the 120th General Assembly of the PCUS remind all of its Presbyteries that affirmation of the full deity of Jesus Christ is a necessary part of Presbyterian doctrine and polity, and That personal characteristics and skills cannot qualify for the ministry one who cannot affirm unequivocally the deity of Christ.

GEORGE W. LONG
ROBERT FERGUSON

80-10. To the Standing Committee on Office of the General Assembly:

Whereas, the increasing costs of the meetings of the General Assembly provokes deep concern in the Office of the General Assembly and the Church at large; and,

Whereas, these increased costs have led to increased per capita apportionment and the concern has led to the proposal to meet biennially; and,

Whereas, the meetings of the General Assembly are working meetings needing only adequate housing, feeding, and work spaces for the conducting of the business of the Assembly; and,

Whereas, "resort" areas and other secular convention facilities increase the cost of meetings beyond the need; and,

Whereas, "resort" areas and other secular convention facilities provoke a lifestyle and expenditure of funds which are counter to the simple lifestyle the Church would desire to live in this world of need and hunger; and,

Whereas, less costly meeting facilities are available such as PCUS and UPCUSA Conference Centers and educational institutions; and,

Whereas, expenditures of funds for General Assembly meetings at such conference centers and institutions would "recycle" Church funds into areas where need exists and mission program supported;

Be it Therefore Resolved by the 120th General Assembly of the Presbyterian Church in the United States, that the Presbyterian Church in the United States cease holding meetings of the General Assembly at "resort" areas and secular convention facilities as soon as all unbreakable or unrenegotiable contracts are honored and henceforth the meetings of the General Assembly will be held at Church Conference Centers of the Presbyterian Church in the United States or the United Presbyterian Church in the United States of America or education institutions of these Churches and that least per capita commissioner cost serve as a major factor in the acceptance of meeting invitations.

FRANK M. McCRAVEN
NORMA LEE CLIFTON

80-11. To the Standing Committee on Mission Board Program:

Whereas, the fact of hunger and need is abroad in many parts of the world today; and,

Whereas, we as a people and as a church are among those most favored in the possession of material things; and,

Whereas, so often the tendency is to look to agencies of government for the relief of the world's hungry and destitute rather than to ourselves; and,

Whereas, individuals interested in contributing funds toward the hunger problem are being approached by many relief agencies whose manner of operation and application of funds obtained is not known;

Therefore be it Resolved that the General Assembly provide the vehicle for direct contributions from our membership to assist in alleviating world hunger, and that the existence of this vehicle be made known throughout the membership.

NELSON STUBBLEFIELD
DON R. WILLIAMS

80-12. To the Standing Committee on Office of the General Assembly:

Be it Resolved that:

(1) The Office of Review and Evaluation be changed in nature so that it becomes a "Council on Review and Evaluation" which continues to report directly to the General Assembly and which is composed of 6 members appointed by the Moderator of the General Assembly into 3 classes of 2 members each, with one class retiring each year and the current moderator appointing a new class and filling vacancies each year;

(2) That the staff of the Council on Review and Evaluation be determined by the Council in budgeting consultation with the Committee on Assembly Operations;

(3) That the Stated Clerk be authorized to make the necessary changes in the organizational plan and manual to accomplish these changes.

J. ALLAN GUTHRIE
JOE P. REYNOLDS

80-13. To the Standing Committee on Ethics and Society:

Whereas, in 1971, the California Migrant Ministry and other state Migrant Ministries, Church Women United, major Protestant denominations, the Division of Church and Society of the NCC-CUSA and some Catholic religious orders and groups gave birth to the National Farm Worker Ministry whose purpose is: "To be present with and support farm workers as they organize to overcome their powerlessness and achieve a measure of justice, equality and freedom;" and,

Whereas, the NFWM now has 36 Catholic and Protestant member organizations and is a sponsored related movement to the Division of Church and Society of the NCCCUSA; and,

Whereas, some state Migrant Ministries have continued their work independent of the NFWM while others work in close cooperation; and,

Whereas, 1980 is the 60th Anniversary of this mission among migrant and seasonal farm workers in our country; and,

Whereas, seldom has the church been so close to the daily struggles of workers in their worst times and in their most momentous victories; and,

Whereas, seldom has the church remained so close, for so long to a powerful liberation movement among the poor of the land;

Be it resolved, that the (group) declare that 1980-81 is the 60th Anniversary of the Migrant Ministry to be celebrated within our churches;

Be it further resolved, that we call on ourselves and our constituent members to remember with thanksgiving the contribution of farm workers to our national life, to affirm the ministry of the churches among seasonal and migrant farm workers, to pledge our continued support for the organizing efforts of farm workers and their families; and,

Be it further resolved, that we set aside time at our next Assembly to hear a report from the National Farm Workers Ministry; and,

Be it further resolved, that the Division of Corporate and Social Mission develop resources and make them available so that churches can remember and give thanks for the church's 60-year old mission among farm workers during Farm Worker Week, April 27-May 3, 1981; and,

Be it further resolved, that we encourage our (denominational) publications to take notice of the 60th Anniversary of the Migrant Ministry through articles, photographs, feature stories, etc.

GILBERT GARZA
EDWARD TRIEM

80-14. To the Standing Committee on Mission Board Priorities and Goals:

That the General Assembly Mission Board in consultation with the organized women's groups in the Presbyterian Church in the United States provide a design for a coordinated Women's Ministry.

To include program, advocacy, recruitment of women leaders (lay and clergy), leader development, leader support, and justice for women.

To assure women direct access through a report to the General Assembly in order to keep the General Assembly informed on the status of women and accomplishments of current programs in the church and throughout the world.

To include a request for appropriate staff and budget to be provided in order to fully implement the design.

To report back to the 121st General Assembly.

VEE HUIE
WILLIAM L. HATCHER

80-15. (Resolution 80-15, submitted by Commissioners DANIEL D. RHODES and DONALD O. McINNIS, expressing appreciation to the retiring Moderator, Albert Curry Winn, was adopted by the Assembly at the time of the Report of the Standing Committee on Bills and Overtures (see page 104)—*Stated Clerk.*)

80-16. To the Standing Committee on Justice and Human Development:

Whereas, during the past weeks, we have witnessed an outbreak of violence in Miami, Florida, precipitated by the acquittal of four (4) white police officers who brutally beat a Black male insurance executive to death, and,

Whereas, the verdict was rendered by an all-white jury, and,

Whereas, the immediate focus of our concern is Miami, we are acutely aware of the fact that the situation in Miami is symptomatic of an intransigent racism that infects our society and denies Black people their birthright of justice, freedom and human dignity, and,

Whereas, it has spawned racial violence in Wrightsville, Georgia, Klan shootings in Chattanooga, Tennessee, and racial violence in Tampa, Florida, and other cities, and,

Whereas, potential for an explosive summer of racial violence is present in our society, and,

Whereas, as a church, we must do all we can to address those issues and conditions that precipitate racial violence,

Therefore, be it resolved that this General Assembly:

- 1) Urge President Carter and his administration to deal concretely with the economic, political and social justice issues which precipitate racial violence.
- 2) Urge all our congregations to address these issues in a concrete way in their communities.

- 3) Condemn the shootings by the Klan in various cities.
- 4) Direct the General Assembly Mission Board to develop a strategy whereby we will be able to reverse the ominous trend of young white teenagers joining the Klan in large numbers.

CAMERON WELLS BYRD
BILL HYMES

80-17. To the Standing Committee on Mission Board Program:

Whereas, the recent influx of refugees from Indochina and Cuba has brought about a situation of racial conflict in several cities across the South; and,

Whereas, the needs of racial minorities in the United States are often overlooked as we engage in resettlement of refugees from abroad; and

Whereas, refugees from Haiti are not receiving from the nation or the church the same level of welcome and concern which is afforded to non-black refugees coming to this country; and,

Whereas, we as Christians are called to fulfill the demands of compassion and justice to all who suffer hardship and oppression;

Therefore, be it Resolved that the 120th General Assembly

- (1) call upon all its congregations who are engaged in refugee resettlement to look seriously at the situation of ethnic minorities within their own communities, to determine how they may express Christian compassion and justice on their behalf as well as on behalf of those coming from abroad;
- (2) call upon all its congregations to assist in advocacy for and resettlement of Haitian refugees coming to the United States;
- (3) direct the General Assembly Mission Board to provide help to presbyteries and congregations in order that response to the needs of refugees coming to the United States may be viewed in the context of the needs of ethnic minorities in this country, so that our efforts may be consistent with our profession of Christian compassion and justice.
- (4) recognize that unless we deal with oppressed minority (Black) people in our own communities, our effort to settle foreign refugees lacks credibility and is not rooted in a genuine concern for justice.
- (5) hear the Rev. Irvin Elligan, Jr., Pastor of New Covenant Presbyterian Church, Miami, speak for 5 minutes.

WILLIAM H. HYMES
HAROLD McNEILL

OFFICE OF REVIEW AND EVALUATION

Rev. Richard G. Hutcheson, Jr., Chairperson, presented the Report of the Office of Review and Evaluation (see Appendix, pages 332-375. He was assisted by Rev. James T. Womack, Jr., and Ms. Beverly Myres.

PRESENTATION OF 1981 TOTAL BUDGET AND FUNDING DISPLAY

Mr. Richard Hacke, Central Treasurer, presented the 1981 Total Budget and Funding Display.

Mr. John R. Shirek, Chairperson, Standing Committee on Funding and Budgets, gave a statement regarding the financial decisions before the Assembly.

SPECIAL ORDER — 11:45 A.M.

An audio-visual presentation entitled "Women Together" was presented by Mrs. Muriel Hart, Committee on Women's Concerns, Mrs. Edith Stover, Women's Advisory Council, Women of the Church, and Mrs. Jeanne West, Church Employed Women.

The Assembly recessed for lunch with prayer by the Moderator.

AFTERNOON SESSION — 2:00 P.M.

The Moderator reconvened the Assembly with prayer.

ELECTION OF MODERATOR

The Stated Clerk explained the procedure for the election of the Moderator.

Rev. William H. Kadel, Commissioner from the Presbytery of Westminster, Rev. G. Taft Lyon, Jr., Commissioner from the Presbytery of Tres Rios, and Rev. David L. Stitt, Commissioner from the Presbytery of Brazos, were nominated.

Following the nominating speeches, each Candidate for the Office of Moderator addressed the Assembly and responded to written questions from the floor. Commissioners voted by written ballot. The Assembly took up other business as the tellers retired to tabulate the ballots.

REPORT OF THE MODERATOR

Moderator Albert C. Winn presented to the Assembly the report of his activities as Moderator during the past year (see Appendix, page 269). The Assembly expressed its appreciation with a standing ovation.

PERMANENT NOMINATING COMMITTEE

In accordance with Standing Rules 4.1.1. and 6.1.1., the Moderator nominated the following to the Permanent Nominating Committee, Class of 1983: Mrs. Lydia Trickey, Rev. Thornton W. Tucker, and Rev. Albert H. Freundt, Jr.

RECOGNITION OF PAST MODERATORS

The Moderator presented the following Past Moderators of the General Assembly: Rev. William H. McCorkle (1963), Rev. Frank H. Caldwell (1966), Rev. William A. Benfield, Jr. (1970), Rev. Charles E. S. Kraemer (1973), and Rev. Harvard A. Anderson (1977).

RECOGNITION OF ECUMENICAL PARTICIPANTS

The Moderator presented the following Ecumenical Participants: Bishop Nathaniel Linsey, Christian Methodist Episcopal Church; Ms. Charlotte Emel, Vice Moderator, Christian Church (Disciples of Christ); Dr. B. Edgar Johnson, Executive Secretary, The Church of the Nazarene; Rev. Charles J. Wissink, Professor, New Brunswick, NJ Seminary, Reformed Church in America; Most Rev. Ernest L. Unterkoefler, Bishop, Diocese of South Carolina, Roman Catholic Church; Rev. David C. M. Lai, Stated Clerk, Presbyterian Church in Taiwan; and Rt. Rev. Ashley A. Smith, immediate past Moderator, United Church of Jamaica and Grand Cayman.

REPORT OF RETIRING CHAIRPERSON OF GENERAL ASSEMBLY MISSION BOARD

Rev. F. Wellford Hobbie, Retiring Chairperson, General Assembly Mission Board, presented his report to the Assembly. The Assembly expressed its appreciation to Mr. Hobbie and concurred with his appreciation of the Staff of the Mission Board.

INDUCTION OF MODERATOR INTO OFFICE

The Stated Clerk announced the result of the balloting for Moderator. David L. Stitt was declared elected. Mrs. Stitt, David Stitt, Dan and Grace Stitt, accompanied Dr. Stitt to the podium.

Dr. Stitt was inducted into the office of Moderator. Following the charge by Moderator Winn, Rev. Harvard A. Anderson led the Assembly in prayer. The new Moderator was presented the Celtic cross by the retiring Moderator, who then declared that David L. Stitt had been duly elected and installed Moderator of the One-Hundred-Twentieth General Assembly of the Presbyterian Church in the United States, in keeping with all constitutional requirements.

The silver gavel and the Moderatorial stole made by Mrs. Anne Craven, St. Petersburg, Florida, were also presented to the Moderator.

Dr. Stitt responded to the Assembly and introduced his family to the Assembly.

The retiring Moderator was presented a mounted gavel by the Assembly in token of its appreciation of his service.

REPORT OF THE PERMANENT JUDICIAL COMMISSION ON CASES OF PROCESS

The Moderator presented Mr. Jack Admire, Chairperson of the Permanent Judicial Commission, who explained the responsibilities of the Commission to the Assembly. Mr. Admire then read the Report of the Commission in the case of Rev. Frank M. McCraven, Complainant, versus the Judicial Commission of the Synod of the Mid-South, Respondent, as follows:

G. A. Complaint
No. 1 - 1980

REV. FRANK M. McCRAVEN
vs.
JUDICIAL COMMISSION OF
THE SYNOD OF THE MID-SOUTH

Findings of Fact

Mr. James Boyd Meadows, Jr., a Candidate for the Office of the Gospel Ministry, applied to the Presbytery of South Mississippi for ordination and to accept a call to work for Inter-Varsity Christian Fellowship as a campus staff member (Inter-Varsity Christian Fellowship is a nation-wide ministry on college campuses affiliated with a World-Wide Fellowship of similar campus movements). At the time of his application, Mr. Meadows was working for Inter-Varsity in Memphis, Tennessee. His call was to continue to work in that area although he was subject to being sent to work in any area in which Inter-Varsity functioned. That particular area is contained within the geographical boundaries of Memphis Presbytery.

BCO 27-4 prohibits a Presbytery from ordaining a Candidate to the office of the Gospel Ministry to labor within the bounds of another Presbytery and requires that the Candidate be dismissed to the Presbytery within whose bounds he or she expects to labor that he or she may submit to its

authority according to the Constitution of the Church. BCO 16-2 permits a Presbytery to give to its Ministers permission to labor outside its geographical bounds and in work not under its jurisdiction except that Ministers who would "engage in work within the bounds and which falls properly under the jurisdiction of another Presbytery" may not do so without the Presbytery's consent.

The Record in the Case discloses that the Presbytery of South Mississippi, being cognizant of these provisions, considered whether Mr. Meadows was called to work within the bounds of another Presbytery. The Presbytery inquired as to whether Memphis Presbytery would consent to Mr. Meadows' laboring within its bounds and was advised by the Memphis Presbytery Executive that it probably would not, but made no formal request for consent.

It is apparent from the Record (although not specifically set forth therein) that the Presbytery concluded that inasmuch as Mr. Meadows' call provided that his call was to serve not only in Memphis, but in any area to which he might be assigned, that he was, therefore, not called to labor within the bounds of another Presbytery and that BCO 27-4 did not apply. The Presbytery further concluded apparently that even if his call could be construed to labor within the bounds of Memphis Presbytery, that BCO 27-4 could not apply because the word "bounds" therein referred not to geographical bounds but rather jurisdictional bounds and Inter-Varsity Fellowship was not under the jurisdiction of Memphis Presbytery. Having reached these conclusions, it is apparent also that the Presbytery of South Mississippi determined that the consent of Memphis Presbytery was not necessary to the granting of Mr. Meadows' permission to labor outside the bounds of their Presbytery under BCO 16-2 because Mr. Meadows' call was not to labor within the geographical bounds of another Presbytery and even if it was, Inter-Varsity Fellowship was not "properly under the jurisdiction of another Presbytery". The Presbytery of South Mississippi then approved the ordination of Mr. Meadows and granted him permission to labor outside the bounds of Presbytery in accordance with his call.

Complaint against this action was duly taken and the Complaint heard by the Judicial Commission of the Synod of the Mid-South. The Commission found that the action taken by the Presbytery of South Mississippi was in violation of BCO 27-4 in that Mr. Meadows would be laboring within the bounds of another Presbytery. The Commission directed the Presbytery of South Mississippi "to take whatever steps are necessary to bring this action into compliance with the Book of Church Order 27-4". The Commission suggested three alternatives to do so: (1) to have Mr. Meadows seek permission of Memphis Presbytery to labor within the bounds; (2) to find work for Mr. Meadows within the Presbytery of South Mississippi; (3) if neither of the above two alternatives were to be accomplished, that the Presbytery take steps to divest Mr. Meadows without censure. Complaint was duly made to the Synod of the Mid-South against this decision. The Synod voted to make of the Complaint a Reference to the General Assembly for final disposition of the matter. The Stated Clerk of the General Assembly referred the Reference to the Permanent Judicial Commission for appropriate action in accordance with the provisions of BCO Chapter 20. The Reference was heard by the Permanent Judicial Commission on November 29, 1979.

CONCLUSIONS AND JUDGMENTS

We cannot agree with the apparent conclusions of the Presbytery of South Mississippi that Mr. Meadows' call was not to labor within the bounds of a particular Presbytery, to wit: Memphis Presbytery. This place was to be his primary place of labor and nothing in the Record of the Case indicates that he would in fact or in all probability be serving in Memphis Presbytery for so short a period of time that membership therein would be virtually meaningless both to the Presbytery and Mr. Meadows. It is fundamental to our Presbyterian system that (1) The Presbytery have jurisdiction over all Ministers of our denomination who labor within its geographical bounds, and (2) a Minister hold membership in the Presbytery in which he or she labors. Any question arising in situations similar to the ones in this case as to the Presbytery of membership should be resolved in accordance with the above fundamentals. We also cannot agree with the conclusions of South Mississippi that the word *bounds* contained in BCO 27-4 means jurisdictional bounds. The General Assembly has interpreted the word *bounds* contained in BCO 27-4 to mean geographical (1978 *Minutes*, pp. 269, 117; 1979 *Minutes*, pp. 281, 161) and we reaffirm. (It should be noted, however, that this interpretation occurred subsequent to Mr. Meadows' ordination). In so reaffirming, we are not unmindful of the distinction contained in the BCO (16-2 and 27-4) that a Presbytery may permit a Minister to labor within the bounds of another Presbytery at a work not properly under its jurisdiction without its consent, but may not ordain a Candidate to do the same thing. The rationale for this distinction may lie in the fact that one is a Candidate and the other is an ordained Minister. However, the difference may not be as vast as it appears if the authority granted to a Presbytery relative to its Ministers is read in context with the beginning of the paragraph which clearly mandates the above fundamental that a Minister should hold membership in the

Presbytery where the Minister's work is located and when the meaning of the words "properly within the jurisdiction of another Presbytery" is fully considered. Nevertheless, such distinction as there is does exist and, if it is desirable that it be eliminated, it must be accomplished by legislative and not judicial process. We concur with the finding of the Synod's Judicial Commission that the Presbytery of South Mississippi violated BCO 27-4 in this case.

The Judicial Commission directed the Presbytery to take whatever steps were necessary to bring this action into compliance with BCO 27-4 and suggested several alternatives. The alternative suggested that compliance could be secured by having Mr. Meadows obtain permission of Memphis Presbytery to labor within its bounds (BCO 16-2) however, is in error. Compliance with the intent of BCO 27-4 can be achieved only by Mr. Meadows' seeking membership in Memphis Presbytery to accept the call of Inter-Varsity. If he should no longer desire to accept the call or if Memphis Presbytery denies membership and approval of his call, then South Mississippi Presbytery should take such actions as are permitted or required in the BCO in the case of Ministers whose calls have been terminated.

Accordingly, it is the preliminary judgment of the Permanent Judicial Commission that:

1. The Complaint is not sustained.
2. The Synod Commission's suggestion that compliance with BCO 27-4 may be secured by Mr. Meadows' seeking permission of Memphis Presbytery to labor within its bounds is stricken.
3. The alternatives for compliance with BCO 27-4 suggested by Synod's Judicial Commission are expanded to include such other actions as are permitted or required by the BCO.

The Moderator put the following question: "Shall the preliminary judgment of the Permanent Judicial Commission in the General Assembly Complaint No. 1-1980, as above recorded, be made the final judgment of the General Assembly?" Questions were asked. There being no further questions and no requests for clarification, and upon vote of the Assembly, the Moderator declared, "The preliminary judgment of the Permanent Judicial Commission in the case of Rev. Frank M. McCraven, Complainant, versus the Judicial Commission of the Synod of the Mid-South, Respondent, is now the final judgment of the General Assembly, and the case is herewith closed."

The Assembly voted to amend the docket to continue the Report of the Permanent Judicial Commission on Cases of Process at 3 p.m. Sunday, because the time for recess for dinner had arrived.

REPORT OF STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 81). The Assembly adopted the following procedures in debate:

1. That the debate on each main motion be limited to 30 minutes.
2. That each speech offered in debate be limited to 3 minutes.

The Assembly recessed for dinner with prayer by the Moderator.

EVENING SESSION — 7:30 P.M.

The Moderator presented the Presbyterian College Choir, which presented a program of music. Dr. Charles T. Gaines is director.

SPECIAL ORDER: "SHAPING THE FUTURE," A PRESENTATION OF THE GENERAL ASSEMBLY MISSION BOARD

An audio-visual presentation, "Shaping The Future," was enjoyed by the Commissioners, Advisory Participants, and friends of the Assembly. Assisting in the narration were Rev. Pat McClurg, Administrative Director; Rev. Robert Miller, Director, Division of National Mission; Rev. Milton Riviere, Director, Division of Court Partnership Services, and Mr. Richard Hacke, Director, Division of Central Support Services.

RECEPTION FOR THE MODERATOR

A reception in honor of the new Moderator and the past Moderators who were present was given for the Commissioners by First Presbyterian Church, Myrtle Beach, and Pee Dee Presbytery.

The Assembly stood in recess until 3:00 P.M. Sunday afternoon.

THIRD DAY — SUNDAY

June 1, 1980 — 10:45 A.M.

Commissioners, Advisory Participants, and friends of the Assembly gathered for worship at the Convention Center at 10:45 A.M. Liturgist was Rev. Joyce Tucker. Moderator David Stitt preached the sermon. The special music was by the Presbyterian College Choir, Clinton, South Carolina.

AFTERNOON SESSION — 3:00 P.M.

The Moderator convened the Assembly with prayer.

REPORT OF PERMANENT JUDICIAL COMMISSION ON CASES IN PROCESS

Mr. Jack Admire, Chairperson, read the Report of the Commission in the case of Rev. Franklin P. Medford, III and Dr. W. Ivan Hoy, Complainants, versus the Permanent Judicial Commission of the Synod of Florida, Respondent, as follows:

G.A. Complaint
No. 2 - 1980

REV. FRANKLIN P. MEDFORD, III
and
DR. W. IVAN HOY
vs.
PERMANENT JUDICIAL COMMISSION
OF THE SYNOD OF FLORIDA

Findings of Fact

Reverend Mr. Thomas Crowder, a Minister of the United Presbyterian Church and a member of the Presbytery of South Florida (UPCUSA) sought admission to the Presbytery of the Everglades (PCUS). Mr. Crowder was to retain his UPCUSA membership inasmuch as dual membership in both judicatories was permissible in this particular case. BCO Section 16-5 applies to such requested admission and the first two paragraphs thereof reads as follows:

Every Minister seeking admission to a Presbytery shall be examined on his or her Christian experience and on his or her views in Theology, the Sacraments, and the Government of the Presbyterian Church.

Should the Presbytery fail to sustain the examination of a Minister seeking admission from another Presbytery, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to such statement in the same minutes. If at that meeting of Presbytery, as many as two members of that meeting of Presbytery request the Presbytery to do so, the Presbytery shall within ten days meet and re-examine such Minister and cause a verbatim transcript of the examination to be made.

The Reverend Mr. Crowder was examined by Everglades Presbytery but his examination on Theology and as a whole was not sustained. Pursuant to the second paragraph of BCO 16-5 above quoted, motions were then made that (1) the Presbytery enter a statement in its minutes of the reason for the refusal to grant Mr. Crowder admission and to give Mr. Crowder the opportunity to enter an answer to such statement in the same minutes; and (2) that the Presbytery within ten days meet and re-examine Mr. Crowder and cause a verbatim transcript of the examination to be made. The moderator of the meeting ruled the motion out of order declaring that the provisions of the second paragraph of BCO 16-5 providing for such action applied only to a Minister transferring from a Presbytery of the PCUS and not to a Minister transferring from a Presbytery of the UPCUSA. The moderator's ruling was sustained by vote of the Presbytery.

Complaint was made against this ruling to the Synod of Florida's Permanent Judicial Commission which heard the Complaint and entered the following judgment: "The specification of error is sustained, respondent is directed to enter a statement in its minutes of the reason for such refusal, and give the Ministers under examination the opportunity to enter an answer to such statement in the same minutes in accordance with the provisions of the second paragraph of BCO 16-5."

Franklin P. Medford, III, acting on behalf of the Presbytery of Everglades, and W. Ivan Hoy each filed a Complaint against this decision. Mr. Medford complained (1) that the procedural rights of the Presbytery were impaired; (2) of irregularities in the proceedings of the lower court in that the words "from another Presbytery" contained within the second paragraph of BCO 16-5 refer only to a Presbytery of the PCUS and do not include a Presbytery of the UPCUSA and therefore the privilege accorded to a Minister by such paragraph is not applicable to a UPCUSA Minister; (3) that the Commission erred in not giving any reason for its decision; (4) that the Commission erred in neither reporting nor considering the issues raised by the respondents that ours is a Constitution of explicit, and not of implied, power; and (5) that it would be manifest injustice now to require the Presbytery of the Everglades to draft a statement of reasons for its denial of admission to Mr. Crowder in light of the fact that the composition of the court has changed since its meeting and that, as now understood, Mr. Crowder is not now eligible for membership. Mr. Hoy's Complaint alleged that the language of the second paragraph of BCO 16-5 referred only to Ministers transferring from another Presbytery and that Mr. Crowder sought dual membership in the PCUS as well as an existing membership in the UPCUSA and therefore he was not transferring from another Presbytery. The Stated Clerk of the General Assembly referred the Complaints to the Permanent Judicial Commission for appropriate action in accordance with provisions of the BCO, Chapter 20. The Complaint was heard by the Permanent Judicial Commission on March 12, 1980.

CONCLUSIONS AND JUDGMENTS

The central issue in this case is whether the provisions of BCO 16-5 requiring a Presbytery to enter a statement in its minutes of its refusal to admit a Minister to membership and, if properly requested, to re-examine such Minister applies only to a PCUS Minister or to a UPCUSA Minister as well. The broader issue as to whether it applies also to a Minister of any other denomination is not at issue. Mr. Medford contends that the words "from another Presbytery" clearly refer only to a PCUS Presbytery, and he cites among his reasons therefor the language itself, the use of the same words in other BCO provisions where they refer only to a PCUS Presbytery and the progression of development within BCO 16-5. The Synod argues that the words "from another Presbytery" must be interpreted within the broad context of BCO 16-5 which relates to "every Minister" and that read in this context, as well as in their own clear language, the words clearly include a UPCUSA Presbytery.

That this BCO provision could have been more precisely drawn is apparent. Had the words "from another Presbytery" not been present it would be abundantly clear that all Ministers were

to be accorded the provisions of this section for the word "Minister" read in context would clearly refer to all Ministers. Had the words "in the PCUS" been present so that the clause read "from another Presbytery in the PCUS" no question of interpretation would be involved. However, neither is the case, and we must deal with the language as we find it. It is our judgment that the words "from another Presbytery" contained in the second paragraph of BCO 16-5 refer only to a PCUS Presbytery, and therefore only PCUS Ministers are subject and entitled to its provisions.

Accordingly, it is the preliminary judgment of the Permanent Judicial Commission that the second Complaint of Mr. Medford is sustained. Such finding renders a decision on the other Complaints unnecessary.

The Moderator put the following question, "Shall the preliminary judgment of the Permanent Judicial Commission in the General Assembly Complaint No. 2-1980, as above recorded, be made the final judgment of the General Assembly?" There being no questions and no requests for clarification, and upon vote of the Assembly, the Moderator declared, "The preliminary judgment of the Permanent Judicial Commission in the case of Rev. Franklin P. Medford, III and Dr. W. Ivan Hoy, Complainants, versus the Permanent Judicial Commission of the Synod of Florida, Respondent, is now the final judgment of the General Assembly, and the case is herewith closed."

The Assembly expressed its appreciation to Mr. Admire for his service as a member and Chairperson of the Permanent Judicial Commission.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 81), which **was adopted**, as follows:

That the Minutes for May 30 and May 31, 1980, be approved.

APPRECIATION EXPRESSED TO ALBERT CURRY WINN

Upon recommendation of the Standing Committee on Bills and Overtures, the Assembly adopted by a standing vote Resolution 80-15:

Whereas Albert Curry Winn has served the Presbyterian Church in the United States as its Moderator of the General Assembly in a way which has been extraordinary;

- insisting on theological integrity as essential to the Church's task;
- focusing on critical moral issues of compassion, justice and peace;
- pressing the Church toward ethical responsibility in corporate and personal life;
- striving for reconciliation between the Presbyterian denominations and within the Church ecumenical;
- speaking the truth in love, challenging narrowness, deceptiveness, indifference and apathy; and
- holding pre-eminent Jesus Christ as Lord of the world and head of the Church;

Now, therefore, the 120th Meeting of the General Assembly of the Presbyterian Church in the United States expresses to Albert Curry Winn our enormous debt of gratitude for the spirit and the deeds of his leadership among us, and our prayers for God's continued blessing upon him, his family and the congregation which he serves, and that this resolution be shared by the Stated Clerk with the Session and Congregation of the Second Presbyterian Church at Richmond, Virginia.

COMMITTEE ON THANKS

The Moderator appointed the following persons as the Committee on Thanks: Mr. William G. Whitter, Chairperson, Mrs. Vee Huie, and Rev. Joe Donaho.

MINISTERIAL NECROLOGY

The reports from the Presbyteries indicate that the following ministers have died since the last meeting of the General Assembly. (See Minutes, Part II for Necrology based on the calendar year.):

NAME	DATE	AGE	PRESBYTERY
Anderson, James	October 3, 1979	87	del Salvador
Angell, Charles E.	May 27, 1979	53	Arkansas-U
Arnold, Walter D.	November 3, 1979	84	Pee Dee
Baker, Frank F.	December 29, 1979	89	Concord
Boozar, James R.	February 28, 1980	55	Greenbrier
Bovender, Coy R.	April 28, 1980	51	Orange
Brown, Charles H.	March 13, 1980	66	Piedmont
Brown, James N.	September 10, 1979	85	Concord
Brown, John S.	March 10, 1980	62	Hanover
Bryan, Thomas C.	December 27, 1979	79	Mecklenburg
Burdette, Al S.	June 5, 1979	79	Charleston
Buttrick, George A.	January 22, 1980	87	Louisville-U
Buzhardt, John Hamilton	November 11, 1979	83	South Carolina
Campbell, Donald A.	July 23, 1979	50	National Capital-U
Clark, J. Fitzhugh	June 11, 1979	81	Wilmington
Cook, John S.	March 6, 1980	93	Orange
Courtney, Lloyd M.	June 28, 1979	90	Greenbrier
Crawford, Ernest G.	December 29, 1979	62	Southeast Missouri
Cunningham, John B.	November 13, 1979	83	Blue Ridge
Currie, David M.	May 27, 1980	61	del Salvador
Dunglinson, Joseph	February 20, 1980	99	John Knox
Evans, D. Hobart	July 2, 1979	82	National Capital-U
Gates, John A.	September 27, 1979	81	Missouri-U
Hassell, James Woodrow	July 31, 1979	93	Concord
Herrington, Leck	December 3, 1979	42	Southwest Georgia
Holley, L. Allen	January 24, 1980	74	Grace-U
Johnston, John K.	August 8, 1979	78	Piedmont
Kagin, Edwin F.	October 16, 1979	73	Transylvania-U
Kennon, William T.	September 25, 1979	83	Louisville-U
Lake, Robert J.	May 11, 1980	36	Charleston
Little, William F.	June 18, 1979	84	Wilmington
Long, Flynn V.	February 7, 1980	82	Grace-U
Long, Stewart H.	July 11, 1979	71	Westminster
MacElree, James W.	September 3, 1979	84	Arkansas-U
McArn, A. Douglas	February 29, 1980	81	Fayetteville
McElroy, W. Frank	June 23, 1979	88	del Salvador
McGeachy, Neill Roderick	December 17, 1979	70	Concord
McGehee, Kenneth Troy	July 26, 1979	66	John Calvin-U
McInnis, William D.	January 27, 1980	81	Orange
McIntosh, Claude	May 10, 1980	78	Congaree
McKee, George T., Sr.	February 27, 1980	92	Arkansas-U
McKinnon, John H.	August 18, 1979	69	Knoxville
McLean, John E.	June 15, 1979	83	Grace-U

McLeod, William L.	August 7, 1979	75	South Louisiana
McMullen, John Stuart	April 28, 1980	65	Norfolk
McNutt, James W.	October 16, 1979	91	Arkansas-U
Miller, Stephen L.	December 28, 1979	35	Memphis
Nelson, James Boyce	July 20, 1979	75	Augusta-Macon
Newman, William L.	January 16, 1980	86	Harmony
O'Neal, Daniel Lloyd	April 8, 1980	80	Pines
Pagan, William George	November 2, 1979	79	Pines
Pritchard, Claude H.	December 19, 1979	83	Atlanta
Riggins, Clark C., Jr.	October 27, 1979	32	John Knox
Rogan, William F.	June 30, 1979	75	Grace-U
Rogers, John L.	October 17, 1979	93	Shenandoah
Ryburn, Frank M.	June 6, 1979	89	Albemarle
Schearrer, R. Paul	May 27, 1979	87	National Capital-U
Sloan, John B.	January 19, 1980	77	Piedmont
Somerville, Walter G.	October 18, 1979	89	Concord
Templeton, George A.	March 28, 1980	51	Brazos
Thomas, David H.	June 19, 1979	90	Palo Duro-U
Thompson, Willard P.	December 16, 1979	79	John Calvin-U
Topham, Marion Linwood	February 1, 1980	58	Hanover
Viser, Edmund D., Sr.	April 15, 1980	83	Central Mississippi
Welty, Delbert E.	August 16, 1979	83	John Calvin-U
Williams, Tyrone Thomas	May 3, 1980	88	St. Andrew
Witherspoon, Eugene Daniel	December 21, 1979	77	Concord
Woodson, James Robertson	July 21, 1979	84	Concord
Young, J. Russell	April 13, 1980	78	Everglades
Yount, Glenn O.	July 22, 1979	83	Greenbrier
Zimmerman, Elias	August 9, 1979	87	Cherokee

The Assembly recessed until 8:30 A.M. Tuesday.

Commissioners met in Standing Committees from 4:00 P.M. to 5:00 P.M. and from 7:30 P.M. to 9:30 P.M.

FOURTH DAY — MONDAY

June 2, 1980—8:30 A.M.

Commissioners met in their Standing Committees for worship at 8:30 A.M.

Commissioners met in Standing Committees from 9:00 A.M. to 12:30 P.M., from 2:00 P.M. to 5:30 P.M. and from 7:30 P.M. to 9:30 P.M.

FIFTH DAY — TUESDAY

June 3, 1980 — 8:30 A.M.

Commissioners and Advisory Participants met for worship: A Celebration Through the African American Heritage, at 8:30 A.M. at the Convention Center. Rev. Joan S. Campbell preached. Mrs. Mary Lacy Moore was organist and pianist.

The Moderator convened the Assembly with prayer.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures, which was adopted (see page 81 for referencing).

The Assembly recessed to continue in Standing Committees from 9:15 A.M. to 12:30 P.M. and from 2:00 P.M. to 5:00 P.M.

COMPLIMENTARY FISH FRY

Commissioners and Advisory Participants and friends of the Assembly participated in a Fish Fry provided by members of First Presbyterian Church, Myrtle Beach at 5:30 P.M.

Standing Committees that needed to meet reconvened at 7:30 P.M. and met until completion of business.

WEDNESDAY — SIXTH DAY

June 4, 1980—8:30 A.M.

Commissioners and Advisory Participants met for worship: A Celebration Through the Hispanic American Heritage. Rev. Hector C. Villarreal, Sr. was preacher. Mrs. Alice Trevino was pianist.

The Moderator convened the Assembly.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures. The Minutes for June 1, 2, and 3 were approved.

DOCKET

The Docket for the morning session will involve the reporting of the following Standing Committees: Church Orders and Vocations, Polity, Supervision of Lower Courts, Office of General Assembly, Organization and Procedures. An Ecumenical Representative is to be heard prior to the first Report.

EXECUTION OF JACK POTTS

The Moderator announced the scheduled execution of Jack Potts in Atlanta today. He stated that Rev. Herb Meza was asked to represent the Moderator and the Assembly last night at Ebenezer Baptist Church in Atlanta. At 10 A.M. this morning we are to hear a three-minute report by Dr. Meza and be led in prayer by Rev. Wellford Hobbie. (Note: It was later learned that the execution was set for the following day, and that a report would be given at that time—*Stated Clerk.*)

ECUMENICAL REPRESENTATIVE

Rev. and Mrs. Sidney Smuts, Presbyterian Church of Southern Africa, were presented to the Assembly. Mr. Smuts addressed the Assembly.

VOTES ON AMENDMENTS

The Stated Clerk read the complete votes by presbyteries on the Constitutional Amendments (see Appendix, Stated Clerk's Report, page 275).

STANDING COMMITTEE ON CHURCH ORDERS AND VOCATIONS

Mrs. Judith Lutz, Chairperson, presented the Report of the Standing Committee on Church Orders and Vocations, which was **adopted, as amended, as follows:**

- I. The Standing Committee on Church Orders and Vocations considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. Board of Annuities and Relief
 - a. Report and Recommendations A,B,C,D.
 - b. Audit.
 2. General Assembly Mission Board
 - a. Presbyterian School of Christian Education Report.
 - b. Permanent Committee on Ordination Examinations Report and Recommendations 1,2,3,4,5, Supplemental Report.
 - c. Committee on Theological Education Report.
 - d. Report on "Ordination for Church Educators", Recommendations 1,2,3,4,5,6, and Mission Board Recommendation 40.
 - e. Mission Board Response 18.
 - f. Mission Board Response 19.
 - g. Mission Board Response 21.
 3. Permanent Nominating Committee nominations to:
 - a. Board of Annuities and Relief.
 - b. Committee on Theological Education.
 4. Permanent Judicial Commission
 - a. Item A.
 - b. Item B, and Overture 79-40.
 - c. Item G, and Overture 80-27.
 - d. Item O, and Mission Board Recommendation 23.
 5. Joint Committee on Constitutional Problems of Union Presbyteries, Sections II.B., II.C.
 6. Committee on Assembly Operations Section IV.B., Recommendation 17.
 7. Stated Clerk's Report, Appendix C, Parts E. and H.
 - B. Communications 80-4 (B.), 80-7 (B.), 80-9 (3.), 80-19, 80-23, 80-24, 80-25.
 - C. Overture 80-43.
 - D. Resolutions 80-1, 80-7.
 - E. Minutes of the Board of Annuities and Relief.
- II. **YOUR COMMITTEE RECOMMENDS:**
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. Board of Annuities and Relief
 - a. That the Report of the Board of Annuities and Relief (see Appendix, page 428), **be approved.**
 - b. That Recommendations be acted upon as follows:
 - (1) That Recommendation A. **be approved:**
A. Re: Referral by the 119th General Assembly—
That the 120th General Assembly receive the Report of the Board of Annuities and Relief concerning pension needs of Institutional Chaplains and Pastoral Counselors (see Appendix, page 435) and refer it to the General Assembly Mission Board for appropriate use.
 - (2) That Recommendation B. **be approved:**
B. Enrolling lay employees in annuity program:
That the 120th General Assembly call upon local churches and church

agencies or organizations to consider the importance now of enrolling their lay employees in the Church's Employees' Annuity Fund, so that upon retirement they may avoid the plight now being experienced by so many long-time secretaries, sextons or other church employees retiring with no pension.

(3) That Recommendation C.1. **be approved:**

C. Amendments to the Minister's Annuity Fund.

1. Section 7 Disability Annuity Termination—Compliance with Age Discrimination in Employment Act.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 7-1, Section 7-3 and Section 7-5 of the Official Plan of the Ministers' Annuity Fund be amended effective July 1, 1980, to change the age a disability annuity terminates because of age, to conform with the Age Discrimination in Employment Act. As amended, the Sections will read as follows:

7-1 A disability annuity shall be granted to a currently protected member (see Section 1-2) of the Fund upon total disability occurring before such member attains age 70. Total disability shall mean that the member is incapacitated because of sickness or injury to such an extent that such member is incapable of performing any type of work in keeping with the member's education, training and experience.

7-3 The disability annuity shall be payable to the member beginning on the 91st day of the period during which the member is totally disabled, or on the date the member ceases to receive any remuneration for services, whichever is later. If all dues payments to the Fund on behalf of the member have been made for every month of the member's period of membership (see Section 2-6), the annual amount of the disability annuity shall equal 60% of the member's participation basis (excluding the portion of such basis in excess of \$15,000) on which dues payments to the Fund were made on behalf of the member during the last twelve months of dues payments preceding the date such disability began, less any benefits for which the member becomes eligible under OASDI (Social Security), Worker's Compensation and Veteran's and other governmental benefit programs. Under the provisions of the preceding sentence, the annual amount of the disability annuity shall not be less than \$600. In the event a member receiving a disability annuity becomes eligible to receive an increase in benefits from OASDI (Social Security), Worker's Compensation, Veteran's and any other governmental benefit programs one year or more after the beginning of benefits from any such source, such increases shall not reduce the sum the member is receiving as a disability from the Fund.

The disability annuity shall terminate on the earliest of (a) the first day on which the member is no longer totally disabled, (b) the date on which the member attains age 65 if the disability annuity begins prior to age 61, (c) the date on which the member attains age 70 or four years after the disability annuity begins, whichever is earlier, if such annuity begins on or after the member attains age 61 or (d) the date of the member's death.

7-5 If the disability annuity terminates under Section 7-3 (b) or Section 7-3 (c), the member shall begin to receive an age retirement annuity equal to the member's combined retirement credits (see Section 3-3) at the date of such termination. Any special credits declared by the Board after the beginning of the disability annuity will be included in these combined retirement credits and the age retirement annuity will be further increased by any special credits declared after an age retirement annuity begins.

(4) That Recommendation C.2. **be approved:**

2. Administrative Interpretations:

That, with the advice and consent of Huggins and Company, Inc., the

Board's actuaries, Section 9-5 be added to the Official Plan of the Ministers' Annuity Fund. Section 9-5 will read as follows:

9-5 The Board shall administer the Plan and when necessary interpret its provisions in consultation with its Actuaries.

(5) That Recommendation D.1. **be approved:**

D. Amendments to The Employees' Annuity Fund

1. Section 4-5 Lump Sum Settlement with certain survivor annuitants That, with the advice and consent of Huggins and Company, Inc., the Board's actuaries, Section 4-5 of the Employees' Annuity Fund be amended effective July 1, 1980, to allow, in addition to the member, certain survivor annuitants to elect a lump sum settlement of an annuity under certain conditions. As amended, Section 4-5 will read as follows: *4-5 At the request of a Member, a surviving spouse, a guardian of dependent children or a dependent parent, and upon the approval of the Board, a lump sum settlement may be made in lieu of a normal annuity payable under Section 4-2(a) or a survivor annuity payable under Section 6-1(a) and Section 6-2(a) which would otherwise be payable at a monthly rate of less than \$50.00. The amount of such settlement shall be the present value of the annuity otherwise payable and shall represent a complete discharge of all obligations of the Board resulting from the Member's participation in the Fund. No lump sum settlement shall be made if the annuity payable is at a monthly rate of \$50.00 or more.*

(6) That Recommendation D.2. **be approved:**

2. Section 6 Children's Age of Eligibility

That, with the advice and consent of Huggins & Company, Inc., the Board's Actuaries, Section 6 of the Official Plan of the Employees' Annuity Fund be amended effective July 1, 1980, to change the children's age of eligibility from age 21 to age 22 and change age 21 to age 22 whenever it appears in Section 6.

(7) That Recommendation D.3. **be approved:**

3. Section 8—Leave of Absence

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 8 of the Employees' Annuity Fund be amended effective July 1, 1980, to delete the one year service requirement to qualify for a leave of absence. As amended, Section 8 will read as follows:

8-1 If a Member is granted a leave of absence of one year or less on a non-dues paying basis, the Member's participation on a dues paying basis prior to and after such leave shall be added together, all other conditions of eligibility having been satisfied, to determine whether, upon ceasing to be employed by an Employer, the Member meets the conditions for vesting, provided the Employer consents to the leave of absence in writing on a form supplied by the Board and which is received by the Board within 30 days after the effective date of such leave.

8-2 The Member may, with the consent of the Employer, continue active participation in the Fund on a minimum participation basis of \$1,200 per year during a leave of absence of one year or less. Dues payments to the Fund during such leave of absence shall be made as described in Section 2-2. In the event a Member participates on a minimum basis, such period shall be included in determining eligibility for vesting and continuous service.

8-3 If a Member terminates service to an Employer before qualifying for the privileges of Section 7-1(a) (Vesting) but plans to resume service to another Employer, the account of such a Member may be suspended for a period of, nor more than one year and the Member's participation on a dues paying basis prior to the termination and after such suspended period shall be added together, all other conditions of eligibility having been satisfied, to determine whether, upon ceasing to

be employed by an Employer, the Member meets the conditions for vesting.

- c. That the Certificate of Audit of the Board of Annuities and Relief **be approved.**
- 2. General Assembly Mission Board
 - a. That the Report of the Presbyterian School of Christian Education (see Appendix, page 559) **be approved.**
 - b.
 - (1) That the Report of the Permanent Committee on Ordination Examinations (see Appendix, page 559), **be approved.**
 - (2) That the Supplemental Report of the Permanent Committee on Ordination Examinations (see Appendix, page 560) **be approved, as corrected.**
 - (3) That Recommendation 1 **be adopted:**
 - 1. That the General Assembly authorize a Bible Content Examination to be developed in cooperation with the United Presbyterian Church, to be given to all candidates for the ministry, or to those who intend to become candidates, this examination ordinarily to be taken in the second year of theological training.
 - (4) That Recommendation 2 **be adopted, as corrected:**
 - 2. That the examinations be scored objectively by computer and graded by the Presbytery which has responsibility for the candidate at the time the examination is given, whether this be the original caring or the ordaining presbytery. The candidate will be given a pass or fail grade.
 - (5) That Recommendation 3 **be adopted:**
 - 3. That objective scores and evaluation by presbytery be given to the ordaining presbytery if it is different from the one which graded the examination.
 - (6) That Recommendation 4 **be adopted:**
 - 4. That objective scores be made available to the candidate's seminary on request of the seminary.
 - (7) That Recommendation 5 **be adopted:**
 - 5. That the Permanent Committee on Ordination Examinations be responsible for preparing and administering this Bible Content Examination, and that the Bible Section of the Standard Ordination Examination reflect an awareness of the Bible Content Examination which the candidate has already taken.
 - c. That the Report of the Committee on Theological Education (see Appendix, page 563) be approved.
 - d.
 - (1) That the Report on Ordination of Church Educators (see Appendix, page 478) **be approved.**
 - (2) That Recommendation 1 **be approved:**
 - 1. That the 120th General Assembly approve for study and comment the paper, "Ordination for Church Educators," and that the paper be printed in the *Minutes of the General Assembly*, (see Appendix, page 478).
 - (3) That Recommendation 2 **be approved:**
 - 2. That the paper, "Ordination for Church Educators", be directed to the Joint Task Force on the Nature and Practice of Ministry and included in the assignment of that body for consideration and comment to the Committee for Non-Ordained Church Educators by March 1, 1981.
 - (4) That Recommendation 3 **be approved:**
 - 3. That the Office of the Stated Clerk print the paper, send it to all ministers, certified educators and clerks of session (see page 265, Item B.2., for funding), and make sufficient additional copies available for sale through the Material Distribution Service to all who request it.
 - (5) That Recommendation 4 **be approved, as amended:**
 - 4. That study be undertaken by church courts and comments on the paper be solicited from church courts, church members, the Council on Theology and Culture, the Vocation Agency (UPCUSA) and through the appropriate structures from the Consultation on Church Union, and

that such comments be sent to the Committee for Non-Ordained Church Educators by March 1, 1981.

(6) That Recommendation 5 **be approved, as amended:**

5. That the Committee for Non-Ordained Church Educators be instructed to study the comments from the Church and, in light of its study and consultation with the Joint Task Force on the Nature and Practice of Ministry, prepare constitutional amendments. That the General Assembly Mission Board be encouraged to consider the possibility of adding three advisory members to the Committee for Non-Ordained Church Educators who are not certified professional church educators.

(7) That Recommendation 6 **be approved, as amended:**

6. That the proposed constitutional amendments, along with the Permanent Judicial Commission recommendation concerning them, be published and circulated in the Church early in 1982, and, if the way be clear, be submitted to the 122nd General Assembly for its consideration.

(8) That Mission Board Recommendation 40, which reads,

40. That the General Assembly approve for study and comment the paper, "Ordination for Church Educators"; and that the paper be printed in the *Minutes of the General Assembly*; and that the Office of the Stated Clerk print the paper, send it to all ministers, certified educators and clerks of session and make sufficient additional copies available for sale through the Materials Distribution Service to all who request it.

be approved with reference to the Assembly's action on Item II.A.2.d.(1)-(6) of this Report.

- e. That Mission Board Response 18 (see Appendix, page 607), regarding plans for the development of a comprehensive plan to address the needs of non-parish ministers, **be approved.**
- f. That Mission Board Response 19 (see Appendix, page 607), regarding summary of legislative history of waiver clause in *Book of Church Order* 24-5, **be approved.**
- g. That Mission Board Response 21 (see Appendix, page 608), regarding the status of Overture 79-11, **be approved.**
- 3. a. That the following persons nominated by the Permanent Nominating Committee **be elected** to the Board of Annuities and Relief, *Class of 1983*:

John M. Bragg (2)	Millie B. Mattison (1)
Charles M. Hanna, Jr. (2)	Charlotte Slack (1)
Charles R. McCain (2)	Anne E. Treichler (1)
- b. (The election of members of the Committee on Theological Education, voted at this point, was later voided by the action of the Assembly in terminating the committee. See Item II.A.2.b.(2), p. 154.—*Stated Clerk*)

4. Permanent Judicial Commission

- a. That Item A (see Appendix, page 289), regarding releasing of ministers from ordination and restoration be approved as amended and that the recommended changes in the BCO 112-2 and 112-3 **be adopted and sent down to the presbyteries for advice and consent:**

The Permanent Judicial Commission recommends that:

- 1. The title of Chapter 12, Rules of Discipline, be changed to read "Divesting of Office Upon Request: Release of Ministers from Exercise of Ordained Office and Restoration Thereto."
- 2. A new Section 112-2 be added as follows:

112-2. If a Minister desires to be released from the exercise of ordained office, such Minister shall make application to the Presbytery of his or her membership. The Presbytery may, if such Minister be in good standing, release him or her from the exercise of ordained office and after a second vote at a subsequent meeting return that person to the status of a member in the Church. In such case the Presbytery shall delete that person's name from the roll of the Presbytery and assign him or her to membership in some particular church subject to the approval of that church. The status of a Minister who

has been so released and assigned to membership shall be the same as that of any other Church member. Use of the titles Minister, Pastor, or similar designations by such persons is deemed inappropriate. No judgment of failure on the part of the Minister is implied by this action.

3. A new Section 112-3 be added as follows:

112-3. If a former Minister released under § 112-2 desires to reenter the Ministry and be restored to continuing membership in Presbytery, that person shall make application to the Presbytery which granted his or her release and shall be restored to the right of exercise of ordained office without reordination and enrolled as a member of that Presbytery upon:

- (1) Verification by that Presbytery from the Presbytery (or its equivalent) within whose bounds the applicant will serve, that a call is being presented;
- (2) Satisfactory completion of such examination as may be required by the Presbytery which granted release from the exercise of ordained office;
- (3) Affirmation of the ordination vows in effect at the time of application for restoration;
- (4) Approval of restoration by the Presbytery which granted release from the exercise of ordained office.

Thereafter, the procedures for calling a Minister to a definite work as set forth in 26-6, 26-7, and following shall be pursued. However, if the call then being presented, has not within six months of the date of restoration, been placed in the restored Minister's hands and accepted by the said Minister, the restoration shall be void automatically, that person's name deleted from the roll of Presbytery, and he or she reassigned to membership in his or her former church.

- b. That Item B (see Appendix, page 290) be approved, and that Overture 79-40 from the Presbytery of Grace Union (see page 64), regarding supply relationships, **be declined**.
- c. That Item G (see Appendix, page 291) be approved, and that Overture 80-27 from the Presbytery of Kansas City Union (see page 72), regarding permission for ordination site, **be declined**.
- d. (1) That Item O (see Appendix, page 295), regarding Candidates for the Ministry of the Word, be approved by amending BCO 24-3(2), and deleting BCO 24-5, and that the proposed amendments **be approved and sent down to the presbyteries for advice and consent**:

The Permanent Judicial Commission RECOMMENDS:

1. That Section 24-3(2) of the BCO be amended to read as follows:

(2) *Care of Presbytery*. A person seeking to become a Candidate for the Ministry of the Word shall apply to be received under the care of the Presbytery which has jurisdiction of the church in which the applicant is a confirmed member. The applicant shall have been a confirmed member of that congregation for the six (6) months preceding the filing of an application to the Presbytery. An applicant may be admitted to candidacy by a Presbytery after the following documents have been submitted to the Committee on Candidates at least two months before Presbytery is asked to act:

(a) A written evaluation of the individual's potential for the ordained Ministry and an endorsement of the applicant by the Session shall be submitted to Presbytery's Committee on Candidates. Before the Session interviews the applicant or acts on an evaluation and endorsement, it shall meet with a representative of the Committee on Candidates who will discuss the qualities needed in Ministers, and the obligations assumed by a sponsoring church.

(b) An evaluation shall be made of the applicant's emotional, intellectual and vocational aptitudes for the ministry by a career counseling center or other qualified professional counselor approved by Presbytery for this purpose. The report, jointly prepared by the applicant and the center or counselor, shall with the approval of the applicant be shared with Presbytery's Committee on Candidates.

(c) A report from a physician indicating an individual's health and physical condition.

(d) A transcript from all the educational institutions above the secondary level which the applicant has attended; and if the applicant is enrolled in a theological seminary, then also an evaluation of potential for the ministry. The selection of the author of this evaluation shall be agreed upon in advance by the applicant and the Committee.

(e) A written statement by the applicant setting forth his or her experience of Christian grace, and the specific experiences which led to a sense of call.

(f) The Presbytery's Committee on Candidates, after studying the above written documents, shall have a personal conference with the applicant to determine if it feels the applicant has those qualities and sense of call needed for an effective ministry. The Committee shall recommend to Presbytery whether or not each applicant should be received under its care.

(g) The documents required to be submitted in (a) through (d) above may, for cause shown, be waived provided such action is first introduced and proposed at a meeting of Presbytery, and thereupon docketed for a subsequent Presbytery meeting, and acted upon at such subsequent Presbytery meeting favorably by a three-fourths vote of Presbytery.

2. That Section 24-5 of the BCO be deleted and

(2) That Mission Board Recommendation 23, which reads,

23. That *Book of Church Order* 24-5 be amended to read as follows:

None of the above requirements for candidates shall be omitted except ones in 24-3. Specific omissions in 24-3 may be allowed only by a three-fourths vote of the presbytery at a meeting subsequent to the one at which the motion is made.

be answered by the action of the Assembly on Item A.4.d.(1) of this Report.

5. Joint Committee on Constitutional Problems of Union Presbyteries

a. That Section II.B. (see Appendix, page 402), which declines amendment sought by Overture 79-11, **be approved**.

b. That Section II.C. (see Appendix, page 402), affirming current practices relative to ordination of candidates, **be approved**.

6. Committee on Assembly Operations

That Recommendation 17 **be approved as amended**:

RECOMMENDATION 17

That Section I.E. of the Organizational Plan be amended to add the following:

I.E.6. Permanent Committee on Ordination Examinations

The purpose of the Permanent Committee on Ordination Examinations shall be to prepare and administer standard ordination examinations for the presbyteries of the General Assembly as described in the *Minutes of the General Assembly*, 1976, pp. 170 ff. or in the Manual of the Committee as subsequently approved by the General Assembly.

The Committee shall perform its purpose independently from other Church structures except that it shall be associated with the Division of Court Partnership Services of the General Assembly Mission Board for the purpose of staff and funding. The work of the committee shall be undertaken with care to protect the confidentiality of its proceedings. It shall report directly to the General Assembly.

The Committee shall be composed of 18 members divided into three classes with three year terms. Each Synod shall nominate two persons, one lay person and one minister, representing two of its Presbyteries, for election by the General Assembly when appropriate according to the rotation system. Such persons must be serving on a committee of presbytery directly related to the ordination of candidates when nominated. Synods shall rotate such nominations through the presbyteries of the Synod.

The General Assembly Mission Board through its Division of Court Partnership Services shall nominate four (4) additional persons, one from each of the four theo-

logical seminaries of the denomination. Attention shall be given in these nominations to assure expertise in each of the areas in which candidates are to be examined. These persons shall be elected by the General Assembly to classes as shall be necessary to assure the even rotation of three (3) classes on the Committee.

The Committee shall elect its own chairperson annually.

7. Report of the Stated Clerk, Appendix C, Amendments.

- a. **That the following amendment**, dealing with the ordination of ruling elders and deacons and approved by the Presbyteries, **be, and hereby is, enacted:**

E. Amendment Dealing With The Ordination of Ruling Elders and Deacons

That *Form of Government* 29-12 be amended by inserting after the word "ordained" the words "in the Presbyterian Church in the United States or any other Reformed Body . . ."

- b. **That the following amendment**, dealing with care and supervision of candidates and approved by the Presbyteries, **be, and hereby is, enacted:**

H. Amendment Dealing With Care and Supervision of Candidates.

That *Form of Government* 24-13 be amended by deleting the words "and supervision", so that it reads:

24-13. A candidate for the ministry must be under the care of a Presbytery for a minimum of one year prior to ordination or transferral to another Presbytery for the purpose of ordination.

B. Communications

1. That Communication 80-4(B.) from the Synod of the Virginias (see page 36) **be answered by electing** Mrs. Ann Watts (2) to the Permanent Committee on Ordination Examinations, Class of 1983.
2. That Communication 80-7(B.) from the Synod of Red River (see page 37) **be answered by electing** to the Permanent Committee on Ordination Examinations Mr. Robert Browning, Jr. (1), Class of 1982; and the Rev. Ms. Cynthia Campbell (1), Class of 1981.
3. That Communication 80-9(3.) from the Synod of the Southeast (see page 38) **be answered by electing** Mr. Herbert A. Meyer (1) to the Committee on Ordination Examinations, Class of 1983, to replace Eugene Boyce.
4. That Communication 80-19 from the Synod of Florida (see page 54) **be answered by electing** Franklin Medford (2) to the Permanent Committee on Ordination Examinations, Class of 1983.
5. That Communication 80-23 from the Synod of Mid-America (see page 56) **be answered by electing** the Rev. Bruce Henderson (2), to the Permanent Committee on Ordination Examinations, Class of 1983; and Mr. William Witherspoon (1) to the Class of 1982.
6. That Communication 80-24 from the Synod of Mid-South (see page 56) **be answered by electing** Mrs. Harriet McLean (1) to the Permanent Committee on Ordination Examinations, Class of 1983.
7. That Communication 80-25 from the Synod of North Carolina (see page 56) **be answered by electing** to the Permanent Committee on Ordination Examinations Mr. J. Robert Phipps, Jr. (1), Class of 1983; and the Rev. Allen C. McSween, Jr., (1) Class of 1982.

C. Overture:

That Overture 80-43 from the Presbytery of St. Johns (see page 77), regarding therapy payments and definition, **be affirmed, as amended:**

Therefore, the Presbytery of St. Johns overtures the 120th General Assembly to instruct the Board of Annuities and Relief to review and study the Board's policy relative to covering the cost and percentages of therapy.

And that the Board review and study its present definition of the qualifications of a therapist with a view toward expanding the definition beyond psychiatrists and Ph.D. psychologists.

D. Resolutions

1. That Resolution 80-1 from Commissioners T. G. Malone and Billy D. Hayes (see page 92), regarding a "professional code of ethics," **be answered by the following:**

That the 120th General Assembly encourage presbyteries through their Commissions on the Minister to develop guidelines for a "Professional Code of Ethics" for its ministers, and that these be shared with other presbyteries through the Division of Court Partnership Services. Such code might embrace all aspects of professional behavior and relationships in regard to the practice of ministry.

2. That Resolution 80-7 from Commissioners Richard A. Forbes, Jr., and W. T. Reveley (see page 94), regarding a plan for an equalized retirement plan, **be answered as follows:**

That the 120th General Assembly refer to the General Assembly Mission Board, for proper assignment, the responsibility for developing a theology of compensation for pastors, with particular attention to current disparities in salaries and retirement benefits, and the financial problems this poses for free movement of pastors from large to small churches.

E. Minutes

That the Minutes of the Board of Annuities and Relief **be approved with minor corrections** and that Appendix D, February 29, 1980, p. 2, Par. 8-3, Line 3, be corrected by the insertion of the words "termination and" between the words "the" and "after."

JUDITH G. LUTZ
Chairperson

The Stated Clerk reminded the Commissioners and Advisory Participants about the time limit on debate: 30 minutes on each main motion; 3 minutes per each speaker.

REPORT OF THE STANDING COMMITTEE ON POLITY

Rev. Clay Doyle, Chairperson, presented the Report of the Standing Committee on Polity, which was **adopted, as amended, as follows:**

- I. The Standing Committee on Polity considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. Council on Theology and Culture, Section G, and Recommendation 23.
 2. Permanent Nominating Committee nominations to the Permanent Judicial Commission.
 3. Permanent Judicial Commission
 - a. Item C and Overture 79-48.
 - b. Item E and Overture 79-54.
 - c. Item I and Communication 80-5.
 - d. Item J and Overture 80-13.
 - e. Item K and Overture 80-21.
 - f. Item P.
 - g. Item S, Stated Clerk's Report, Appendix A, Committee on Assembly Operations V. A. and Recommendation 18, and Overture 80-9.
 4. Stated Clerk's Report
Appendix C, Parts A., B., C., and F.
 5. Report of Ad Interim Committee on Church Property.
 - B. Overture 80-44.
 - C. Resolution 80-9.
 - D. Minutes of the Permanent Judicial Commission.
- II. **YOUR COMMITTEE RECOMMENDS:**
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. Council on Theology and Culture
 - a. That Section G. and Recommendation 23, concerning Overture 78-62 from the Presbytery of the Everglades and Overture 79-38 from the Presbytery of Knoxville, **be adopted:**
 23. That Overtures 78-62 and 79-38 concerning ordination questions (1979 GA Minutes, pp. 87-88, 108) be answered in the negative for the following reasons:

- a. The present vows correctly mark the sequence of authority from ultimate obedience to Christ, to the authority of Scripture, to the guidance of the Confession of Faith and Catechisms, in that order.
 - b. Concerning BCO 27-7-2: What the words "infallible" and "absolute" try to say is dealt with adequately in the phrases "unique and faithful witness" and "authoritative standard."
 - c. Concerning BCO 27-7-3: The phrase "in their essentials" is a restatement of the phrase "in all the essential and necessary articles" of the Adopting Act of the Presbyterian Church in 1729. (See "Study Guide to Ordination Vows," p. 263, *Proposed Book of Confessions* . . . approved by the 116th General Assembly, 1976, p. 104.) To change the phrase "as you lead the people of God" to "as you lead the people *to* God" would be to change the intention of the vow, which is to assert the authority of the confessional standards over the whole Church.
 - d. Concerning BCO 27-7-4: The fourth vow is a clear summary of the progression of authority stated in the first three vows: first, Jesus Christ; second, the Scriptures; third, the confession and catechisms.
 - e. Concerning BCO 27-7-5: The phrase "in their essentials" is dealt with under "Concerning BCO 27-7-3" in c. above.
2. That the following persons nominated by the Permanent Nominating Committee **be elected** to the Permanent Judicial Commission, Class of 1983:
 Joan S. Gray (1) Elizabeth E. Parrigan (2)
 Jesse L. Leos (2) Mary B. Steddom (1)
 3. Permanent Judicial Commission
 - a. That Item C (see Appendix, page 290) and Overture 79-48 from Presbytery del Salvador (see page 64), regarding changing the BCO to allow proxy voting in congregational meetings under certain conditions, be approved and that the proposed amendment to the BCO, Section 5-1 **be approved and sent down to the presbyteries for advice and consent:**
 The Permanent Judicial Commission therefore **RECOMMENDS** to the General Assembly that BCO, Section 5-1 be amended to read as follows:
 "Section 5-1. For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church. Except as herein otherwise provided, only such members in good standing who are present at a congregational meeting are entitled to vote. A congregation may at its discretion set a minimum age for the voting of confirmed members in congregational meetings, provided that such age be not more than sixteen.
 Where applicable state law requires the consent or presence of one-half ($\frac{1}{2}$) or more of the members of a particular church to vote on a question of incorporation of that church, or on a question of an amendment to the corporate charter or certificate, or in order to authorize incorporators or other officers to do such acts and deeds as shall be necessary to effect the authorizations and directives of the congregation in connection with incorporation and amendments as aforesaid, a member in good standing may give to another member in good standing in that particular church, his or her written proxy to vote in his or her name and stand on such questions. The proxy document shall state the date and time of the congregational meeting, and may include adjournments thereof, provided however, no proxy document issued in this regard shall be effective for more than sixty days from its date. Proxies shall not be counted for the purpose of determining the presence of a quorum under the provisions of Section 5-3 of this chapter."
 - b. That Item E (see Appendix, page 291) and Overture 79-54 from the Presbytery of Transylvania Union (see page 65), regarding changing the BCO so that a session notify a presbytery when persons change residence, **be rejected** inasmuch as the BCO 8-10 makes adequate provision for persons changing residence.
 - c. That Item I (see Appendix, page 292) **be the Assembly's answer** to Communication 80-5 from Ray A. Howe (see page 36), regarding administering the Sacraments in a home for the retarded:
 In response to Communication 80-5 from Ray A. Howe, Chairperson of the Commission on the Minister of PeeDee Presbytery, seeking clarification on

how a chaplain in the Home of Retarded persons, which home is supported and run by the State, may carry out the administration of the Sacraments for those who are residents, the PJC RECOMMENDS that the General Assembly advise Reverend Howe as follows:

The wording of the request mentions Sacraments in the plural, therefore, evidently referring to both Baptism and the Lord's Supper. Chapter 9 of the Directory of Worship, paragraph 209-1 and following, are to be taken into consideration in instructing a Chaplain concerning his power to baptize infants or adults who might be making a profession of faith and seeking admission to the Lord's Table. This latter is covered in Chapter 210.

When the Sacrament in question is the Lord's Supper, Chapter 211, paragraphs 1, 2, 3, and 4 are to be studied. Chapter 211-1 states that the Sacrament of the Lord's Supper may be administered only by an ordained Minister of the Word. 211-2 indicates that the stated times of the celebration are to be determined by the session for each congregation. 211-3 authorizes the celebration of the Sacrament in connection with the visitation of the sick. 211-4 should be quoted — "Higher Church courts may appoint times for the celebration of the Lord's Supper either during their sessions or in connection with some gathering of believers which is under their control". BCO Chapter 16-7(2) reads: "The Presbytery has power to assume original jurisdiction in cases in which a church Session cannot exercise its authority."

The commissioning of an Evangelist by a Presbytery from BCO Chapter 10-6 reads: "When a Minister is called by a Presbytery to labor as an Evangelist, the Presbytery shall commission that Minister to preach the Word and administer the Sacraments in other countries or in parts of the Church which have no regular ministration of the Word, subject to the provisions of 16-2 and 18-6(8)."

In the light of these references and of the practice by which the Church has empowered Chaplains in the armed services to labor as Evangelists, preach the Word, and administer the Sacraments, the opinion is offered that in the case of the chaplain in the home for the retarded persons, he or she might be given evangelistic powers and, as he or she is commissioned, those powers be specified as preaching the Word and administering the Sacraments.

- d. That Item J (see Appendix, page 293) **be the Assembly's answer** to Overture 80-13 from the Presbytery of Cherokee (see page 68), regarding the role of non-commissioner participants at G. A.:

PJC Item J

In response to Overture 80-13 from Cherokee Presbytery requesting the General Assembly to instruct the PJC to research, study and give constitutional basis for or against the practice of giving vote even in committee to non-Commissioner participants to the General Assembly, the Permanent Judicial Commission submits to the General Assembly a review of the actions of the General Assembly and the PJC relative to this particular item.

The 1970 General Assembly, meeting in Memphis, received a Commissioner's Resolution asking that the Standing Rules of the General Assembly be amended to allow each Presbytery to send one Youth delegate to the G.A. and that that delegate be allowed to have a vote and voice on Standing committees of the G.A. but be denied a vote in the proceedings of the General Assembly plenary itself. This matter was approved by the 1970 G.A. as an amendment to the Standing Rules.

In 1971, at Massanetta, the G.A. added, for a limited period, the possibility for those Presbyteries which did not elect a woman as a Commissioner to the G.A. to elect a woman delegate who would be accorded the same privileges as given in 1970 to Youth delegates. This procedure expired for women delegates, as per Standing Rule, in 1976.

In 1973, the G.A. was requested, once it had convened, by the Black Presbyterian Leadership Caucus, to allow certain Ethnic Minority young people who were present to be accorded by the G.A., as a suspension to the Standing

Rules, the privileges of being Youth delegates to the G.A. The adoption of new Standing Rules in 1974, at Louisville, Kentucky, regularized this entire procedure and changed the names to the more appropriate title of Advisory Participants to the General Assembly. It also added the category of Ethnic Minority Youth Participants and Ethnic Minority Participants (adult).

In 1977, the Assembly meeting at Nashville, Tennessee, approved the addition of ten Seminary student Advisory Participants, to be nominated to the Presbyteries through the Office of the Stated Clerk by the seminaries themselves, and the annual request from the G.A. to certain denominations (to be specified for the following year) who would be requested by their own procedures to designate Ecumenical Advisory Participants to the PCUS General Assembly.

In all cases the Assembly has had these proposals before it either by Commissioner Resolution, by Overture from Presbytery, by recommendation of the Committee on Assembly Operation, or from the Ecumenical Coordinating Team through the General Assembly Mission Board. The latter brought their proposals as the result of the Ecumenical Consultation at Kanuga.

In all these cases, the status of the Advisory Participant is precisely the same, and it allows the Advisory Participant to have membership on the Standing Committee as a voting member, but merely to be an Advisory Participant with the privilege of the floor in plenary sessions of the G.A. In short, the person is an Advisory Participant and the Standing Rules cannot make this person have the status of a Commissioner to the Assembly.

It is important to note that this is done by the Standing Rules of the G.A. and has been tested by a number of requests by way of Overtures which have sought constitutional change in *The Book of Church Order* to specify the role of Advisory Participants at the G.A. The Assembly has consistently, upon the advice of its Permanent Judicial Commission, refused to revise the Constitution on the grounds that the G.A. has sufficient power within its Standing Rules to describe this particular procedure without the necessity of cluttering up the Constitution with details. Since the G.A. has the power to approve and revise its Standing Rules, it has never been necessary for this matter to be sent down to Presbyteries for advice or consent. (Some references: *Minutes*, 1970, pp. 94, 102, 103; *Minutes*, 1971, pp. 191, 174; *Minutes*, 1973, pp. 176, 197.)

- e. That Item K (see Appendix, page 294) be the Assembly's answer to Overture 80-21 from the Presbytery of St. Andrew (see page 70), regarding a seeming inconsistency in the proposed amendments sent down to the presbyteries concerning admitting baptized children to the Lord's Supper:

Overture 80-21 from St. Andrew Presbytery asks for an amendment to one of the proposed amendments sent down to the Presbyteries by the 119th General Assembly. The Overture points to a seeming inconsistency in two proposed amendments to the Directory for Worship and Work dealing with the Admission of baptized children to the Lord's Table.

The Permanent Judicial Commission and the Council on Theology and Culture are both aware that the proposed constitutional changes to the Directory for Worship and Work are incomplete and do not give specific guidance to Sessions as they exercise their responsibility towards baptized members. The proposed changes were deliberately written in an open-ended way which would give Sessions the freedom to find creative ways to nurture baptized children in the meaning of the Lord's Supper and to welcome them to the Table. The Council on Theology and Culture has requested churches to share positive experiences with the Council. The Council hopes to learn from these experiences and then provide further clarification, helps, and amendment to the Directory for Worship and Work.

The Permanent Judicial Commission RECOMMENDS to the 120th General Assembly that no amendments to the proposed amendments be attempted at this time. If the amendments providing for the Admission of Children to the Lord's Table are approved by a majority of the Presbyteries and enacted by the 120th General Assembly, then the Church can in future years begin the process of adding some specifics and resolving seeming inconsistencies.

- f. That Item P (see Appendix, page 296), regarding editorial changes in the BCO 16-2 by the 118th General Assembly regarding sexist language, **be approved:**

The 118th General Assembly (1978) acting on the recommendation of the PJC approved changes in the wording of the BCO in order to eliminate language which discriminated against women. Such a change occurred in Section 16-2. The former language of this sentence read: "A Minister shall hold his membership in the Presbytery where his work is located unless there are reasons satisfactory to his Presbytery why he should not do so." The language approved by the Assembly and carried in two successive annual editions of the BCO makes the last part of the sentence read: "Unless there are reasons satisfactory to that Presbytery why the Minister should not do so." It is apparent that the use of the word "that" was incorrect and that it should have read "his or her". The use of the word "that" creates confusion over which Presbytery is intended. Since the 1978 changes were approved as editorial corrections not requiring the advice and consent of the Presbyteries, the PJC advises the G.A. that this error can be corrected in the same manner. It is therefore the recommendation of the PJC to the G.A. that the G.A. instruct the Stated Clerk to editorially change the word "that" as contained in BCO 16-2 to read "his or her."

- g. (1) That Item S (see Appendix, page 296), which reads,

In response to the recommendation to permit biennial Assemblies found in Appendix A of the Stated Clerk's Report, the Permanent Judicial Commission reports as follows:

The Permanent Judicial Commission does not recommend either adoption or rejection of the proposal to hold General Assembly meetings every other year, believing that the General Assembly itself should make such determination. If the Assembly desires to approve the concept of biennial Assemblies, the proposed language is adequate.

However, the Permanent Judicial Commission wishes to ADVISE the General Assembly that the passage of the proposed amendment by the requisite Assemblies and the majority of the Presbyteries would technically render it possible for an Assembly to approve a biennial Assembly without the passage of other changes to solve the problems cited in the Stated Clerk's Report. The Permanent Judicial Commission would point out that the passage of the additional changes will be essential to biennial Assemblies.

Committee on Assembly Operations Report, V.A. and Recommendation 18, which reads,

RECOMMENDATION 18

That the Committee on Assembly Operations recommend to the General Assembly that the Assembly seriously consider whether or not to have meetings only every other year.

While fiscal considerations are not the only factors in such a decision, the rapid increase in meeting costs of all kinds makes necessary a serious evaluation of the necessity of the traditional meeting schedule.

Stated Clerk's Report, Appendix A (see Appendix, page 273), and Overture 80-9 from the Presbytery of Atlanta (see page 68), all having to do with biennial meetings of the General Assembly, **be rejected.**

- (2) That the Committee on Assembly Operations **be directed to make a thorough study of** and bring to the 1981 meeting of the Assembly recommendations concerning ways and means by which meetings of the Assembly might be made more effective and less costly in money, energy and the use of time and efforts of the Assembly staff and Commissioners.
4. Report of the Stated Clerk, Appendix C, Amendments.
- a. **That the following amendment, dealing with Church ordinances and approved by the presbyteries, be, and hereby is, enacted:**
- A. *Amendment Dealing With Church Ordinances.*
That *Form of Government* 3-5 be amended to add the italicized words, to read:

3-5. The Ordinances established for his Church by Christ, the Head, are: prayer, the singing of psalms and hymns; reading, expounding, preaching and hearing the Word of God; the administration of the Sacraments of Baptism and the Lord's Supper; fasting and thanksgiving; catechising; Christian nurture; making offerings for the relief of the poor, the extension of the Gospel and other Christian causes; *Christian service in and to the world by striving for justice, exercising compassion and working for peace*; exercising discipline; and invoking the blessing of God for all people.

- b. **That the following amendment**, dealing with Church discipline and approved by the presbyteries, **be, and hereby is, enacted**:
 - B. *Amendment Dealing With Church Discipline.*
The Rules of Discipline 101-1 be amended by striking the last sentence and inserting in place thereof the following, so that it reads:
 101-1. . . . Thus, the purpose of discipline is to honor God by making clear the significance of membership in the Body of Christ, to preserve the purity of the Church by nourishing the individual within the life of the believing community and to correct or restrain wrongdoing in order to bring members to repentance and restoration.
- c. **That the following amendments**, dealing with Church membership and approved by the Presbyteries, **be, and hereby are, enacted**:
 - C. *Amendments Dealing With Church Membership.*
 (NOTE: The 119th General Assembly has directed that all amendments in Section C be approved or rejected as a unit.)
 - 1. That *Form of Government* 1-4 be amended by inserting "confirmed" before "church members" in line 1 and by inserting "confirmed" before "members of a church" in line 2.
 - 2. That *Form of Government* Chapter 5 be amended as follows:
 - a. That the first sentence of Section 5-1 be replaced with the following:
 5-1. For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church.
 - b. That Section 5-1 be amended by deleting "communing" and inserting "confirmed" in line 4.
 - c. That Section 5-3 be amended by deleting "active" and inserting "confirmed" in lines 1 and 3.
 - 3. That *Form of Government* Chapter 6 be amended as follows:
 - a. That Section 6-1 be amended by adding "confirmed" before "membership" in line 2.
 - b. That Section 6-2 be amended by deleting "communing members on the active" and inserting "members on the confirmed" in line 4.
 - 4. That *Form of Government* Chapter 7 be amended by deleting the present Chapter 7 and adding a new Chapter 7 entitled "Church Membership," to read as follows:
 - 7-1. Confirmed members are those persons who have been baptized, have made a public profession of faith in Christ, and have been confirmed in their Church membership by the Session, thereby being recognized as prepared to exercise governance in the Church. They are entitled to all the rights and privileges of Church membership, including the right to present children for Baptism and the right to take part in meetings of the congregation.
 - 7-2. Baptized members are all those persons who have received the Sacrament of Baptism and who have been enrolled as baptized members by the Session, but have not been yet confirmed.
 - 7-3. The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is affirmed and membership in a particular church established by Baptism. All Baptized members are entitled to participate in the Sacrament of the Lord's Supper.

7-4. All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and discipline of the Church, with a view to their embracing Christ, and thus possessing all the benefits of the covenant.

7-5. Affiliate members are confirmed members of other churches of our denomination, or of other churches of other denominations recognized by our own as true branches of the Church of Jesus Christ, which members are temporarily absent for educational, military, or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Session, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of confirmed members except the right to vote and hold office.

5. a. The *Form of Government* 8-7 be replaced with the following:
 8-7. The Session shall keep the following rolls of the members of the particular church:
 - (1) The roll of confirmed members.
 - (2) The roll of baptized members which shall include
 - (a) those baptized in the particular church,
 - (b) the baptized children of confirmed members received by certificate from other particular churches,
 - (c) any other baptized children presented for membership to the Session.
 - (3) The roll of inactive members, consisting of persons removed by the Session from the roll of confirmed members because of inactivity in the church's life and work. Only the roll of confirmed members need be reported to the Presbytery.
- b. That *Form of Government* 8-9 be amended by adding "confirmed" before "member" in line 1.
- c. The *Form of Government* 8-10 be amended by inserting "confirmed" before "member" in the last sentence, so that the sentence will read:
 "If such a confirmed member . . ."
- d. That *Form of Government* 8-11 be amended by deleting "active" and inserting "confirmed" in line 3.
- e. That *Form of Government* 8-14 be amended by deleting "active" and inserting "confirmed" in line 5.
- f. That *Form of Government* 8-15 be amended by deleting "communing" and inserting "confirmed" in line 1.
- g. That *Form of Government* 8-17 be amended by inserting "confirmed" before "member" in line 1 and by deleting "active" and inserting "confirmed" in line 4.
6. a. That *Form of Government* 15-6(3) be replaced with the following:
 15-6(3). To instruct parents who are confirmed members to present their children for Baptism, to enroll baptized members, and to welcome baptized members to the Lord's Table. (See § 209-10)
- b. That *Form of Government* 15-6(4) be replaced with the following:
 15-6(4). To confirm the membership of persons upon profession of faith in Jesus Christ, and to receive as confirmed members, members from other churches upon presentation of a satisfactory certificate of dismissal, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ.

- c. That *Form of Government* 15-8 be replaced with the following:
15-8. Every session shall also keep an accurate record of births and adoptions, of baptisms, of acts of welcoming children to the Lord's Table, of confirmations, of receptions from other churches, of dismissals to other churches, and of marriages and deaths.
7. That *Form of Government* 16-1 be amended by deleting "communicants" and inserting "confirmed members" in line 3.
8. That *Form of Government* 17-1(1), be amended by replacing the second sentence with the following:
17-1(1). . . A church whose confirmed membership exceeds 1,500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each 1,000 confirmed members
9. That *Form of Government* 18-2 be amended by deleting "communicants" and inserting "confirmed members" in both places.
10. That *Form of Government* 23-5 be amended by deleting "of membership" and inserting "of which the person is a confirmed member" in the last sentence.
11. a. That *Form of Government* 24-2 be amended by deleting "members of the Church in full communion" and inserting "confirmed members of the Church" in line 1.
b. That *Form of Government* 24-3(2) be amended by deleting "communicant" in lines 4 and 5.
12. That *Form of Government* 26-2 be amended by deleting "adult" and by inserting "confirmed" in line 8 and by deleting "communing" and inserting "confirmed" in line 9.
13. That *Form of Government* 31-2(16) be amended by deleting "communicant" and by inserting "confirmed (communicant)."
14. a. That *Form of Government* 32-2(3)(c) be amended by deleting "communicant strength" and by inserting "confirmed membership (communicant strength)."
b. That *Form of Government* 32-2(5) be amended by inserting "confirmed (communicant)" before "membership" in line 4.
c. That *Form of Government* 32-2(6) be amended by deleting "communicant" and inserting "confirmed (communicant)" in the last sentence.
15. That *Rules of Discipline* 101-4 be amended by deleting "communing" and inserting "confirmed" in line 1.
16. That *Rules of Discipline* 105-20 be amended by deleting "communing" and inserting "confirmed" in line 3.
17. That *Rules of Discipline* 111-1 be amended by deleting "communing" and inserting "confirmed" in line 1.
18. That *Rules of Discipline* 117-1 be amended by deleting "communing" and inserting "confirmed" in line 4.
19. a. That *Directory for Worship* Chapter 9 Title be changed to "Sacrament of Baptism and Welcome to the Lord's Table."
b. That *Directory for Worship* new Section 209-10 be added as follows:
209-10. In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation.
20. a. That *Directory for Worship* Chapter 10 Title be changed to "Profession of Faith and Confirmation."

- b. That *Directory for Worship* 210-1 be replaced with the following:
210-1. Children born or adopted within the Church are under the care of a particular church. They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Sessions, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed.
- c. That *Directory for Worship* 210-2 be amended by deleting "admission to the Lord's Table" and inserting "confirmation" in line 4.
- d. That *Directory for Worship* 210-3 be amended by deleting "full membership in a church" and inserting "confirmation" in lines 1 and 2 and by deleting "communing" and inserting "confirmed" in line 7.
- e. That *Directory for Worship* 210-4 be amended by deleting "admission to the Lord's Table and full membership in a church" and inserting "confirmation" in lines 1 and 2, by deleting "admit them to the Lord's Table" in line 6, and by replacing "communing" with "confirmed" in line 7.
- f. That *Directory for Worship* 210-5 be amended by replacing the first paragraph through part (b) as follows:
210-5. The time having come during public worship for confirmation, those who have been approved by the Session shall take their places in the presence of the congregation and the Minister shall proceed after the following or like form:
(a) The Minister shall introduce previously baptized persons who have been examined by the Session and approved as to their faith in Jesus Christ and their desire to serve him in the church and who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. (Any such previously baptized persons who have not already been welcomed to the Lord's Table shall be welcomed to the Sacrament at this time.)
(b) The Minister shall introduce any candidates for baptism, who have been examined and approved as to their acceptance of Christ as Savior and Lord and who present themselves for baptism, for welcome to the Lord's Table, and for confirmation.
- g. That *Directory for Worship* 210-5(c) be amended by deleting "making a profession" and inserting "seeking confirmed membership" in line 1.
- h. That *Directory for Worship* 210-5, paragraph 2, be amended by striking "Inasmuch . . . Universal." and inserting:
210-5. . . . Inasmuch as you have made profession of your faith and obedience, have received Christian Baptism, and have by the Church Session been welcomed to the Sacrament of the Lord's Supper and admitted to confirmed

- membership in this congregation, I declare you entitled to the privileges of confirmed membership in this particular church and of the full fellowship of the Church Universal. That *Directory for Worship* 211-7 be amended by deleting lines 12 through 15 and inserting:
- 211-7. . . . The Minister shall invite to partake of the Sacrament
- (a) All confirmed members (7-1)
 - (b) all baptized members (7-2)
 - (c) all who are communicant members in good standing in a Christian church, who trust in the Lord Jesus Christ and repent of their sins, and who would covenant afresh to live as followers of Christ.
- b. That *Directory for Worship* 211-7, final sentence, be amended by deleting "non-communicants" and inserting "those not coming to the Table."

(Note: The Standing Committee on Polity recommended that the above amendments *not* be enacted. On the advice of the Standing Committee on Bills and Overtures, the Assembly heard the following Minority Opinion. After debate, the Assembly voted to enact the above amendments—*Stated Clerk*:)

MINORITY OPINION

We being a sizable minority of the Standing Committee on Polity offer our position to the Committee's recommendation to reject the proposed Constitutional Amendment on Church Membership and Discipline, Report of the Stated Clerk, Appendix C, Item C. (see Appendix, page 275). We do so because of the vital importance of this issue and the interest of our denomination in it over the past ten years. We do therefore affirm: (1) The reformed tradition and the place of the children within the covenant community. (2) The doctrine of our church in reference to the Sacraments as a means of grace. (3) The strong scriptural mandates concerning the place of children in the Kingdom of God.

Rooted in our Old Testament heritage is the inclusion of children in the life and worship of the family of God. In the early church, as well, they partook of the full life of the family of faith, a position strongly affirmed by the reformed tradition.

The Sacraments in our confessional standards are set for us as one of the means of God's grace; "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word." (*Westminster Confession of Faith* — Chapter XXIX 1.) Because grace is a gift which we neither deserve or earn, our children as they grow in discipleship are as worthy to receive it as we.

Finally, we affirm the proposed amendments because of the witness that scriptures provide of Jesus' own acceptance of children in God's Kingdom. Matthew relates to us Jesus' rebuke of his disciples for their refusal to allow children to come to him ". . . for of such" he said "is the Kingdom of God". (Matthew 19:14 and parallels) As an example of greatness in the kingdom, Jesus set a child in the midst of his disciples and said, "Truly I say to you unless you turn and become like children you will never enter the Kingdom of Heaven." (Matthew 18:3) It is ironic that although Jesus invited adults to become like children in order to enter the Kingdom of Heaven, we instead make children become adults before coming to the Lord's Table.

Jesus, our risen Lord, meets us at His table in the Sacraments. He still says to us: "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but Him who sent me". (Mark 9:37)

Marcus B. Prince, III, Susan L. Forester, J. Allan Guthrie, E. Moss Robertson, Robert E. Graham, Ruth A. Gearing, William H. Duke, Clarence D. Fouse, Jr., Dean K. Ultman, Charles Sthresly.

- d. That Amendment F. to *Book of Church Order*, Chapter 30 dealing with amendments to the constitution **not be enacted** having failed to receive approval by the Presbyteries. (see Appendix, page 281).
- 5. That the Report of the Ad Interim Committee on Church Property (see Appendix, page 404) **be approved**.

- B. That Overture 80-44 from the Presbytery of Grace Union (see page 77), regarding legal and ecclesiastical status of church property of churches withdrawing from the denomination, **be rejected** inasmuch as the Ad Interim Committee on Church Property already has this matter under consideration.
- C. That Resolution 80-9 from Commissioners George W. Long and Robert Ferguson (see page 94), regarding reminding presbyteries that affirmation of the deity of Jesus Christ is a necessary part of Presbyterian doctrine and polity, **be rejected** in light of the fact that the Church's Constitution adequately affirms the deity of Jesus Christ.
- D. That the Minutes of the Permanent Judicial Commission **be approved without exception.**

F. CLAY DOYLE
Chairperson

SPECIAL ORDER: "THE CHURCH IN A LEARNING SOCIETY"

Dr. Martha Smith, Chairperson, Task Force on Higher Education, introduced the Special Emphasis on "The Church in a Learning Society." Statements were also heard from Rev. Woody Leach, Rev. Lewis Wilkins, and Mrs. Pat Turner. Mrs. Turner presented the Higher Education Challenge Grant Fund Certificates to the sixteen recipients receiving the grants.

The Assembly recessed for lunch with prayer by the Moderator.

AFTERNOON SESSION — 2:00 P.M.

The Moderator reconvened the Assembly.

Rev. Joe Stowe explained the gifts of the Sand Dollar necklaces. They were made by the Women of the Church of First Presbyterian Church, Myrtle Beach, under the direction of Mrs. Teresa Rebar. The "holy kite" was made by Miss Frances Townsend.

PRESENTATION OF PRESBYTERIAN SEAL TO HOSTS

The Moderator presented a Seal of the Presbyterian Church, U.S., to Rev. Edward Craig, Executive Secretary, Pee Dee Presbytery, and to Rev. Joe Stowe, Pastor, First Presbyterian Church, Myrtle Beach, in appreciation for all they have done in preparation for the Assembly and for the comfort of the Commissioners and Advisory Participants during the Assembly.

REPORT OF THE STANDING COMMITTEE ON SUPERVISION OF LOWER COURTS

Mrs. Cleda Locey, Chairperson, presented the Report of the Standing Committee on Supervision of Lower Courts, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Supervision of Lower Courts considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. Permanent Judicial Commission
 - a. Item D and Overture 79-50.
 - b. Item F and Overture 80-5.
 - c. Item H and Overture 80-8.
 - d. Item L, Mission Board Recommendation 25, and Council on Church and Race Recommendation 1.
 - e. Item M and Committee on Women's Concerns Recommendation 6.

- f. Item N and Mission Board Recommendation 35, Overture 80-30, and Report of the Work Group on Ecumenical Barriers.
- g. Item Q and Overture 80-26.
- h. Item R.
- 2. Ad Interim Committee on Constitutional Problems of Union Presbyteries, Introduction and Items I, II.A., and II.D.
- 3. Stated Clerk's Report, Appendix B, Appendix C, Parts D., and G.
- B. Overture 80-33.
- C. Resolution 80-4.
- D. Minutes of the Synods.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. Permanent Judicial Commission

- a. That the Assembly approve Item D (see Appendix, page 290), which refers to Overture 79-50 from the Presbytery of St. Andrew (see page 64), requesting amendments to BCO 16-1, 16-3, 17-1 (1) and 17-2, regarding the Moderators being enrolled as members of Presbytery for their terms of office, and that the amendments **be sent down to the presbyteries for advice and consent:**

In response to Overture 79-50 from the Presbytery of St. Andrew, the Permanent Judicial Commission reports that it concurs therewith and **RECOMMENDS** the following amendments:

- 1. That the BCO, Chapter 16-1 be amended by adding the following sentence to the end of that section:
 "Each Ruling Elder elected Moderator shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her Session."
- 2. That the BCO, Chapter 16-3 be amended by inserting immediately after the first comma, the phrase:
 "unless he or she is serving in the office of Moderator."
- 3. That the BCO, Chapter 17-1 (1) be amended by inserting after the second sentence, this sentence:
 "Each Ruling Elder elected Moderator shall be enrolled as a member of the Synod for the term of office, whether or not commissioned by his or her Session, or Presbytery."
- 4. That the BCO, Chapter 17-2 be amended by inserting after the first sentence, changing the period to a comma: "unless he or she is serving in the office of Moderator."
- b. That Item F (see Appendix, page 291) **become the Assembly's answer** to Overture 80-5 from the Presbytery of Shenandoah (see page 66).

In response to Overture 80-5 from the Presbytery of Shenandoah, the Permanent Judicial Commission advises the General Assembly that it supports the purpose of the Overture and concurs in the importance of the Synods, Presbyteries, and Sessions taking the action therein suggested. However, the Synods, Presbyteries and Sessions already possess the power to accomplish the purpose of the Overture and therefore an amendment to the BCO is not necessary. The PJC **RECOMMENDS** that the General Assembly urge and encourage the Synods, Presbyteries and Sessions to perform the requested purposes without the necessity of amending the BCO.

- c. That Item H (see Appendix, page 291) **become the Assembly's answer** to Overture 80-8 from the Presbytery of Concord (see page 67):

In response to Overture 80-8 from the Presbytery of Concord requesting clarification of the definition and role of an evangelist, the Permanent Judicial Commission **RECOMMENDS** to the General Assembly the following statement:

A minister is always accountable and therefore subject to the jurisdiction of the Presbytery of which he or she is a member. (BCO Chapters 10 and 16). This is true even where the Minister has been granted permission to labor in an approved work of an agency not under the jurisdiction of the Presbytery. (BCO § 10-8 and 16-7). Whether or not a Presbytery can "properly" receive a Minister employed as an "Evangel-

ist" by a corporation not subject to the jurisdiction of Presbytery requires a determination by the Presbytery that the nature of the work is proper to the ministry of the Gospel, and that the particular work serves the best interests of the Church and the Minister. (BCO § 26-9). The General Assembly has made the following statement concerning guidelines on "work proper to the ministry of the Gospel" (See GA Minutes 1974, page 114):

"The BCO 26-9 is very clear in its intent to preserve the right of original jurisdiction of the Presbytery to determine 'that the nature of the work is proper to the Ministry of the Gospel, and that the particular work serves the best interest of the Church and the Minister . . . Therefore, the judgment of the Assembly is that details for determining what work is proper to the ministry of the word and sacraments are not appropriate for inclusion in the BCO, but that Presbyteries must exercise their best judgment on the merits of each individual case.

"However, because this question currently is of interest to the Church, the Assembly offers the following observations:

1. 'Church' in all of our Reformed and Presbyterian documents, refers to the Church catholic, of which Jesus Christ is the King and Head. (See Form of Government, Preface I-1.) Therefore, 'Church' is not to be restricted in meaning to 'local congregation.' A Minister may well serve the 'Church' and the PCUS in particular, in nontraditional patterns of ministry including certain secular expressions of ministry.

2. The Minister traditionally has been viewed as pastor of a congregation. The *Book of Church Order*, however, recognizes 'ministry' in the context of the whole mission of the 'Church of Jesus Christ.' Therefore, there are provisions for specialized ministries (i.e. teachers in Presbyterian and non-denominational schools, administrators, counselors, etc. See 10-3, 5, 6, 7, and 26-8, 9).

3. When a congregation calls a minister to labor as pastor, the call is given to Presbytery which places it in the hands of the Minister. In effect, Presbytery has determined that the call is in order, and, in exercising its authority, commissions that person to fulfill the various functions required by the call. (See 26-6). It is the Presbytery that must determine that any call and the work involved in that call is proper. (See also Chapter 10).

4. According to BCO 26-8, when the Presbytery shall 'call a minister to labor in the Church at tasks edifying to the Church, but not involving pastoral relationships, the court or agency shall lay before the Presbytery having jurisdiction of the minister a call appropriate to the service involved.' This provision clearly preserves the right of original jurisdiction by requiring the Presbytery to exercise its judgment of each individual and specialized ministry.

5. The question of what is proper to the work of ministry is a matter currently being considered by several committees and agencies of the General Assembly (The General Assembly Permanent Theological Committee; The Division of Professional Development of the G.E.B.). The answer to the question will grow out of the Church's sensitivity to its legacy, its present work and its future ministry in this world."

§ 10-6 of *The Book of Church Order* sets forth certain duties with which a minister called as an Evangelist shall be charged and other duties with which such minister may be charged. These duties indicate the traditional role of an "Evangelist" consonant with the theology and polity of the Presbyterian Church in the United States. However, the role of a minister who serves in an evangelistic capacity is not limited necessarily to the duties described in Section 10-6.

d. That Item L (see Appendix, page 294), Mission Board Recommendation 25, which reads,

25. That the General Assembly be urged to approve the amendment to BCO 16-5 proposed by the Council on Church and Race (see below and Appendix, page 395) because of the unfortunate impact the present re-

quirement is having on the ethnic/racial congregations in their search for pastors.

and Council on Church and Race, Recommendation 1, which reads,

1. The Council on Church and Race recommends that Section 16-5(a) of the Book of Church Order be deleted, making (b) and (c) become (a) and (b), and adopting a new (c) at the end of present 16-5 that shall read:

(c) Agree to complete satisfactorily a plan developed by Presbytery through its Commission on the Minister to last at least one year, to orient and train the incoming minister in the fields of: Reformed Theology, Sacraments and the organizational structure and program of the Presbyterian Church in the United States, with special emphasis on the Book of Church Order. This provision may be waived if the minister is a member in good standing of a Presbytery or Classis of one of the churches referred to in the Book of Church Order 32-1.

be answered by the action of the General Assembly on Item II.A.1.f.(2)(f.) of this Report.

e. **That the Assembly approve** Item M (see Appendix, page 294) and **thus answer** the Committee on Women's Concerns Recommendation 6, which reads,

6. That the 120th General Assembly approve amendments to the Book of Church Order as follows:

a. Add section 8 to Chapter 13: "Every higher court shall record in each of its meetings the number of women and ethnic minority persons who are commissioners;"

b. Add to section 16-8: "It shall also report the number of women and ethnic minority persons who attended each presbytery meeting as commissioners;"

c. Add to 17-6 following "the number of communing members therein": "the number of women and ethnic minority persons who were commissioners to the meetings of synod;"

d. Add to 18-2: "The Assembly shall record the number of women and ethnic minority persons who are commissioners;"

e. Add to 114-2: "(5) whether the lower court has recorded the number of women and ethnic minority persons who were commissioners at each meeting;"

and that the Assembly recommend these amendments to the presbyteries for advice and consent.

in the negative:

Therefore, the Permanent Judicial Commission RECOMMENDS that the General Assembly, the synods and presbyteries perform the requested purposes without the necessity of amending the *Book of Church Order*.

However, that the Assembly urge all presbyteries, synods, and the General Assembly to record in their Minutes and in the statistical reports the number of ethnic minorities and women who are commissioners, and that the Stated Clerk of the General Assembly be instructed to gather and print this data in the Minutes of the General Assembly.

f. That in answer to Item N (see Appendix, page 294), which reads:

The Permanent Judicial Commission therefore RECOMMENDS that Mission Board Recommendation 35 and Overture 80-30 be answered by the Assembly's action on the recommendations of the Work Group on Constitutional Barriers (see page 331).

Mission Board Recommendation 35, which reads,

35. That the General Assembly amend the *Book of Church Order* in such a manner as to make possible federated and union parishes with churches of other denominations which maintain the word and sacraments in their fundamental integrity.

and Overture 80-30 from the Presbytery of John Calvin Union (see page 73):

(1) That the Assembly approve the Report of the Work Group on Ecumenical Barriers (see Appendix, page 330).

(2) That the following changes in the *Book of Church Order* recommended by the Work Group on Ecumenical Barriers, **be adopted as amended and sent down to the presbyteries for advice and consent:**

- (a) That the Preface (Parts II and III) and Sections 1-1, 3-6, 3-7, 8-1, 13-1, 14-7 be amended to read as follows:

II. THE CONSTITUTION DEFINED

The Constitution of the Presbyterian Church in the United States consists of its doctrinal symbols, embraced in the Confession of Faith and the Larger and Shorter Catechisms, together with the Book of Church Order, which comprises the Form of Government, the Rules of Discipline, and the Directory for Worship. The Constitution is the formal expression of the faith and order of this Church, a branch of the one holy catholic and apostolic Church.

III. THE DOCTRINE OF CHURCH GOVERNMENT-SUMMARY

2. The Church catholic, which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is his visible kingdom of grace, and is a single Church, one in each place and time, the same in all places and ages.

5. Ecclesiastical jurisdiction is a joint power, to be exercised by Presbyters in courts, and cannot be exercised by Presbyters as individuals. The courts may have authority over one or many churches, but sustain such mutual relations as to other courts of this Church and the appropriate bodies of other Churches as to express the unity of the Church catholic.

- §1-1. Jesus Christ has ordained the Church, which is his body, for the edification of his people, their growth in unity, the propagation of the Christian faith and the evangelization of the world. The ordinances, officers and judicatories which Christ has given the Church are means to these ends.
- §3-6. A church without a Pastor, and with no Minister available, should be convened by the Session on the Lord's Day, and at other suitable times, for prayer, praise, the reading and expounding of the Holy Scriptures, and exhortation or the reading of a sermon of some approved Minister.
- §3-7. Wherever possible Christians should join themselves to other believers in congregations for the worship of Almighty God and participation in the work of the Church. In places where there are no congregations of this church, they should seek membership in other congregations where they may be nurtured by the regular reception of the Word and the Sacraments. In places where there is no particular church, Christians should meet together regularly for the worship of God.
- §8-1. The Church Session may receive members from other churches by certificate of dismission from other churches in our own denomination or in another denomination recognized as a true branch of the Church of Jesus Christ. [See § 2-2.]
- §13-1. A definite form is necessary for the government of the Church. It is expedient and agreeable to Scripture and to the practice of the early Christians that the Church be governed by representative assemblies, composed of Presbyters or Elders. These assemblies, called Church courts, in the order of their regular gradation, are: Church Sessions, Presbyteries, Synods, and the General Assembly. Officers for each of these courts are a Moderator and a Clerk or Clerks as may be determined by the court.

§14-7. Each court should maintain with the appropriate judicatories of other Churches such relations and activities as shall express the unity of Christ's one Church and encourage the reception of the Gospel by all persons.

(b) That Sections 5-4, 25-4, 25-6 be amended to read as follows:

§5-4. The Pastor shall be the Moderator of congregational meetings by virtue of office. If it should be impracticable or inexpedient for the Pastor to preside, or if there is no Pastor, the Session shall appoint one of its number to call the meeting to order and to preside until the congregation shall elect its presiding officer, who shall be a Minister of the Presbyterian Church in the United States, or a Minister of another church serving the congregation in a relationship which has been approved by the Presbytery, or any adult member of that particular church. [See § 25-4 and § 25-6.]

§25-4. When a church does not have a Pastor, or while the Pastor is unable to perform the duties of the office, the Session should obtain the services of a Minister in a temporary pastoral relation. If an appropriate Minister of this denomination cannot be secured, the Session with the permission of Presbytery may secure the services of a Minister of another denomination which is judged by Presbytery to hold the Word and Sacraments in fundamental integrity. (See § 25-6)

(Note: 25-4(a)-(c) and final paragraph remain the same).

§25-6. In exceptional cases the Presbytery may approve one of its churches inviting a Minister of another Church to serve in a temporary pastoral relation. Such a Minister may moderate meetings of the Session, without the right to vote, when invited by the Session, except in judicial procedures; and may moderate meetings of the congregation, when elected by the congregation. [See also § 5-4; 15-4 and 25-4.]

(c) That Section 31-1 be amended and the proposed new sections 31-4, 31-5, 31-6, 31-7, 31-8, 31-9, 31-10, be added to read as follows:

CHAPTER 31 *Of Union Churches and Federated Churches*

§31-1. Particular churches of this Church may unite to form union churches with one or more particular churches of the United Presbyterian Church in the United States of America, of the Reformed Church in America, and of other Reformed bodies, with the approval of the Presbytery. Presbyteries of this Church may act in concert with comparable judicatories of the United Presbyterian Church in the United States of America, of the Reformed Church in America, and of other Reformed bodies to organize union churches, or to reorganize a particular church to become a union church. Such union churches shall be subject to the provisions of the following sections of this chapter as applicable.

§31-4. Particular churches of this Church may, with the approval of Presbytery, unite to form union churches with other Churches, which churches have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity. Presbyteries of this Church may act in concert with comparable governing bodies of other Churches, which have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity, to organize union churches. Presbyteries may reorganize existing churches to become union churches as provided in this Section and in Section 31-5. The union churches provided for in this section may involve two or more denominations.

§31-5. The following Plan of Union shall be adopted by the union church so formed or organized:

(1)The following Plan of Union is adopted by the ____ Presbyterian

Church of _____ and the ____ Church of ____ effective as of the date when each of the congregations has approved the plan by a two-thirds majority of those present and entitled to vote at a regularly called or stated congregational meeting with such notice and quorum as is required by the constitutional documents of each Church.

(2) The purpose of this union is to provide for the worship of Almighty God and instruction in the Christian religion by a united congregation which will share the property, real and personal, of the uniting churches and provide for the services of a Minister or Ministers and other staff for the united church.

(3) The union church shall be subject to the Constitutions (Disciplines or other organic documents) of each Church involved, as set forth in paragraphs (14), (15), (17), and (18) below.

(4) The union church shall be governed by a representative body elected by the congregation from among its members. Those elected to the governing body shall be spiritual officers as described in Sections 11-3 and 11-4. The members of the governing body need not be Elders, but if the plan of union provides for Elders, the governing body shall consist of Elders, and the governing body shall have the powers of a Session. (See Chapter 15.)

If the governing body is not composed of Elders, the congregation shall elect, using the procedures described in Chapter 29, at least three persons who shall be Elders, and who shall be responsible for the exercise of such ecclesiastical authority as may be appropriate to a union church. (See Chapter 15.)

(5) Members and former members of the governing body of the union church shall be eligible to represent the church in higher judicatories of the denominations involved in the union church with such rights and privileges as those judicatories may grant, provided however only members and former members who are Elders shall be eligible to membership and office in the higher courts of this denomination.

(6) The governing body of the union church shall report an equal share of the total membership of the union church to each judicatory of jurisdiction, and such membership shall be published in the annual statistical report or yearbook of each Church involved with a note to the effect that the report is that of a union church, and with an indication of the total actual membership. A similar report of other statistical information regarding membership in the union church, its church school and other organizations, and of financial information shall be provided by the governing body to each Church involved which requests it.

(7) The Minister or Ministers of the united church shall be full and responsible members of each judicatory of immediate jurisdiction and shall be subject to discipline as provided below in paragraph (15).

(8) The uniting church shall cause a corporation to be formed under the appropriate laws of the state where permissible. That corporation shall include in its articles or charter the substance of paragraph (3) above.

(9) All property of the uniting churches, real and personal, and all property of any union church no matter how formed, shall be transferred to the corporation formed under the requirements of paragraph (8) above. The new corporation shall be the legal successor of the corporations, if any, of the uniting churches, and shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of the uniting churches shall be liabilities of the united church. In any state where a church corporation is forbidden, the purposes of this paragraph shall be achieved in harmony with the law of the state.

(10) Trustees of the corporation (or the unincorporated body) shall be elected in harmony with civil law according to the constitutional provisions in paragraph (3) above as interpreted by paragraph (18) below.

(11) While recognizing the basic right of any giver to designate the cause or causes to which a personal gift shall go, the governing body of the united church shall annually propose to the congregation a general mission or benevolence program which shall be divided equitably among the officially approved causes of each denomination. The proportions shall be as the governing body shall decide in response to the requests of the higher judicatories.

(12) Per capita apportionments or assessments shall be paid to each judicatory of jurisdiction on the basis of the total active membership of the union church, equally divided among the denominations involved.

(13) All members of the united church shall be under the discipline of the governing body according to the rules agreed upon in harmony with the constitution of each denomination where they coincide, and in harmony with the mandatory provisions of the constitution of one denomination where the others are permissive, and at the choice of the governing body where they may be contradictory.

(14) Appeals or complaints against the actions of the governing body shall be made to the appropriate judicatory of one of the participating Churches. The members bringing the appeal or complaint, or the governing body of the united church if it shall bring appeal or complaint, shall choose the judicatory to which appeal or complaint shall be made. All subsequent appeals or complaints growing out of the initiation of such process shall be in the judicatories of the Church of which the judicatory to which appeal or complaint was originally made is a part. Decision so finally made shall be binding on the governing body and the members of the union church.

(15) The Minister or Ministers shall be subject to the discipline of the judicatories of jurisdiction provided that when one shall begin an action, it shall invite a committee from the other(s) to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest court to which the appeal is taken in the Church in which the action originated and that decision shall be equally binding on the judicatories of jurisdiction.

(16) The Minister or Ministers shall participate in the denominational pension plan of one of the several Churches. If the Minister is already participating in one plan, membership in that plan shall be retained. If the Minister is not a member of any plan, one or the other of the Churches' plans shall be chosen.

(17) Complaints against the administrative acts of the governing body may be taken under the constitutional provision of only one denomination, according to the choice of the complainant, and once being complained to one judicatory, no other denomination shall accept jurisdiction in the same matter.

(18) Wherever the Constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in paragraph (1) above), the governing body of the united church shall petition the judicatories of immediate jurisdiction to overture their respective highest courts to resolve the conflict either by authoritative interpretation or by constitutional amendment.

(19) A union church may not sever its ecclesiastical relationships to any of the judicatories of jurisdiction except by the procedures described in this chapter. A union church may be dissolved by a two-thirds vote of two congregational meetings, held not less than one year and not more than two years apart, subject to the concurrence of all judicatories involved. In case of dissolution of a union church, all property of the union church, which property is by the adoption of this Plan of Union to be held in trust for Churches involved in the union church, whether such property is real or personal, shall be divided equally between the judicatories of jurisdiction.

- §31-6. No provision in Sections 31-4 or 31-5 shall be construed as modifying or amending the Constitution of this Church in its application to any but union churches organized under these sections, their members, officers, or Ministers.
- §31-7. Particular churches of this denomination may act to form federated churches with other churches which have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity. Presbyteries of this denomination may act in concert with comparable governing bodies of other Churches, which have been determined to hold the Word and Sacraments in fundamental integrity, to organize federated churches. The federated churches provided for in this section may involve two or more denominations. Such federated churches may include two or more congregations which seek to carry out programs of worship, nurture, and other forms of mission in more than one location.
- §31-8. The following Plan of Federation shall be adopted by the federated church:

(1) The following Plan of Federation is adopted by the _____ Presbyterian Church of _____ and the _____ Church of _____ effective as of the date when each of the congregations has approved the plan by a two-thirds majority of those present and entitled to vote at a regularly called or stated congregational meeting with such notice and quorum as is required by the constitutional documents of each Church.

(2) The federated church shall maintain a separate list or lists of members according to the requirements of each Church involved in forming the federated church. Persons joining the church may choose the list upon which their membership is to be recorded. In those instances where persons joining the federated church do not wish to express a preference, their names may be added to the list which contains the smaller or smallest number of persons at time of joining the federated church in order to maintain membership in the participating Churches as nearly equal as possible, or the federated church may decide on some other reasonable policy, such as adding the names of persons joining the church in such a way as to maintain the same percentage of members on each roll as existed at the time of federation.

(3) The governing body or bodies of the federated church shall report to each judicatory of jurisdiction the membership and such other membership statistics as the judicatory or other body within each Church shall request. A similar report of church school members, participation in other organizations within the federated church, and the financial income and expenditures of the federated church shall be presented annually to each judicatory or jurisdiction which may request it.

(4) Each church participating in a federated church shall remain under such governing body assigned jurisdiction over it by the order, discipline or constitution which shall be in force, and as may be subsequently amended within the denomination of which it is a member. If the federated church is governed by a single governing body, the governing body shall be composed of Elders as provided for in Chapters 11 and 15, elected and placed in office as provided for in Chapter 29. If more than one governing body is provided for, one of them shall be composed of Elders as described in Chapters 11 and 29, and the governing body shall exercise such ecclesiastical authority as shall be appropriate to a federated church. [See Chapter 15.]

(5) The governing bodies of each church participating in a federated church shall continue to exercise the jurisdiction and responsibilities with which they are empowered by their denomination. Officers of each participating church shall continue in service or be replaced as provided for in the Constitutional documents of the respective denominations.

(6) The participating churches shall form a federated council consisting of not less than six, nor more than twelve members. The federated

council shall elect a presiding officer annually, rotating the office among each participating church's representatives annually.

(7) The responsibilities of the federated council shall be determined by rules approved by a majority vote of those present and entitled to vote at a regularly called or stated meeting of each congregation, with such notice and quorum as is required by the constitutional documents of each Church. Such rules shall always include at least the following:

a. The planning of such joint events or programs as shall affect the participating churches. A suitable number of such events and programs shall be held each year.

b. Recommending to the participating churches a person to be called as Minister (Pastor) or Ministers (Pastors) of the federated church. The federated council may, with the consent of the participating churches, serve as the committee to seek a Pastor, or may recommend the election of a special committee for such purpose.

c. Establishing a budget for such activities as shall require the support of the member churches, such as any search for a Pastor or other shared staff or employees and the support and salary of such persons, joint educational, or other programs, and the expenses of the federated council itself.

(8) The Ministers of federated churches shall remain full and regular members of the denominations within which they were serving or in which they held ordination at the time of beginning ministry in the federated church. In addition, such Ministers may accept any status for which they might be eligible in the other participating denominations. In such cases, a Minister may be temporarily a full Minister member of both denominations. At the conclusion of the period of service to a federated church, the Minister shall return to the status of a Minister of the denomination in which he or she was serving or held ordination.

§31-9. No provisions in Section 31-7 and 31-8 shall be construed as modifying or amending the Constitution of this Church in its application to any but federated churches organized under this chapter, their members, officers, and Ministers.

§31-10. A federated church may be dissolved by a two-thirds majority of those present and entitled to vote in two successive congregational meetings of one of the participating churches, the meetings to be held not less than four nor more than eight weeks apart.

(d) **That Section 16-2, 16-6 be amended and new Section 25-8 be added to read as follows:**

§16-2. A Minister shall hold membership in the Presbytery where the Minister's work is located, unless there are reasons satisfactory to his or her Presbytery why the Minister should not do so. The Presbytery may give a Minister permission to labor outside its geographical bounds and in work not under its jurisdiction; but no Minister shall engage in work which is within the bounds and which falls properly under the jurisdiction of another Presbytery without its consent; nor shall any Minister engage in work which is under the jurisdiction of a higher court, such as the work of missions outside the bounds of Presbyteries comprising the General Assembly, which is under the jurisdiction of the General Assembly, without commissioning by the proper agency of such higher court.

When a Minister, by reason of age or infirmity, is no longer able to serve the Church in the active ministry of the Gospel, or when a Minister has served for a reasonable time, ordinarily for twenty (20) years or more and for some reason which has been approved by the Minister's Presbytery for the good of the Church desires to cease active service in the ministry, the Presbytery may designate such Minister as Honorably Retired. Ministers honorably retired shall ordinarily continue to hold membership in the Presbytery by which they were retired. An Honorably Retired Minister may perform a particular pastoral function in a Church he or she is not serving only upon the invitation of the pastor and the Church Session, or when requested to do so by the Presbytery.

- §16-6. The Presbytery shall cause to be transcribed, in some convenient part of the book of records, the obligations required of Ministers at their ordination, which shall be subscribed by all before being admitted to membership, in the following form, namely: "I, ..., do sincerely receive and subscribe to the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto." [See § 27-7.]
- §25-8. (New Section)

A Minister of this Church who has become the Minister of a congregation or federated church composed of denominational units at least one of which is associated with another Church, or who has become a Minister serving a cooperative specialized ministry in which this church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this Church, or who, with the approval of the Minister's Presbytery, is serving in a ministerial capacity in connection with a Church outside the United States which is recognized by Presbytery as holding the Word and Sacraments in fundamental integrity, may, with the approval of the Minister's Presbytery, accept for the period of such service ministerial membership in another denomination or denominations. Such additional ministerial membership, in whatever manner conferred, shall not alter the Minister's status as a Minister of this Church, or terminate or modify any of the solemn obligations assumed by giving affirmative answers to questions 1 through 11 of Section 27-7.

A Minister who is serving abroad as a missionary under the General Assembly Mission Board may become a member of a Presbytery of the Church to which that Minister is related in missionary service. The Presbytery of this denomination, in such case, shall retain the Minister's name on roll as a continuing, full, and responsible member of it, subject to its jurisdiction, in every respect.

A Minister of another Church whose ecclesiastical relations have been certified by that Church, who has become the Minister of a congregation or federated church composed of denominational units at least one of which is associated with this Church, or who has become a Minister serving a cooperative specialized ministry in which this Church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this Church, or a Minister of a Church outside the United States who is serving in a ministerial capacity in this Church, may be enrolled for the period of such service as a member of a Presbytery and have temporarily the rights and privileges of such membership after fulfilling the requirements of Section 16-5.

(e) That Section 16-5 be amended to read as follows:

- §16-5. Every Minister seeking admission to a Presbytery shall be examined on his or her Christian experience and on his or her views in Theology, the Sacraments, and the Government of the Presbyterian Church.

Should the Presbytery fail to sustain the examination of a Minister seeking admission from another Presbytery, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to such statement in the same minutes. If, at that meeting of Presbytery, as many as two members of that meeting of Presbytery request to do so, the Presbytery shall within ten days meet and reexamine such Minister and cause a verbatim transcript of the examination to be made.

In order to be received from another denomination, a Minister must:

- (a) Present evidence that a call, to a pastorate or other work in this denomination, has been reviewed by the Commission on the Minister.
- (b) Answer satisfactorily the Constitutional questions required of Ministers transferring from another Presbytery of this denomination. [See § 16-6.]

(c) Present evidence of having been ordained to the ministry of the Church catholic through the laying on of hands by persons who themselves had been similarly ordained.

The requirements of (c) above may be waived if the Minister:

(1) is a member in good standing of a Church which is judged by Presbytery to hold the Word and Sacraments in fundamental integrity, and

(2) is being called to work described in Chapter 31, and

(3) is willing to receive the laying on of the hands of the Presbytery as provided for in Section 27-7.

(d) Present to the Commission on the Minister a recommendation, and statement of dismissal, from the judicatory of membership or its nearest equivalent, and a recommendation from the last calling agency.

The requirements of (d) above may be waived:

(1) by a majority vote of Presbytery if the Minister is a member in good standing of a Presbytery or Classis in one of the Churches referred to in Section 32-1.

(2) by a three-fourths vote of the members of Presbytery present and voting at a meeting subsequent to the meeting at which a motion is made to grant the waiver if the Minister is a member in good standing of a Church judged by Presbytery to hold the Word and Sacraments in fundamental integrity. Such a minister must have in view a call to work described in Chapter 25 or in Section 26-8.

(e) Present evidence of having obtained a baccalaureate degree or its equivalent from a standard four-year college or university, together with a theological degree based on not less than three years' residence (or its equivalent) from a theological seminary under the control of our Church or another theological seminary which the Presbytery must approve in each particular case.

The requirements of (e) above may be waived only in the case of an extraordinary applicant, and shall require a three-fourths vote of the members of Presbytery present and voting in a meeting of Presbytery subsequent to the meeting at which a motion is made to grant the waiver. Presbytery shall record in its minutes a full record of such waiver and the reason or reasons therefor.

(f) Agree to complete satisfactorily a plan developed by Presbytery through its Commission on the Minister to last at least one year, to orient and train the incoming minister in the fields of: Reformed Theology, Sacraments and the organizational structure and program of the Presbyterian Church in the United States, with special emphasis on the Book of Church Order. The Commission shall report to the presbytery when this process is satisfactorily completed.

This provision may be waived if the minister is a member in good standing of a Presbytery or Classis of one of the Churches referred to in the Book of Church Order 32-1.

(g) Participate in a career evaluation at an accented career counseling center or by a qualified professional counselor approved by Presbytery for this purpose, and share with the Commission on the Minister a report of the evaluation jointly prepared by the Minister and the center or counselor.

The requirements of (g) above may be waived by the same procedure as that described in paragraphs (d)(1) or (d)(2) of this Section.

(h) Give satisfactory evidence of knowledge of the organizational structure and program of the Presbyterian Church in the U.S.

(g) That Section 8-17 be amended to read as follows:

§8-17. A member of a particular church who is serving abroad as a missionary under the General Assembly Mission Board may become a member of a particular church of the denomination to which he or she is related in missionary service. The Session of his or her particular church in the Presbyterian Church in the U.S. shall retain the member's name on its roll, and the member shall be considered a member of both churches. The

provisions of § 29-10 shall be applicable in the case of a member who is a Church officer. A member of a particular church of another denomination, which member has been commissioned by that denomination to serve as a missionary within the bounds of a Presbytery of this Church in work under the jurisdiction of or in relation to the mission of a court of this Church, may be enrolled as a communing member of a particular church of this denomination. Such a member shall be considered a member of both churches.

- (3) That the Work Group on Ecumenical Barriers **be dismissed with thanks and gratitude.**

- g. That Item Q (see Appendix, page 296), in response to Overture 80-26 from the Presbytery of Kansas City Union (see page 72), regarding the examination of ministers seeking admission to Presbytery, **be approved:**

The Permanent Judicial Commission **RECOMMENDS** to the General Assembly that this overture be answered in the negative.

- h. That Item R (see Appendix, page 296), regarding the examination of ministers, **be approved, and that the amendment be sent down to the presbyteries for advice and consent:**

The Permanent Judicial Commission **RECOMMENDS** to the General Assembly that Section 16-5 of the BCO be amended by striking the words "from another Presbytery" from the second line of the second paragraph thereof, so that such sentence shall read as follows:

"Should the Presbytery fail to sustain the examination of a Minister seeking admission, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to such statement in the same minutes."

2. Ad Interim Committee on Constitutional Problems of Union Presbyteries

- a. **That the Assembly approve** the Introduction and Section I (see Appendix, page 402) of the Report of the Ad Interim Committee on Constitutional Problems of Union Presbyteries.

- b. **That the Assembly approve** Section II.A., **as amended:**

II. That the 120th General Assembly of the Presbyterian Church in the U.S.:

A. Decline to establish a "new Synod of Ohio and Michigan."

The Assembly has already acted to encourage the formation of additional union Presbyteries (*Minutes*, 1977, p. 172) and does not perceive any Constitutional barriers to the organization of additional union Presbyteries. The Assembly concurs with some of the arguments put forth in Resolution 79-20:

1. Union Presbyteries are a grassroots movement;
2. Such expression of the unity of Christ's Church produces positive results in the discipleship of persons and the mission of the church;
3. Interest in union Presbyteries is growing.

The 120th General Assembly advises that persons, particular churches and Presbyteries may apply to the appropriate Synods of jurisdiction for reception as union Presbyteries under Chapter 32, BCO, and Chapter XXXVII, B.O. When a sufficient number of such union Presbyteries has been organized, they may then request organization as a Synod.

- c. That the Assembly **approve** Section II.D. (see Appendix, page 402):

II. That the 120th General Assembly of the Presbyterian Church in the U.S.:

D. Approve the continuation of the committee for a period of three years for the purpose of considering those matters referred to it by the Assemblies or one of the Assemblies.

3. Stated Clerk's Report

- a. That the Assembly **approve** Appendix B (see Appendix, page 274):

The following guidelines have been prepared by direction of the 119th Gen-

eral Assembly (1979) (See *Minutes*, 1979, p. 165) and it is recommended that they be adopted as a pattern which the Synods may wish to follow:

GUIDELINES FOR THE PREPARATION AND REVIEW OF SYNOD RECORDS

1. Each Synod shall deliver to the Stated Clerk of the General Assembly, no less than 40 days prior to the meeting of the Assembly, three copies of the records of the Synod.
 - a. The record shall cover the period between the most recent annual or biennial meetings of the Synod.
 - b. The record may be in any legible and preservable form (typed and copied or printed) that will assure the production of identical copies.
 - c. The record shall include either an index or an expanded table of its contents.
2. The Assembly Standing Committee responsible for the review of Synod records shall ascertain that the following matters have been adequately dealt with by each Synod:
 - a. The preparation of a list of the Presbyteries under the jurisdiction of the Synod, and a summary of the important changes which have taken place in the churches, courts, institutions, agencies and mission within the bounds of the Synod during the period under review.
 - b. Adequate information regarding Synod's review of the record of its Presbyteries, including any exceptions to Presbytery records cited by the Synod, and Synod's efforts to secure correction of such deficiencies.
 - c. Report of Synod's action with regard to exceptions to Synod's records cited by previous General Assemblies.
3. The Assembly Standing Committee shall report to the Assembly whether or not the Synods have:
 - a. Recorded their proceedings correctly and clearly.
 - b. Properly disposed of all business before the court.
 - c. Conducted its affairs in regular and Constitutional order.
 - d. Been prudent, equitable, and zealous for the promotion of the mission, spiritual welfare, enlargement, and doctrinal soundness of the people, churches, and courts under their jurisdiction.

In the examination of Synods' records, the Assembly and its committee is not limited to matters of form, but may consider the constitutionality and merit of the actions recorded.

- b. That the following amendments, dealing with women and ethnic minorities and approved by the Presbyteries, **be, and hereby are, enacted:**

D. *Amendments Dealing With Women and Ethnic Minorities.*

1. That *Form of Government* Chapter 13 be amended by adding a new Section 13-8 to read:
13-8. In the selection of members of all commissions, committees, boards and agencies, and in the selection of representatives to all higher courts, every Church court shall make sincere and diligent effort to achieve fair and equitable representation of women and ethnic minorities.
2. That *Form of Government* 21-2(3) be amended by inserting the words "and members of ethnic minority groups" after the word "women" in the last sentence of the second paragraph.
3. That *Form of Government* 26-6 be amended by deleting the second sentence and inserting the following:
26-6. . . . The Presbytery shall concur in the call when it is satisfied that the Commission on the Minister has itself given serious consideration to Candidates irrespective of their race, ethnic origin, sex, age, or marital status, has assisted the calling agency in giving serious consideration to such Candidates, and is satisfied that the Candidate is suitable to the Church.

4. That *Directory for Worship* 201-5 be amended by deleting the period at the end and adding the following:
201-5. . . . nor shall any persons be excluded from the leadership of worship or assisting in the orderly arrangements for worship on such grounds.
 5. That *Directory for Worship* 219-1 be amended by inserting therein the following italicized language, so that it reads:
219-1. Whereas those with a special sense of call are led to God into special fields of service, it is incumbent upon every member of the Church by virtue of vows of Church membership to attend services of worship regularly; to give generously to the support of the Church; to participate as fully as possible in church activities; to *give responsible consideration to accepting service in the Church courts and their committees, commissions, boards and agencies*; to take part in the formal educational program of the Church; to observe family prayer, daily Bible reading and grace at meals in the home; and in every way to reflect in daily living his or her relationship to Christ as Savior and Lord.
- c. That Amendment to *Book of Church Order* Chapter 33, concerning union synods, **NOT be enacted**, having failed to receive approval by the presbyteries (see Appendix, page 282).
- B. Overture 80-33
That Overture 80-33, from the Presbytery of Transylvania Union (see page 74), regarding presbyteries' not starting new churches without consulting with the corresponding presbytery of the UPCUSA, **be approved, as amended, as follows:**
Therefore, The Presbytery of Transylvania (Union), meeting in Danville, Kentucky, on March 11, 1980, hereby respectfully overtures the 120th General Assembly of the Presbyterian Church in the United States to request its constituent presbyteries not to start new churches within their bounds without consultation with the corresponding presbytery of the United Presbyterian Church in the United States of America.
- C. Resolutions
That Resolution 80-4 from Commissioners H. Carson Rhyne, Jr. and David T. McDonald (see page 93) regarding Presbyterian College, **be approved and shared with the College.**
- D. Minutes of the Synods
1. That the 1979 Minutes of the following Synods **be approved:** Florida, Mid-America, North Carolina, Red River, and Southeast.
 2. That the 1979 Minutes of the Synod of the Virginias **be approved with the following exceptions:**
 - a. P. 140, National Capital Union Presbytery — number of communicants omitted.
 - b. Incorrect date on Title Page—1980 should be 1979.
 3. That the 1979 Minutes of the Synod of the Mid-South **be approved with special commendation** for the full, concise, and clear report on the matter of King College and its present non-church alignment, and with the following exceptions:
 - a. Members absent and/or excused were not listed.
 - b. No clear summary of Presbytery changes were included.

CLEDA J. LOCEY
Chairperson

REPORT OF THE STANDING COMMITTEE ON OFFICE OF THE GENERAL ASSEMBLY

Rev. William H. Hymes, Chairperson, presented the Report of the Standing Committee on the Office of the General Assembly, which **was adopted, as amended, as follows:**

I. The Standing Committee on the Office of the General Assembly considered the following items referred to it:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board Recommendation 42.
 2. Office of Review and Evaluation
 - a. Section 1.
 - b. Section 2 (to Mission Board Priorities and Goals for information).
 - c. Section 4.K.
 - d. Section 5.D. and Recommendation 21.
 3. Council on Theology and Culture Recommendations E.15, 16, and 17.
 4. Committee on Women's Concerns
 - a. Report and Appendix A.
 - b. Recommendation 1.
 - c. Recommendation 2.
 5. Council on Church and Race
 - a. Narrative Report.
 - b. Recommendation 2.
 6. Historical Foundation, Report and Recommendation 1 and Statistical Report.
 7. Permanent Nominating Committee nominations to:
 - a. Committee on Assembly Operations.
 - b. Committee on Women's Concerns.
 - c. Presbyterian Historical Foundation.
 8. Committee on Assembly Operations
 - a. Introduction, Section I.A.,
 - b. Recommendation 1.
 - c. Sections II and III (Introduction).
 - d. Section IV.A. and Recommendations 6 and 7.
 - e. Recommendations 8, 9, 10, 11, 12, 13, 14, 15.
 - f. Appendix A.
 9. Stated Clerk's Report, Sections I, II, III, IV, Appendix D and Appendix E.
- B. Communications 80-6 (for information), 80-9(4.) (for information), and 80-38 (1.).
- C. Overtures 80-3, 80-4, 80-10, 80-11, 80-14, 80-15, 80-16, 80-17, 80-32, 80-49, 80-50.
- D. Resolutions 80-10, 80-12.
- E. Minutes of the following:
 1. Council on Church and Race
 2. Council on Theology and Culture
 3. Committee on Women's Concerns
 4. Historical Foundation
 5. Permanent Nominating Committee
 6. Committee on Assembly Operations
 7. Office of Review and Evaluation

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board

That Recommendation 42 **be approved by the election of Pansie Evers (1) to the Council on Theology and Culture, Class of 1983.**
 2. Office of Review and Evaluation
 - a. That Section 1 (see Appendix, page 333) **be approved.**
 - b. That Section 2 (see Appendix, page 334), regarding an Overview, Youth Ministry Developments, and Trends in Overseas Mission, **be approved as information.**
 - c. That Section 4.K. (see Appendix, page 362), regarding Future Review Schedule of functions/organizational units, **be approved.**

- d. That Section 5.D. (see Appendix, page 369) and Recommendation 21, which reads,
That the changes in the Manual of the Council on Theology and Culture (see Item II A.3. of this Report) be approved.
be approved.
3. Council on Theology and Culture
That Recommendations E.15, 16, 17 **be approved:**
E. *Re Council on Theology and Culture Manual*
 15. Article IV. Membership, A: Change "Eighteen members in three classes . . ." to read "Sixteen members in three classes . . ."
 16. Article IV. Membership, B: Change "Including two members from the General Assembly Mission Board . . ." to read "Two members designated by and from the General Assembly Mission Board in appropriate classes."
 17. Article IV. Membership, add new letter D. to read as follows: "Should a member find it necessary to resign, be unable to perform the necessary work of the Council or be absent from three consecutive stated meetings without a reason deemed acceptable by the Council, the Council, by majority vote, may declare the position vacant. In such a case the Chair of the Council on Theology and Culture will notify the Stated Clerk of the General Assembly with the request that the Permanent Nominating Committee nominate to the next General Assembly an individual to fulfill the unexpired term."
4. Committee on Women's Concerns
 - a. That the Narrative Report of the Committee on Women's Concerns (See appendix, page 384) and Appendix A (see Appendix, page 394) **be approved.**
 - b. That Recommendation 1, which reads,
 1. That the 120th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the statistical summaries by synods and presbyteries printed in the Minutes, if the Stated Clerk finds it feasible.
be approved as amended and with comment, so that the Recommendation reads:
That the 120th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the statistical summaries by synods and presbyteries printed in the Minutes.
In addition, your Standing Committee makes the following comment:
We have observed that according to the statistical reports there are approximately 654 *all-male* churches, with many of these reporting *female* officers. We recognize the need for more accurate data regarding female communicants and officers which information is needed by various groups and individuals within the church, such as the Committee on Women's Concerns, in order that they may carry out their assigned responsibilities. Further, the lack of accurate reporting results in inaccurate Minutes of the General Assembly's statistics. Because all the information requested is beneficial to interpreting ". . . the condition and progress of religion . . ." (BCO 16-8), and the lack of accurate data hampers the work of various agencies of the General Assembly, Presbyteries and Sessions are urged to recognize the importance of accurate information and all concerned are encouraged to submit to the Office of the General Assembly the most reliable data available. Further, your committee encourages that the revised printing of "Form A" include the following statement at the top of the form:
"All the information requested is very important to the work of the various agencies, groups, and individuals of the Presbyteries, Synods, and General Assembly. Please calculate and report all information as accurately as possible."
 - c. That Recommendation 2, which reads,
 2. That the 120th General Assembly request the Stated Clerk to obtain information from presbyteries concerning staff in local congregations as follows:

(a) other program staff in addition to clergy (such staff to be identified as those who generate program, who are responsible to the session, and who are employed more than half time);

(b) identification of all clergy and program staff by name, title and sex;

and that an additional form for collecting this information be utilized (to be developed by the Office of Professional Development and the Stated Clerk's Office) to be sent out with the annual "A-Form;" a copy of this information to stay in the presbytery office in order to be available to presbytery task forces and other program units; second copy to go to Office of Professional Development for distribution to professional organizations.

be answered by the action of the Assembly on Item II.A.9.c.(1) and (2) of this Report (see page 147).

5. Council on Church and Race

a. That the Narrative Report of the Council on Church and Race (see Appendix page 395) **be approved as information** with the following comment:

That the omission of the word "Red" at the end of the opening paragraph not be taken to communicate lack of concern for Native Americans.

b. That Recommendation 2 **be approved by the election** of Mr. George Garrett (2) and Dr. Jacob Kim(1) to the Council on Church and Race, Class of 1983.

6. Historical Foundation

a. That Recommendation 1 **be approved:**

1. That this Annual Narrative Report of the Historical Foundation of the Presbyterian and Reformed Churches be approved.

b. That the Historical Foundation Statistical Report (see Appendix, page 398) **be approved.**

7. Permanent Nominating Committee

a. (1) That, as nominated by the Permanent Nominating Committee, Sallie Meek Hunter (2), Julius Moreno, Jr. (1), K.C. Ptomey, Jr. (1), Betty Joyce Stewart (2), and Mary Jane Winter (2) **be elected** to the Committee on Assembly Operations, Class of 1983.

(2) That A. Paul Cadenhead **be elected** to the Committee on Assembly Operations, Class of 1983, in place of the Permanent Nominating Committee's nominee, F. Burt Vardeman.

(Note: Mr. Vardeman has returned to the Presbyterian Center to be its Manager, and his election was considered inadvisable.—*Stated Clerk.*)

b. That, as nominated by the Permanent Nominating Committee, Wayne D. Griffin (1), Rebecca Reyes (2), and Sharon L. Riley (1) **be elected** to the Committee on Women's Concerns, Class of 1983.

c. That, as nominated by the Permanent Nominating Committee, Margaret Powell Flowers (1), Martin L. Harkey, Jr. (2), Richard Magrill (1), Thomas Lee Sale (2), and Haywood Strickland (2) **be elected** to the Presbyterian Historical Foundation, Class of 1983.

8. Committee on Assembly Operations

a. That the Introduction and Section I.A. of the Report of the Committee on Assembly Operations (see Appendix, page 314) **be approved.**

b. That Recommendation 1, which reads,

That the Office of Review and Evaluation staff remain at two and that the replacement upon the next vacancy occurring, be a person who has formative style evaluative skills.

be approved, as amended:

That the Office of Review and Evaluation remain at two professional staff.

c. That Narrative Sections II and III (Introduction) (see Appendix, page 314) **be approved.**

d. That Section IV.A and Recommendations 6 and 7 (see Appendix, page 319), recommending changes in Standing Rules 3.4 and 3.5.1, **be answered by amending the Standing Rules** to read as follows:

3.4 The General Assembly shall have one Advisory Participant from each presbytery selected according to the three categories indicated below (3.4.2.1., 3.4.2.2., 3.4.2.3.). In addition to these there shall be ten (10) Seminary Advisory Participants and eight (8) Ecumenical Participants. (3.5.1., 3.5.2).

3.4.1 The Stated Clerk shall prepare an equitable system of determining the category of Advisory Participants which a presbytery shall elect each year.

3.4.2 The categories of Advisory Participants and the total number to be elected each year are:

3.4.2.1 Youth Advisory Participant: a person who at the time of election is a high school student or of college age (17 through 21 years.) Unless invited to elect in another category, each presbytery may elect a Youth Advisory Participant.

3.4.2.2 Ethnic Minority Youth Participant: a young person, who at the time of election is under 21 years, who is a member of an ethnic minority in the presbytery. The Office of Minority Affairs shall have the opportunity to forward nominations from the Minority Youth Caucus to those presbyteries which are selected in this category each year. These nominations shall be forwarded through the Office of the Stated Clerk and the presbytery shall have the privilege of allowing additional nominations before election. Twelve presbyteries shall elect each year from this category upon invitation from the Stated Clerk.

3.4.2.3. Ethnic Minority Participant: a person who is a member of an ethnic minority in the presbytery. Twelve presbyteries shall elect each year from this category upon invitation from the Stated Clerk.

3.4.2.4. Youth Advisory Participants (in all youth categories) shall be granted the opportunity to announce their vote for information only, using their own tellers. Such vote shall be requested and announced by the Moderator in a manner consistent with the vote cast by Commissioners in plenary sessions.

3.5.1. Every General Assembly shall invite eight Churches each to select one of its members to be an Ecumenical Participant at the *second* succeeding General Assembly of the Presbyterian Church in the United States. The *second* succeeding General Assembly shall receive as an Ecumenical Participant each of the representatives of other Christian Churches so selected in response to this invitation.

3.5.2. Seminary Advisory Participant: a person who is a student at one of the five professional schools: Austin Presbyterian Theological Seminary, Columbia Theological Seminary, Louisville Presbyterian Theological Seminary, Union Theological Seminary in Virginia, and the Presbyterian School of Christian Education. Each school shall select two and the Stated Clerk shall forward the name to the student's Presbytery for confirmation and credentials. This category shall be in addition to the one Advisory Participant elected by the presbytery.

e. That Recommendations 8, 9, 10, 11, 12, 13, 14, and 15 **be approved:**

(1) RECOMMENDATION 8

That Standing Rule 4.3.1 be amended as follows:

. . . the term of office shall be *four years* renewable at the option of the General Assembly . . .

(2) RECOMMENDATION 9

That approval of Recommendation 8 will extend the current term of the incumbent Associate Stated Clerk by one year in order to initiate the revised election schedule.

(3) RECOMMENDATION 10

That Standing Rule 5.1 be amended by adding the following sentence to the paragraph:

. . . Election of persons to membership on these bodies shall be to terms specified by these Rules or by the Organizational Plan or by the Manual of the agency in order of precedence. Unless specifically stated otherwise by the General Assembly, all terms shall begin upon the adjournment of the electing General Assembly and

conclude at the adjournment of the General Assembly meeting in the year in which the term ends. Should the General Assembly not meet in that year, the term shall end on July 1.

(4) RECOMMENDATION 11

That Standing Rule 5.5 be amended as follows:

- 5.5 An Ad Interim Committee (Special, Select, and Ad Hoc) is a body appointed by the Moderator upon authorization by the court to carry out a specific task not already assigned to an existing committee or agency in the interim between meetings of the General Assembly.

The General Assembly may also authorize a special Task Force to be composed and funded by one of its agencies, or appointed by the Moderator, to achieve the same purpose. The term of such a group shall be specifically stated in the action authorizing its establishment.

- 5.5.1 Any business before the court involving the appointment of an ad interim committee or task force shall be referred to the appropriate standing committee which shall recommend to the court whether such a committee is needed or whether the task can be referred elsewhere for accomplishment. An affirmative recommendation in such a matter shall automatically be referred to the standing committee which has before it the appropriate Budget of the General Assembly so that adequate funding may be provided. The Assembly may continue an ad interim committee at each annual meeting so long as it chooses to do so. No committee in this category shall continue in existence without specific extension by successive General Assemblies. Ad interim committees and task forces seeking continuation shall be required to justify each year or at the completion of the term why the task is incomplete and set forth reasons for continued funding.

- 5.5.2 Vacancies in the committees in this category shall be filled by appointment by the current Moderator in fulfillment of the original directive of the General Assembly.

(5) RECOMMENDATION 12

That the Standing Rules be amended at Chapter 5 by the following additional paragraphs:

- 5.9 The General Assembly shall set forth its procedures, organizations and requirements in written form as Standing Rules, Organizational Plan and Manual of Operation. Each of these shall be subject to approval or amendment by the General Assembly. These shall have the order of precedence as listed above.

- 5.9.1 The Standing Rules shall provide for the procedures to be used at the meeting of the General Assembly and such other provisions as may be necessary to inform these procedures. Amendments to the Standing Rules shall be made as set forth in Standing Rule 10.1.

- 5.9.2 The Organizational Plan shall set forth the form, structure, composition, function, and purpose of each agency not set forth in the Book of Church Order or the Standing Rules. The Organizational Plan shall be subject to amendment by majority vote at any meeting of the General Assembly. Ordinarily such proposals for amendment shall be received by the General Assembly with the advice of the Office of Review and Evaluation, if any. They shall be referred to the appropriate Standing Committee for recommendation to the General Assembly.

- 5.9.3 Each committee, board, or agency listed in the Standing Rules shall present to the General Assembly a Manual defining its

composition, functions, organization, and procedures, and such other details as may be necessary to accomplish its task and regularize its work. Each body may make recommendation to the General Assembly amending its own manual subject to majority approval by the Assembly. Such recommended changes shall be received by the General Assembly after review by the Office of Review and Evaluation with the advice of that body. (S.R. 5.8.2). The Organizational Plan shall be the Manual of the General Assembly Mission Board.

Each agency, board or committee may provide its own internal operational guidelines subject to its own internal amendment. Such operational documents may not supersede or conflict with the Manual, Organizational Plan, or Standing Rules and shall be for internal guidance only.

- 5.9.4. It shall be the responsibility of the Office of the Stated Clerk with the approval and guidance of the Committee on Assembly Operations to maintain the integrity of these documents and to make them available to the Church as may be necessary. Ordinarily they shall be published annually in the Manual for Commissioners to the General Assembly. When so published the Standing Rules need not be printed in the *Minutes*.

The Stated Clerk shall review these documents each year and shall have the responsibility of editorial revision to assure that they reflect the actions of the General Assembly, that they be consistent among themselves, and that they be appropriately stated to accomplish the purposes intended by the Court. Such revision shall be in form only and may not incorporate substantive change. Any substantive revisions shall be presented to the General Assembly through the Committee on Assembly Operations. (Cf. S.R. 4.2.6; 9.5.2)

(6) RECOMMENDATION 13

That Standing Rule 6.1.5 be amended by adding the following to the paragraph:

. . . In the event of a contested nomination, the person or committee making each nomination, including the Permanent Nominating Committee, may address the Court for no more than two minutes concerning the merit of the nominee.

(7) RECOMMENDATION 14

That the Standing Rules be amended by adding 7.9.6.1 as follows:

- 7.9.6.1 Exception may be made to the above procedures in considering a standing committee report when the report has been distributed no later than the close of the previous meeting. In such a case, in order to speed the business of the Assembly, the chairperson, after conference with the Moderator, Stated Clerk, and the Chairperson of the Standing Committee on Bills and Overtures may recommend selected items of business, considered to be non-controversial, for passage in a single motion without reading the recommendation. When the motion is put, any commissioner may remove any recommendation from the motion by requesting separate action on the item. Recommendations subject to such treatment may be, but are not limited to,—approval of minutes, factual accounts, narrative reports, routine matters, and recommendations upon which a standing committee presents a unanimous report.

(8) RECOMMENDATION 15

That Standing Rule 9.5.3 be amended to read as follows:

The printed *Minutes* shall comprise Part I, Journal with Appendix; Part II, Statistics; and, when determined necessary by the Stated Clerk, Part III, Reports of the Boards and Agencies. The Appendix to Part I may contain the *Book of Church Order*, printed with the

latest amendments. Responsibility for the cost of printing the reports to the Assembly from the various Boards and Agencies shall be determined by the Committee on Assembly Operations upon recommendation of the Stated Clerk in consultation with the Administrative Director of the Mission Board.

- f. That Appendix A (see Appendix, page 324), "An Evaluation of the Office of Review and Evaluation," **be approved as information** for the General Assembly, and that the action of the Assembly on Item II.A.8.b. of this Report regarding the recommendation that the Office of Review and Evaluation remain at two professional staff, answer Recommendations 1, 2, 3, and 4 (see Appendix, page 331).

9. Stated Clerk's Report

- a. That Sections I, II, III, and IV (see Appendix, page 271) **be approved**.
- b. That Appendix D (see Appendix, page 284) **be approved**.
- c. (1) That Appendix E (see Appendix, page 286) **be approved**.
(2) That Recommendations 1, 2, and 3 **be approved**:

It is recommended that the 120th General Assembly:

- (1) Instruct those agencies which desire such information to prepare the forms for collecting the information in consultation with the Stated Clerk; and
- (2) Instruct the Stated Clerk to mail the forms to Presbyteries along with the report form for particular churches.
- (3) Require all such forms returned to the Office of the Stated Clerk shall be delivered to the agency which prepared the form.

B. Communications

1. That Communication 80-6 from the Synod of the Virginias (see page 36), regarding the election of Ms. Alice Smith (1) to the Committee on Women's Concerns, Class of 1983, **be approved as information**.
2. That Communication 80-9(4.) from the Synod of the Southeast (see page 38), regarding the election of Mrs. Jill Clement (1) to the Committee on Women's Concerns, Class of 1983, **be approved as information**.
3. That Communication 80-38(1) from the Synod of Florida (see page 62), regarding the nomination of Mr. Godfrey Powell, Sr., to the Council on Church and Race, **be answered by** the following Communication from Robert P. Douglass, Executive Secretary, Synod of Florida:

I place before the Assembly, as the Synod of Florida's representative on COCAR, the name of William Harris, Ruling Elder, Washington Shores Presbyterian Church, Orlando, Florida. Mr. Harris is black, male, administrator for Title XX Federal Funds for Orange County Public Schools.

(Note: Mr. Powell was declared ineligible because a member from the same congregation of which he is a member is already a member of an Assembly Committee—*Stated Clerk*.)

C. Overtures

1. That Overture 80-3 from the Presbytery of the Everglades (see page 65), regarding a draft of the budget and an annual financial report listing items down to the one thousand dollar figure, **be rejected**.
2. That Overture 80-4 from the Presbytery of the Everglades (see page 65), regarding a two months' interval between receiving the Handbook and the meeting of the General Assembly, **be rejected**.
3. That Overture 80-10 from the Presbytery of Cherokee (see page 68), regarding additional responsibility of the Standing Committee on Bills and Overtures, **be rejected** because of the conflict with the Standing Rules of the Manual.
4. That Overture 80-11 from the Presbytery of Cherokee (see page 68), regarding the nomination only of ruling elders and ministers to fill vacancies, except for special skills or expertise, **be rejected with the comment** that to approve would be to exclude women and ethnic minorities who could be very useful to the Church.
5. That Overture 80-14 from the Presbytery of Cherokee (see page 68), regarding continued provision of clearly distinguishable name tags for all Commissioners, **be approved**.

6. That Overture 80-15 from the Presbytery of Cherokee (see page 68), regarding not recommending studies to be considered for adoption by succeeding General Assemblies, thereby requiring special ad interim committees, **be approved**.
7. That Overture 80-16 from the Presbytery of Cherokee (see page 68), regarding the resourcing of the Church with study guides in response to theological and social issues by C.A.S.M. and Council on Theology and Culture, before action of an Assembly, **be answered in the negative** because of economic considerations, pragmatic difficulties, and the questionable wisdom of debating issues not discussed and voted upon by the General Assembly.
8. That Overture 80-17 from the Presbytery of Cherokee (see page 69), regarding the use of Advisory Consultants in Standing Committees, **be answered in the negative** with reference to Standing Rules 7.3.3.1. — 7.3.3.6.
9. That Overture 80-32 from the Presbytery of Transylvania (Union) (see page 74), regarding amendment of the Manual to include a new section entitled "Honorary Moderator," **be approved**:

To amend the "Manual for Commissioners" to include a new section entitled "Honorary Moderator" (4.4) following the section on "The Associate Stated Clerk" (4.3), to read as follows:

4.4 Honorary Moderator

4.4.1 The Moderator of the General Assembly of The United Presbyterian Church in the United States of America shall be invited to serve as Honorary Moderator of the General Assembly of the Presbyterian Church in the United States during that person's term of office with the privilege of the floor but without vote.

10. That Overture 80-49 from the Presbytery of the Everglades (see page 79), regarding the production of a separate document on budgets and expenditures of the P.C.U.S., **be rejected** because it is already being done, because of inordinant expense, financial displays and audits are printed in the Minutes of the General Assembly each year and detailed budgets and audits are available on request.
 11. That Overture 80-50 from the Presbytery of the Everglades (see page 79), regarding certain matters pertaining to task forces, **be rejected** because of "sunset" provisions which are already in effect and because of internal inconsistencies.
- D. Resolutions
1. That Resolution 80-10 from Commissioners Frank M. McCraven and Norma Lee Clifton (see page 94), regarding places of meetings of the General Assembly, **be approved in principal and amended** by deleting paragraphs 4 and 5 and changing paragraph 8 to read:
Be it Therefore Resolved by the 120th General Assembly of the Presbyterian Church in the United States that the meetings of the General Assembly will be held at Church Conference Centers of the Presbyterian Church in the United States or the United Presbyterian Church in the United States of America or educational institutions of these churches and that the least per capita commissioner cost serve as a major factor in the acceptance of meeting invitations,
 and that the amended Resolution be referred to the Committee on Assembly Operations for further study and recommendation.
 2. That Resolution 80-12 from Commissioners J. Allan Guthrie and Joe P. Reynolds (see page 95), regarding changing the Office of Review and Evaluation to a Council on Review and Evaluation, **be rejected**.
- E. Minutes of the following:
1. Council on Church and Race.
 That the Minutes **be approved with the following exceptions**: (1) They do not contain a list of all the items which were referred to the Council during the year and all items which remain open. (Guideline 4) (2) They are not double-spaced. (Guideline 5).
 2. Council on Theology and Culture.
 That the Minutes **be approved** without exception.
 3. Committee on Women's Concerns.
 That the Minutes be approved with special commendation to the Committee for the clarity and completeness of its official record.
 4. Historical Foundation.
 That the Minutes of the Historical Foundation **be approved with the following**

exceptions: (1) Penciled notes in the Financial Reports (2) No list was made of items referred or remaining open (if there were no referred items, it should be so noted in the Minutes).

5. Permanent Nominating Committee.

That the Minutes of the Permanent Nominating Committee **be approved with the following exceptions:** (1) Minutes of May 23, 1979, are not double-spaced in their entirety. (2) No list of items referred to the Committee during the year as set forth in Guideline 4.

6. Committee on Assembly Operations.

That the Minutes of the Committee on Assembly Operations **be approved with the following comment:** That they are concise, orderly and well-written and that the Committee be applauded for reducing the number of days at the 121st General Assembly.

7. Office of Review and Evaluation.

That the Minutes of the Office of Review and Evaluation **be approved with the exception** that the final minutes for the year prior to submission do not include a list of all items which were referred to the Office of Review and Evaluation during the year.

WILLIAM H. HYMES
Chairperson

The Moderator asked Rev. William H. Kadel to preside during the next Report.

Rev. John Handley, Chairperson, began the Report of the Standing Committee on Organization and Procedures. During the presentation of the report, time for recess for the dinner hour arrived.

The Assembly recessed for dinner with prayer by Dr. Kadel.

EVENING SESSION — 7:30 P.M.

Dr. Kadel continued to preside as Moderator and reconvened the Assembly. Prayer was voiced by Commissioner Ann Walton.

REPORT OF STANDING COMMITTEE ON ORGANIZATION AND PROCEDURES

Rev. John Handley continued his Report of the Standing Committee on Organization and Procedures, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Organization and Procedures considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board Recommendation 41.
 2. Office of Review and Evaluation
 - a. Section 3, Recommendations 1,2,3,4,5,6 and Enclosures (1), (2), (3).
 - b. Section 4.A. and Recommendation 7.
 - c. Section 4.B.1. and Recommendation 8.
 - d. Section 4.D. and Recommendation 11.
 - e. Section 5.C., Recommendation 20 and Permanent Nominating Committee Recommendations 1 and 2.
 3. Committee on Women's Concerns
 - a. Recommendation 5.
 - b. Recommendation 9.
 4. Council on Church and Race Recommendation 4.
 5. Permanent Nominating Committee Narrative Report.
 6. Ad Interim Committee on Funding and Lodgment, Report and Recommendations 1,2,3,4,5,6,7,8.

7. Committee on Assembly Operations
 - a. Section IV.B., Recommendation 16.
 - b. Section V.B., Recommendation 19.

B. Overtures 80-20, 80-23, 80-24, 80-28, 80-47.

C. Minutes of the Ad Interim Committee on Funding and Lodgment.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board Recommendation 41.

That Recommendation 41 **be approved**:

41. That the 120th General Assembly amend the Organizational Plan as follows:

- a. II.A.2. — "Priority Assessment through the Budgeting Process" by *deleting*:

"General Assembly Mission Board members will meet as synod delegations at the fall meeting. Assignments will be made to arrange for review of the budget proposals by middle court councils or appropriate committees during the winter period. Middle court councils or committees will make comments or recommendations as desired. This feed-in process will be monitored by the Division of Court Partnership Services, to which reports of middle court actions will be sent. The specified reporting date will be early enough to permit collation of middle court reactions prior to the spring meeting of the Mission Board."

- b. II.A.3. — "Priority Assessment through the Budgeting Process" by *adding* (at the end of the section):

" . . . through the Tri-Court Budgeting Process."

- c. I.B.4. — "Meetings"

by *deleting*:

"Divisions will meet at least quarterly, including Division meetings at each meeting of the entire Mission Board. At least one meeting of each Division will be held separately from the Mission Board meeting."

and *inserting*:

"Meetings of the Divisions may be held separately from the Mission Board with the prior approval of the full Mission Board."

- d. I.E.5. (last paragraph) — "Committee on Theological Education" by *deleting*:

" . . . and two members of the General Assembly Mission Board nominated by the Mission Board to the General Assembly through the Permanent Nominating Committee . . ."

and *inserting*:

" . . . and two members of the General Assembly Mission Board elected by the Mission Board . . ."

2. Office of Review and Evaluation.

- a. Section 3, Recommendations 1-6 and Enclosures (1), (2), (3).

- (1) That Section 3 and Enclosures (1), (2), (3), (see Appendix, page 337) **be approved**.

- (2) That Recommendation 1 **be approved, as amended**, as follows:

a. That effective January 1, 1982, the General Assembly establish a Presbyterian Publishing House, incorporated in the state of Georgia, as follows:

(1) Supervision provided by a Board of Directors, consisting of twelve persons, nine of whom (including at least one from each synod) will be nominated by the Permanent Nominating Committee on the basis of expertise in the fields of finance, publishing, sales, and distribution, as well as commitment to the church, and elected to three-year terms by the General Assembly. (The nine elected initially will be divided by the Permanent Nominating Committee into three classes of three members each with terms expiring in one, two and three years respectively.) No member will serve more than a total of three full three-year terms.

(2) The remaining three members will be elected by the General Assembly Mission Board from among its members. They will constitute the Mission Board's Committee on Publications, reporting to the Division of National Mission, and will also function as a Committee on Mission Board Publications within the Board of the Publishing House. Period of service will be determined by the Mission Board.

(3) The chairperson will be elected by the Board from among its members to serve for a three-year term, with eligibility for reelection so long as he or she is a member of the board.

b. That the following functions of the Division of Central Support Services be assigned to the new Presbyterian Publishing House:

- (1) Curriculum Publishing
- (2) John Knox Press
- (3) Marketing
- (4) Materials Distribution Service
- (5) Retail Book Stores
- (6) Presbyterian Survey

c. That the staff of the Publishing House be headed by an Executive Director, with the alternate title Publisher, elected by the Board to a four-year term with eligibility for reelection at the discretion of the Board.

d. That the Publishing House continue to be housed in the Presbyterian Center, Atlanta, determining in consultation with the Mission Board its space requirements. A mutual negotiated portion of the equity of the Mission Board in the building will be transferred to the Publishing House with the Board of Trustees of the Presbyterian Center requested to enlarge its composition by two additional members, one named by the Board of the Publishing House as equity-holder and one additional member elected by the Trustees. Rent for space will be paid on the same basis as other occupants of the building.

e. That joint staff committees, representing both the Publishing House and the Mission Board, be established in those areas where there is a significant level of joint and overlapping responsibility (i.e., curriculum publishing) to ensure agreement of the two boards on content of publications, policy having programmatic implications, and sales and promotion policy. In the event of inability to reach consensus through such committees, final decision will be the responsibility of the board having funding responsibility.

f. That an Advisory Committee for the *Presbyterian Survey* be nominated by the Permanent Nominating Committee and be composed of nine members in rotating classes, to include two persons of the General Assembly Mission Board (Board members or staff), three journalists, three representatives from the Church at large, and one representative of the ethnic minorities in the Church. The Nominating Committee to name these individuals as early as possible (item 5), so that they can begin functioning as an Advisory Committee and be confirmed, elected, by the 121st General Assembly.

g. That the Publishing House be responsible for its own accounting, data processing, and administrative services, negotiating with the Mission Board for such joint services as are mutually agreed on.

h. That the Publishing House be authorized to use the alternate title John Knox Press as trade name of its operations, or other trade names, in whatever way it considers appropriate.

i. That all profit from the operations of the Publishing House, beyond its own operating costs, approved expansion needs and subsidies for non-self-supporting activities as authorized by General Assembly, be turned over to the Mission Board.

(3) That Recommendation 2 be approved, as amended, as follows:

a. That for a transitional period, until January 1, 1982, as preparations are made for establishing a separate board, the following procedures be followed:

(1) A separate Publications Department within the General Assembly Mission Board, including all the functions listed in paragraph D. 1. b. above (see Appendix, page 345), to be established as soon as possible;

(2) The present Publishing Group Manager to become Director of the Publishing Department for the transitional period, with the title of Publisher;

(3) An Advisory Board of seven persons, five nominated by the Permanent Nominating Committee of General Assembly to be elected by the 1980 Assembly for their expertise in the financial, publishing, sales and distribution fields; and, two members of the General Assembly Mission Board to be elected by that Board at its first meeting following the 1980 General Assembly, on nomination by its nominating committee in consultation with the Administrative Director and the Publisher. The Mission Board members so elected to be assigned to the Division of National Mission. The Advisory Board to assume oversight of the operations of the Publications Department and preparation for formation of the Publications Board, with the expectation that its members will become the nucleus of the Board of Directors of the Presbyterian Publishing House when formed on January 1, 1982. Costs of the Advisory Board to be funded from the Publications Department budget.

(4) The Publications Department to move as rapidly as possible toward operational separation from Mission Board functions. All present staff persons of the Division of Central Support Services serving in the transferred functions to be assigned initially to the Publications Department, with the Department having full discretion to move as rapidly as possible to make personnel changes as needed (making every effort to give due notice to persons to be terminated and assist with relocation to the maximum extent feasible), to establish salaries, and to organize its staff, looking toward the time when it will be a separate Publishing House.

(5) The joint staff committees and *Presbyterian Survey* Advisory Committee referred to in paragraphs D. 1. e. and f. above (see Appendix, page 345) to be formed as early as possible in the transitional period.

(6) The Publications Department in the transitional period to report to the Mission Board through the Division of National Mission; the Director of that Division, in accordance with policies set by the Advisory Board, to give such staff supervision and assistance as may be consistent with maximum freedom for the Department to establish its own policies and assume responsibility for its own operations.

(7) Up to \$300,000 from Mission Board reserves to be made available to the Publications Department for working capital during the transitional period; the Mission Board to make recommendation to the 1981 General Assembly regarding further working capital if needed, as the Department assumes responsibility for its own operations (see page 266, Item II.B.6, for funding).

(8) The Advisory Board of the Publications Department to make a special report to the 1981 General Assembly, via the Mission Board, on its progress, and any needed actions by General Assembly to facilitate the transitional process.

(4) **That Recommendation 3 be approved:**

a. That the Materials Distribution Service be continued, as part of the Publications Department and ultimately the Publishing House.

b. That the Director of the Publications Department move as rapidly as possible to ensure that satisfactory data processing services are obtained for the MDS function, contracting with an outside vendor for such services if necessary.

c. That the Publications Department explore the question of whether it may be necessary to employ managerial personnel with experience of successful operation in this field.

d. That the program divisions pay all costs of distributing subsidized programmatic materials through MDS.

- e. That the Resourcing Coordination function, presently related to MDS, be assigned to the Division of Court Partnership Services.
- (5) That Recommendation 4 **be approved**:
 - a. That the remaining administrative support services (data processing, print services, assembly and addressing, equipment purchasing and maintenance, and legal concerns) be designated as an "Office of Administrative Services," under the Administrative Unit.
 - b. That to the maximum extent possible all such administrative support services be operated on a zero budget basis, i.e., all services to be paid for from the budget of the recipient division, office or agency.
 - c. That the Administrative Director, under the supervision of the Administrative Committee, be authorized to make a decision regarding the data processing operation.
 - d. That the Administrative Committee and the Publications Department be authorized to arrange for the transfer of any desired administrative support services to the Presbyterian Publishing House, and the purchase of services from either agency by the other, on the basis of mutual agreement.
- (6) That Recommendation 5 **be approved**:
 - a. That the Central Treasurer and Treasurer of the Mission Board functions be modified as recommended by the Ad Interim Committee on Funding and Lodgment.
 - b. That following elimination of a Division of Central Support Services, a determination as to appropriate lodgment for TRAV and the Presbyterian News Service be made by the Mission Board.
- (7) That Recommendation 6 **be approved, as amended**, as follows:
 - a. That the Administrative Committee act for the Mission Board in taking all necessary decisions and actions to facilitate the transitional process looking toward the establishment of a Presbyterian Publishing House on January 1, 1982.
 - b. That the General Assembly Mission Board (and the Presbyterian Publishing House when established) appoint from its members an Audit Committee to
 - (1) Meet privately with auditors following each annual audit; and be convened otherwise as needed.
 - (2) Ensure appropriate response to the management letter, including time limits for corrective action and follow-up to ensure completion.
 - c. That the Organizational Plan be amended to eliminate references to a Division of Central Support Services and reflect an organization consisting of four Divisions and an Administrative Committee (with an interim Publications Department reporting through the Division of National Mission).
- b. Section 4.A. and Recommendation 7.
 - (1) That Section 4.A. (see Appendix, page 351) **be approved**.
 - (2) That Recommendation 7 **be approved**:
 - a. That the Committee on Theological Education be terminated:
 - b. That Section C5e (1) of the Organizational Plan be amended by substituting "Liaison with theological seminaries" for "Committee on Theological Education" with the expectation that no significant additional staff responsibilities will be involved; (Seminary representatives to the Committee on Ordination Examinations to be nominated by the Division of Court Partnership Services.)
 - c. That the two representatives named to work with the United Presbyterian Church Council of Theological Seminaries report directly to the Office of Professional Development until their task is completed.
- c. Section 4.B.1. and Recommendation 8
 - (1) That Section 4.B.1 (see Appendix, page 352) **be approved**.
 - (2) That Recommendation 8, which reads,
The Office of Review and Evaluation concurs in the recommendation of

the Ad Interim Committee on Funding and Lodgment with regard to the Committee on Women's Concerns.

be answered by the action of the Assembly on Item II.A.6.e. of this Report.

d. Section 4.D. and Recommendation 11

(1) That Section 4.D. (see Appendix, page 356) **be approved.**

(2) That Recommendation 11, which reads,

The Office of Review and Evaluation concurs in the recommendation of the Ad Interim Committee on Funding and Lodgment regarding the Historical Foundation.

be answered by the action of the Assembly on Item II.A.6.f. of this Report.

e. Section 5.C and Recommendation 20 and Permanent Nominating Committee Recommendations 1 and 2

(1) That Section 5.C. (see Appendix, page 368) **be approved.**

(2) That Recommendation 20, which reads,

That Section I B 2 of the Organizational Plan be amended by inserting the following paragraph between the first and second paragraphs of the section:

It is the goal of the General Assembly that at least one-third of the members of the General Assembly Mission Board will be women, and at least one-tenth will be minority persons. Names of Presbytery nominations will be forwarded to the Stated Clerk not later than January 1 of each year, to enable the Permanent Nominating Committee to select enough additional women and minority persons to meet these goals.

and Permanent Nominating Committee Recommendation 1, which reads,

That the Organizational Plan, Section I., B. 2 be amended by the addition of the following:

"Each nominating unit (Synod, or Presbytery, if referred to that Court by the Synod) nominating persons for election to the General Assembly Mission Board shall recommend three persons to the Permanent Nominating Committee for each position to be filled. These three nominations shall include a clergyperson, a lay person, a woman, and an ethnic minority. If any category of nominee is omitted the nominating unit shall report the reason. The Permanent Nominating Committee shall be limited to these recommendations in making nominations to the General Assembly for persons to fill positions reserved to these nominating units. The Permanent Nominating Committee shall have the freedom to choose from among the recommended nominees in order to achieve adequate representation."

be answered by the action of the Assembly on Item II.A.7.a. of this Report.

(3) That Permanent Nominating Committee Recommendation 2 **be approved:**

As additional aid in achieving both adequacy and diversity of representation the Permanent Nominating Committee proposes, with the approval of the General Assembly, to change its Manual by rewording III. E. 8 to read: "Except for special cause, which shall be stated to the General Assembly at the time of nomination, no more than two persons from a particular congregation, including the professional staff thereof, shall be nominated by the Permanent Nominating Committee to serve on General Assembly Commissions, Committees, Boards, Councils, or Agencies at the same time."

3. Committee on Women's Concerns

a. That Recommendation 5, which reads,

5. That the 120th General Assembly urge synods to develop a policy and a process for selecting representatives to the General Assembly Mission Board that will insure fair and equitable representation of women and ethnic minorities, in accordance with the goal of the General Assembly

and that the process for such selection be reported to the 1981 General Assembly.

be answered by the action of the Assembly on Item II.A.7.a. of this Report.

- b. That Recommendation 9, which reads,
 - 9. That the 120th General Assembly amend recommendations of the ad interim committee regarding transfer of funding for Committee on Women's concerns, Council on Theology and Culture, Council on Church and Race and the Historical Foundation so that such transfer occurs over a three year period as follows: full funding from the Operating Expense Budget in 1981; half funding from the Operating Expense Budget and half from benevolences in 1982, with serious attention given to decreasing per capita; full funding from the benevolent budget in 1983, with additional decreases in per capita.
be answered by the action of the Assembly on Item II.A.6.e. of this Report.
- 4. Council on Church and Race Recommendation 4
That Recommendation 4, which reads,
 - 4. That the 120th General Assembly amend recommendations of the ad interim committee regarding transfer of funding for Committee on Women's Concerns, Council on Theology and Culture, Council on Church and Race and the Historical Foundation so that such transfer occurs over a three year period as follows:
Full funding from the Operating Expense Budget in 1981; half funding from the Operating Expense Budget and half from benevolences in 1982, with serious attention given to decreasing per capita; full funding from the benevolent budget in 1983, with additional decreases in per capita, and that funding of these agencies not be at the expense of existing or proposed General Assembly Mission Board programs for minorities and women.
be answered by the action of the Assembly on Item II.A.6.e. of this Report.
- 5. Permanent Nominating Committee Narrative Report
 - a. That the Narrative Report of the Permanent Nominating Committee (see Appendix, page 308) **be approved.**
 - b. That the Rev. R. W. Jablonowski, Jr., Chairperson of the Permanent Nominating Committee, be permitted to address the Assembly for up to two minutes.

Dr. Jablonowski addressed the Assembly.

- 6. Ad Interim Committee on Funding and Lodgment, Reports and Recommendations 1-8.
 - a. That the Report of the Ad Interim Committee on Funding and Lodgment **be approved.**
 - b. That Recommendation 1 **be approved:**
That regardless of any actions the General Assembly may take regarding: (A) any changes in the list of costs, causes or agencies to be funded hereafter by the Assembly's Operating Expense Budget, or (B) a single budget process for the Office of the General Assembly and the General Assembly Mission Board, nevertheless, for the foreseeable future the Operating Expense Budget of the General Assembly, or the portion of any future single or combined budget applicable thereto, shall continue to be funded by annual per capita apportionments to the Presbyteries (supplemented, as at present, by other and miscellaneous income of the Office of the General Assembly.)
 - c. That Recommendation 2 **be approved:**
That the existing policy and procedures whereby the same person serves as Central Treasurer of the General Assembly and as Treasurer of the General Assembly Mission Board be reaffirmed and continued, as amended or modified by the following:
 - A. The Central Treasurer of the General Assembly, who also shall be Treasurer of the General Assembly Mission Board, shall be elected by the General

Assembly upon the joint nomination of the General Assembly Mission Board and the Committee on Assembly Operations, for such term as shall be recommended by them in connection with such nomination, and with eligibility for reelection at the end of such term. In addition to all other standards, the person to be so nominated should have the professional qualifications and prior experience requisite for such responsibilities.

B. The duties of the Central Treasurer of the General Assembly shall be those heretofore prescribed, or incident thereto, together with such additional duties as may be prescribed hereafter by the General Assembly or mutually agreed and fixed by the General Assembly Mission Board and the Committee on Assembly Operations; and the duties of such person as Treasurer of the General Assembly Mission Board shall be those heretofore prescribed, or incident thereto, together with such additional duties as may be prescribed hereafter by the General Assembly or the General Assembly Mission Board.

C. For oversight and accountability purposes, the Central Treasurer of the General Assembly and Treasurer of the General Assembly Mission Board shall continue to be lodged under the General Assembly Mission Board, but hereafter with specific lodgment under its Administrative Committee and with accountability thereto through, and with oversight by, the Administrative Director.

D. The compensation to be paid to the person serving in said two treasurer capacities, which ordinarily should be on the same basis applicable to Division Directors within the General Assembly Mission Board, and all other costs and expenses relating to said functions, shall be funded by the annual budget of the General Assembly Mission Board; provided, however, that in 1982 and each year thereafter, a proportional share of the total of such compensation and costs for the preceding year shall be reimbursed to the General Assembly Mission Board from the Operating Expense Budget of the General Assembly. The reimbursement to be made in 1982 shall be determined using the same proportion which the total of the Operating Expense Budget for 1981 bore to the aggregate of said budget and the 1981 unified budget of the General Assembly Mission Board; and the reimbursement in each succeeding year shall be determined in like manner, based on the budget figures for the immediate preceding year.

E. Representatives of the Committee on Assembly Operations shall participate in each annual review by the General Assembly Mission Board or its Administrative Committee of the work of the Central Treasurer of the General Assembly, as well as the end-of-term review and evaluation process. Moreover, mutual discussions concerning the duties of the Central Treasurer of the General Assembly and the performance thereof shall be held on other occasions at the request of said Administrative Committee, the Committee on Assembly Operations, or the Stated Clerk.

d. That Recommendation 3 be approved:

That the following overall budget process be adopted, with the instruction that implementation thereof occur with respect to budget recommendations to be made to the 121st General Assembly (in 1981) for the budget year 1982:

A. In accordance with existing policies and procedures, as modified or supplemented herein, the Committee on Assembly Operations shall continue to plan and recommend to the General Assembly each year that portion of the budget of the General Assembly for the next calendar year known as the "Operating Expense Budget". This portion of the budget shall pertain to and provide for the administrative and operational expenses of the General Assembly as an ecclesiastical court, the agencies or groups comprising the Office of the General Assembly, and other items the inclusion of which is authorized from time to time by the General Assembly. The Committee on Assembly Operations also shall recommend annually to the General Assembly the basis and rate of the per capita apportionment to the Presbyteries necessary to provide funding for said Operating Expense Budget (and for maintenance at the authorized level of the reserve fund of the Office of the General Assembly). When necessary because of special circumstances, an "Adjusted Operating Expense Budget" for the then current calendar year may also be submitted.

B. In accordance with existing policies and procedures, as modified or supplemented herein, the General Assembly Mission Board shall continue to plan and recommend to the General Assembly each year those portions of the budget of the General Assembly for the next calendar year which are known collectively as the "Mission Program (Benevolence) Budget", consisting of: (1) the proposed division and allocation of the regular benevolence receipts anticipated for such year to the General Assembly Mission Board and other approved agencies or organizations, on a respective percentage share basis; and (2) the unified budget of the General Assembly Mission Board, subdivided, as at present, into "Basic Program" and "Other Programs" portions (to identify and distinguish the receipt and use of donor-restricted funds).

C. Each of the budget sections submitted by the Committee on Assembly Operations or the General Assembly Mission Board shall include, for the Assembly's approval, an itemized summary of estimated income or other receipts applicable thereto. Moreover, the Central Treasurer of the General Assembly shall prepare annually and furnish to the Committee on Assembly Operations and to the General Assembly Mission Board, for filing by them with and as an informational supplement to their respective budget recommendations, a concise, easily-understood summary report on the type and amount of all reserve funds held by or for each of them or by the boards and agencies funded through them.

D. To provide a common repository and source for statistics and other information relevant in budget planning, the Central Treasurer of the General Assembly shall maintain, in a manner and form useful to budget planners, records of: (1) actual receipts, by categories, in prior years from per capita apportionments, benevolences and all other sources; (2) giving patterns or trends together with such treasurer's periodic estimates or projections of future receipts; (3) comparison data on current and forecasted cost of meetings, hotels, travel, supplies, and other key recurring budget items affected by inflation or other factors for which realistic information should be available in the budget planning process; and (4) such other information as shall be both useful and feasible to maintain for budget planning purposes. From time to time, the Central Treasurer of the General Assembly shall disseminate portions or summaries of such records to the budgeting agencies, and, at their request, shall give them other access thereto at reasonable times. The records mentioned herein, and the Central Treasurer's duties with respect thereto, are intended to supplement but not supersede or replace the present record systems and duties of the Stated Clerk, the Committee on Assembly Operations or the General Assembly Mission Board regarding budget planning information, and unnecessary duplication of effort shall be avoided.

E. The role of the Central Treasurer of the General Assembly in the budget planning process shall be as a resource person to the agencies concerned therein. In that capacity, and at an appropriately early point in the annual process, the Central Treasurer of the General Assembly shall call and convene a meeting of the representatives of the Committee on Assembly Operations and of the General Assembly Mission Board, in order to provide, and permit them to discuss, such information as may then be available from such Central Treasurer's records and projections regarding anticipated income, cost trend data, and other pertinent matters. Said representatives shall also utilize this meeting as an additional opportunity for their mutual exchange and discussion of information concerning the portions of the overall budget being planned by them, so that the respective budgeting work of the Committee on Assembly Operations and of the General Assembly Mission Board may be done with all possible knowledge and understanding of the needs and plans of the other. Updated information and progress reports on the emerging nature and cost of the respective budget sections should be exchanged from time to time after such meeting and until completion of the budget recommendations.

At said annual meeting, or as soon thereafter as possible, the representative of the Committee on Assembly Operations and of the General Assembly Mission Board shall agree on the form and format (possibly including visual displays) to be used for the display and submission of their respective budget

recommendations to the General Assembly in order to facilitate consideration of all parts thereof concurrently as a single, multi-sectioned budget. Clear distinction should be preserved and indicated between the per-capita funded "Operating Expense Budget" and the "Mission Program (Benevolence) Budget", as well as between the constituent subsections of the latter; and all parts of the budget should be in sufficient detail to enable the General Assembly to take informed action thereon; but, at the same time, every reasonable effort should be made for greater clarity, simplicity and brevity.

F. From time to time, at least annually, the General Assembly Mission Board and the Committee on Assembly Operations shall, by mutual informational exchanges and discussions, seek to establish common guidelines in comparable situations regarding personnel compensation, travel expenses, reimbursement policies, money management procedures, budgeting and accounting procedures, etc. The Central Treasurer of the General Assembly shall be a resource person in this continuing process, and the Administrative Director of the General Assembly Mission Board shall be the initiating staff person.

G. The Standing Rules should be amended to make permanent the creation of a single Standing Committee, called the Standing Committee on Budget and Funding, to replace and supersede both the Standing Committee on Operating Expense and the Standing Committee on Mission Board Funding and Budgets, and to have and exercise all responsibilities previously assigned separately to each of them by the Standing Rules.

H. Each year, as far as possible in advance of the General Assembly Meeting, the Stated Clerk shall offer to arrange, for the benefit of the Chairperson and the Advisory Consultant of the Standing Committee on Budget and Funding, an informal meeting with the Stated Clerk, Central Treasurer of the General Assembly, Chairperson of the Committee on Assembly Operations, and Chairperson or Administrative Director of the General Assembly Mission Board, for the purpose of providing such factual information and briefing as the Chairperson of said Standing Committee may desire concerning the budgeting process and details of the proposed budget, ascertaining what resource persons should be made available to the Standing Committee, and taking related actions to equip and facilitate the Chairperson, the Advisory Consultant, and the committee. This meeting will be in addition to the advance briefing arranged by the Stated Clerk annually in Atlanta for all Chairpersons of Standing Committees, but may be scheduled immediately before or, preferably, after that general briefing.

I. Because of the nature and amount of its work, and to expedite same, the Standing Committee on Budget and Funding and its Advisory Consultant should be authorized and requested to arrive at the place of the General Assembly each year one day early, so that such day may be devoted to committee organization, review of agenda, briefings by its Chairperson, the Standing Committee on Bills and Overtures, the Central Treasurer of the General Assembly, and, if desired, introductory factual presentations by the Committee on Assembly Operations and the General Assembly Mission Board regarding their respective portions of the proposed budget.

A specific staff person or volunteer with secretarial skills should be made available to the Secretary of the Standing Committee on Budget and Funding at all times during the meeting so that partial or sectional drafts of the committee's report may be prepared as the meeting progresses, to avoid unnecessary report preparation time after the committee completes its work.

J. To provide essential advance information to the General Assembly and its other Standing Committees, and to coordinate matters relating to funding, the following should be done:

- (1) The Chairperson of the Standing Committee on Budget and Funding should be permitted to address the General Assembly for approximately five minutes prior to commencement of Standing Committee meetings, to provide basic information, outline procedures, guidelines, etc.

(2) The Chairperson of said committee should continue to participate as one of the speakers in the briefing session the Stated Clerk arranges for all Standing Committee Chairpersons prior to committee meetings, to provide additional information relevant to their work and coordination thereof with that of the Standing Committee on Budget and Funding.

K. Except as modified or supplemented by the foregoing, all existing policies and procedures relating to budget planning, consideration and administration shall continue in effect even though not specifically mentioned herein.

e. That Recommendation 4 **be approved, as amended**, as follows:

That effective January 1, 1981, the Committee on Women's Concerns and the Council on Church and Race shall cease to be organizational units of the Office of the General Assembly, funded by the Operating Expense Budget, and on said date each of said organizations, together with its staff, shall be transferred to the General Assembly Mission Board and lodged under its Administrative Committee for funding purposes and accountability with respect thereto. However, the composition and manner of election of the Members of each of said organizations, and the respective functions and responsibilities thereof, as heretofore assigned, shall remain unchanged. Moreover, each organization shall continue to have the same direct access to the General Assembly as at present, by means of an annual written report to the General Assembly, in accordance with the Standing Rules thereof, concerning all matters within the responsibilities of such Committee or Council. This access shall include the right of appeal to the General Assembly, through its appropriate Standing Committee, concerning the adequacy of the funding provided or recommended for such Committee or Council. Transition funding shall be handled as follows: (a) funding for each of said organizations for the year 1981 shall be provided from per capita receipts by the transfer to the General Assembly Mission Board of the amounts respectively allocated and budgeted for each in the 1981 Operating Expense Budget of the General Assembly; (b) half of the funding for the year 1982 shall be provided from per capita receipts, and half from the Unified Budget of the Mission Board. Funding for 1983 and subsequent years shall be from the Unified Budget of the Mission Board.

f. That Recommendation 5 **be approved, as amended**, as follows:

That effective January 1, 1981, the Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc. shall cease to be lodged as one of the units comprising the Office of the General Assembly and funded by the Operating Expense Budget; and thereafter shall be one of the organizations and agencies (now eleven in number) which, pursuant to General Assembly budgeting procedures, are funded by an annual allocation of a specified share (now on a percentage basis) of the Assembly's regular benevolence receipts. However, the composition and manner of election of said Board, and its functions and responsibilities, shall continue as at present, except that commencing in 1981 its annual reports and audits shall be submitted to the General Assembly through the General Assembly Mission Board, where it shall be lodged for such reporting purposes. The funding transfer shall take place as follows: Full funding from the Operating Expense Budget in 1981; half funding from the Operating Expense Budget and half from the General Assembly Benevolent Budget in 1982; and full funding from the General Assembly Benevolent Budget in 1983.

That the Historical Foundation develop special appeal programs among foundations and individuals until 1985, and that the General Assembly Committee preparing the 1985 Church Wide Mission and Capital Funds Campaign carefully consider the needs of this General Assembly agency.

g. That Recommendation 6 **be approved, as amended**, as follows:

That in view of the relationship of the General Assembly, as such, to the National Council of Churches, the World Council of Churches, and the World Alliance of Reformed Churches, with the Stated Clerk being designated (S.R.4.2.5.1) as "the continuing ecclesiastical representative of the General Assembly as a member of all delegations . . .", therefore, effective January 1,

1982, the annual membership fees or "dues" of the General Assembly to the National Council of Churches and to the World Council of Churches shall be transferred back from the Mission Program (Benevolence) Budget to the Operating Expense Budget of the General Assembly, (which already provides funds for the expenses of our delegates to all three of said bodies, as well as our membership fees or "dues" to the World Alliance of Reformed Churches); provided, however, that only for the first year, namely 1982, one half of such dues shall be paid from the Unified Budget of the Mission Board.

h. That Recommendation 7 **be approved:**

That in view of the fact that the General Assembly Mission Board, in planning the "Basic Program" portion of its 1982 and 1983 budgets, ordinarily would use as its estimate of applicable income the amount of actual receipts in 1980 and 1981, respectively, (a continuing procedure suggested by the 117th General Assembly), and the further fact that the adoption by the General Assembly of any of the funding changes recommended by this committee will make the 1980 and 1981 figures inappropriate as the respective base for 1982 and 1983 unless adjusted; therefore, in preparing its estimate of "Basic Program" budget income for 1982 and 1983 the Mission Board shall adjust the amount of actual receipts in 1980 and 1981, respectively, to reflect, by increase or decrease, as the case may be, all funding transfers made to and from the per-capita funded Operating Expense Budget by the actions of the 120th General Assembly on Recommendations 4, 5, and 6 of this Ad Interim Committee.

i. That Recommendation 8 **be approved:**

That all amendments to the Standing Rules of the General Assembly, or to the Organizational Plan of General Assembly Agencies, or to agency Manuals, which may be necessary to reflect the actions of the General Assembly regarding the foregoing recommendations of the Ad Interim Committee on Funding and Lodgment, be prepared by the Stated Clerk, or under his supervision by other appropriate parties, and submitted to the 121st General Assembly for ratification; provided, however, that implementation of the actions of the Assembly concerning such recommendations shall commence as indicated and proceed without awaiting ratification of such amendments to said Rules, Plan or Manuals.

7. Committee on Assembly Operations

a. That Section IV.B. and Recommendation 16 **be approved, as amended**, as follows:

That Section I.B.2 of the Organizational Plan be amended to read as follows:

2. Membership. Membership of the Mission Board will be 57, consisting of a Chairperson-elect and a Chairperson, elected by the General Assembly; the Moderator of the Assembly, ex officio; 14 members nominated by General Assembly's Permanent Nominating Committee (two from each synod)) and elected by the Assembly, to insure adequate representation of women and minorities; and 40 regional representatives. Regional delegations, divided approximately evenly between lay and clergy, will be apportioned among synods on the basis of approximate communicant membership, with initial allocations as follows: Florida, 4; Mid-America, 2; Mid-South, 6; North Carolina, 7; Red River, 8; Southeast, 6; Virginias, 7. Each class will be elected for a term of three years. No person shall be eligible for more than two successive terms. The apportionment shall be fixed by the General Assembly and reviewed by it every third year; provided, however, that there shall always be a minimum representation of two members from each synod. Nominations will be made by presbyteries within a given synod on a rotating basis. Synod's Council, or other appropriate body as determined by the synod, will allocate regional vacancies to presbyteries, each synod determining its own rotational policies for such allocations. A presbytery may be offered the privilege of renominating for a second term a member whose first term is expiring; otherwise the vacancy shall be passed on to another presbytery. It is the goal of the General Assembly that at least one-third of the members of the General Assembly Mission Board will be women, and that at least one-tenth will be minority persons. Names

of presbytery nominations will be forwarded to the Stated Clerk not later than January 1 of each year, to enable the Permanent Nominating Committee to select enough additional women and minority persons to meet these goals.

Each Presbytery nominating persons for election to the Mission Board shall recommend 3 persons to the Permanent Nominating Committee for each position to be filled. These 3 nominations shall include a clergyperson, a layperson, a woman, and an ethnic minority person. If any category of nominee is omitted, the presbytery shall report the reason. The Permanent Nominating Committee shall be limited to these recommended persons in making a nomination to the General Assembly of a person to fill the position reserved to that Presbytery. The Permanent Nominating Committee shall have the freedom to choose from among the recommended nominees in order to achieve adequate representation. The nominees will be elected or rejected by General Assembly. If the nominee is rejected, the vacancy will be filled temporarily by the synod on presbytery nomination until a new nominee can be submitted to General Assembly from the same or another presbytery of the synod concerned.

- b. That Section V.B. and Recommendation 19, which reads,
That the Committee on Assembly Operations advise the 120th General Assembly (1980) of its concurrence in the recommendations of the Ad Interim Committee on Funding and Lodgment.
be answered by the action of the Assembly on Item II.A.6.b.-i. of this Report.

B. Overtures

1. That Overture 80-20, from the Presbytery of Albemarle (see page 70), regarding improvement of Materials Distribution Service, **be answered** by the action of the Assembly on Item II.A.2.a.(2)-(7) of this Report.
2. That Overture 80-23, from the Presbytery of Southwest Georgia (see page 71), and Overture 80-28, from the Presbytery of Atlanta (see page 72), regarding dividing the work of the General Assembly Mission Board among several boards, **be disapproved**.
3. That Overture 80-24, from the Presbytery of Southwest Georgia (see page 71), regarding funding and lodgment **be answered** by the action of the Assembly on Item II.A.6.e. of this Report.
4. That Overture 80-47, from the Presbytery of Southeast Missouri (see page 78), regarding limiting clergy membership on General Assembly Boards, Agencies and Committees, **be disapproved** for the reason that current policies and procedures are adequate.

C. Minutes

That the Minutes of the Ad Interim Committee on Funding and Lodgment **be approved**.

JOHN HANDLEY
Chairperson

Mr. Willard McCreight, Chairperson of Ad Interim Committee on Funding and Lodgment, was recognized by the Assembly and received its appreciation for his work, both on this Committee and in the life of the Church. Moderator Stitt resumed the Chair.

REPORT OF THE STANDING COMMITTEE ON INTERPRETING THE FAITH

Rev. Daniel D. Rhodes, Chairperson, presented the Report of the Standing Committee on Interpreting the Faith, which **was adopted, as follows:**

I. The Standing Committee on Interpreting the Faith considered the following items referred to it:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. Council on Theology and Culture
 - a. Introduction and Section I, II.
 - b. Section IV. A., "Guidelines for Studies of the Council on Theology and Culture" and Recommendations A.1, 2, 3.
 - c. Section IV.D., Paper, "Language About God" and Recommendations D.10, 11, 12, 13, 14.
 - d. Section IV. E., Paper, "Marriage: A Theological Statement" and Recommendations F.18, 19, 20, 21, 22.
2. Permanent Nominating Committee nominations to the Council on Theology and Culture.

B. Resolutions 80-3, 80-5.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. Council on Theology and Culture
 - a. That the Introduction and Sections I and II (see Appendix, page 377) **be approved.**
 - b. (1) That Section IV.A. and Recommendation A.1 **be adopted:**
1. That the Guidelines for Studies of the Council on Theology and Culture **be adopted:**

A. **Guidelines for Studies of the Council on Theology and Culture**

The 119th General Assembly, PCUS, instructed the Council on Theology and Culture to "develop guidelines for establishing priorities and limiting the number of issues to be studied, presenting them to the 120th General Assembly for approval." (1979 GA Minutes, p. 331).

Issues to be studied by the Council on Theology and Culture are either mandated by the General Assembly or initiated by the Council itself. The major purpose of these studies is to inform the General Assembly as it makes decisions and takes positions on matters derived from the powers of the General Assembly as set forth in the *Book of Church Order*, 18-6 specifically. The studies of the Council should inform the Assembly on matters relating to theological and social issues so that the Assembly, for example, may "bear witness against error in doctrine and immorality in practice" (BCO 18-6(2)), or "recommend measures for the promotion of charity, truth and holiness through all the churches under its care" (BCO 18-6(18)), etc.

The following guidelines are to be followed by the Assembly and the Council on Theology and Culture as new studies for the Council are determined.

1. **The issue is critical for the integrity of the faith or for the witness of the Church.**

Why is the issue considered to be critical?

What data are evident or available to prove that the issue is critical?

Is the faith and witness of the Church seriously challenged by the issue?

To what extent is the issue of enduring importance?

How widespread is the concern for the issue throughout the Church or culture?

Is the scope of the issue defined broadly or narrowly enough?

How would such a study enhance the faith and life of the Church and enable the Church better to address the culture?

2. **The Church should address this issue through its courts at this time.**

Why should this issue be addressed at this time?

To whom should the address be made?

In what ways should the study serve the Church or the culture?

What is the urgency of this issue?

What consequences would follow if this issue is not addressed at this time?

Does this issue call for an interpretation of the theological standards of the Church? In what ways?

3. **Adequate studies on this particular issue by our own denomination or by other denominations or individuals are not available.**

Are there other adequate and useable studies available?

In what way could one or more of these be adapted for use in the PCUS?

Is there a need for a summary and analysis of available material on this issue?

What could be gained by an additional study?

4. **The General Assembly is the appropriate Church court to address this issue.**

Does the subject require the particular perspective and expertise of the General Assembly?

Should another Church court, e.g., Session, Presbytery or Synod, do this study?

Is this issue of such widespread interest and concern that it is the responsibility of the General Assembly to undertake this study?

5. **The Council on Theology and Culture is the appropriate agency of the General Assembly to study this issue.**

What is the outcome expected from addressing this issue?

Is this issue one that calls for explicit Biblical, theological analysis, reflection or interpretation?

Are the resources of the CTC adequate to deal with this issue in view of the probable length, depth and cost of this study?

- (2) **That Recommendation A.2. be adopted:**

2. That these Guidelines be used by the General Assembly for all studies directed to the Council.

- (3) **That Recommendation A.3. be adopted:**

3. That the Council be instructed to use these Guidelines in developing any new studies it initiates.

- c. **That Section IV.D., Paper, "Language About God" and Recommendations D.10-14 be answered as follows:**

- (1) **That Recommendation D.10 be approved:**

10. That the 120th General Assembly adopt the paper, "Language About God," and commend it to the Church for use.

IV. D. LANGUAGE ABOUT GOD

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LANGUAGE ABOUT GOD

Introduction

1 The 116th General Assembly of the Presbyterian Church in the United
2 States requested the Council on Theology and Culture to "consider the
3 roots of our language about God and the feasibility of developing new
4 language or language usage responsive to both our confessional history and
5 our contemporary situation." [*The Minutes of the General Assembly*,
6 1976, Vol. 1, p. 216.] This paper is an initial response to the instructions
7 of the General Assembly.

8 The situation in which the call for a consideration of the language about
9 God has come is as complex as the issue itself. For some the issue is
10 provoked by painful personal wrestling. For others the issue is more an
11 irritant, a threat, or merely irrelevant. For still others, the questions raise
12 theological issues of great importance which require some resolution before
13 extensive changes in the Church's language are undertaken. Insofar as
14 language is used by all and affects all in the process, it is fair to assume
15 that the manner in which this particular issue is addressed has potentially
16 great significance for the life of the Church.

17 This paper does not purport to be the "final" answer, but rather, one
18 introduction into a subject of importance. The paper presents some reflec-
19 tions on the importance of language, a statement concerning the proper
20 authority for our language about God, and a brief review of pertinent
21 biblical data. Then follow some reflections on the place of creed and liturgy
22 in the Church's ongoing effort to articulate the Word faithfully, a brief
23 analysis of the contemporary situation in which we address this subject,
24 and finally some modest recommendations about next steps which appear
25 open and give some promise of being useful for the Church. The hope is
26 that this paper will provide some helpful directions to sisters and brothers
27 in the faith who are seeking more-nearly adequate language by which to
28 understand and praise Almighty God and with which to articulate our
29 faith in our time and place.

30 *Some Implications of the Use of Language*

31 Most of us use language as easily and automatically as we breathe. The
32 process generally appears to be simple and universal. It seems almost
33 automatic to generate phrases and sentences from the treasure of words we
34 have been accumulating since birth. When we reflect on this process, how-
35 ever, we realize its elusive complexities.

36 For instance, what is language? A quick reply might be that language
37 is symbols in meaningful combinations. Many theories, however, about the
38 nature and function of language have been developed and each seems to
39 have data to support it. The work of such experts as Bloomfield, Chomsky,
40 Firth, Lamb, Wittgenstein, Whorf, *et al.*, has much to teach us, but for
41 our purposes we need not explore such material here.

42 Without endorsing any particular linguistic theory, there are at least
43 two features of language as we use it which we can all easily recognize. In
44 the first place, living language undergoes constant change. Over longer or
45 shorter periods in different settings terms are altered in their spelling as
46 well as in their usage. The spelling differences we recognize when we try
47 to read old documents from the past. They seem odd but not too impor-
48 tant. The changes in meaning, though, have greater significance for under-
49 standing. Perhaps it is easiest to illustrate this point by considering just
50 an example drawn from the English translation of the Bible in 1611 (known
51 as the King James Version) and that of 1952 (known as the Revised Stan-
52 dard Version). Both translations rendered the biblical language into ac-
53 ceptable, understandable English for the time in which the translation was
54 produced.

55 For instance the KJV correctly used "let" in Isaiah 43:13 to translate
56 a verb that the RSV rightly translates for us now as "hinder." Does this
57 mean that the translators of the KJV did not understand the meaning of
58 the Hebrew of Isaiah 45:13? Not at all. It means that the English word
59 "let" has undergone a dramatic change in meaning. Other terms could be
60 cited which illustrate the same feature, but the point is clear: language
61 undergoes constant change.

62 A second obvious point is that language exercises an influence on those
63 who use it. Since we use language to express our thoughts, the language
64 we are given by the circumstances of our birth and education in turn
65 shapes our thinking to some extent. Long before we are critical of our
66 language we have learned to communicate within our particular historical-
67 social setting. Children born into the "space age" have their perceptions
68 of the world shaped from the time they begin to describe the environment
69 in which they are nurtured by a language already different from that which
70 prevailed only a few decades earlier in our national life. To grow up assum-
71 ing the possibilities and realities signified by "astronaut" and "skylab"
72 affects a person's understanding of the world. To be nurtured in a com-
73 munity where terms like "justified," "redeemed," "faith," and "love" are
74 filled with biblical content certainly influences the way we perceive and
75 value our lives.

76 Language changes slowly but constantly and it affects the perception
77 and description of the experience of those who use it. Thus, it is clearly
78 essential that we examine the basis of and use of our language about God.

79 *Scripture Our Authority*

80 While biblical language shares with all other language the process of
81 modification and change due to cultural conditioning, the Bible nonethe-
82 less has a special and unique authority in the Church as the primary source
83 of divine self-disclosure. An analysis of the biblical language of God is
84 therefore essential in determining a proper stance on this issue. Scripture
85 alone represents the final authoritative source of language about God. The
86 authority does not reside in the logical, historical, ethical, or even theologi-
87 cal consistency or wisdom of the biblical writings, however, but in the fact
88 that God addresses us through these fallible human documents.

89 The manner in which God uses the words of Scripture has been called
90 by theologians "the self-interpretation of Scripture." The Bible's "self-
91 interpretation" does not invalidate or make unnecessary "our" interpreta-
92 tions of Scripture, however. Obedient reading and hearing of God's Word
93 requires analysis, reflection, critical investigation and prayer. Without a
94 sensitive probing for the Word within the words of Scripture, Athanasius
95 could not have developed his doctrine of the Trinity, Augustine his empha-
96 sis on grace, or Luther his view of faith. These theologians understood their
97 own interpretations as attempts to discover the themes and emphases
98 which emerge from the Bible itself. By the "self-interpretation" of Scrip-
99 ture we mean that activity by which God penetrates, overcomes, corrects,
100 and then uses the words of Scripture for self-revelation. This penetration,
101 overcoming, and correction takes place within Scripture itself, and it takes
102 place as Scripture extends itself in the reading, preaching, and the hearing
103 of the Church. In the process we discover we are not ultimately defined by
104 what and how we conceive God, but by the way God addresses us. The self-
105 interpretation of Scripture constantly reminds us of the true authority of
106 the Bible, namely God's own self.

107 If the authority of the Bible is placed upon the use to which God puts
108 these particular writings, then, in spite of the fallible nature of the lan-
109 guage employed, Scripture must be preserved in translation and interpre-
110 tation. Preserving the Bible in translation means that the translator will
111 not let his or her own intentions compete with those of the text. Preserving
112 the Bible in interpretation first and foremost means it will be used. Ser-
113 mons, hymns, and theology will reflect the Bible by way of quotation and
114 referral. Not only the texts that "appeal" to us, not only the language that
115 does not offend, not only the passages that hold no problems or mystery,
116 but the whole of Scripture will find its voice in the worship and work of
117 the Church.

118 *The Language about God in the Bible*

119 The Bible contains a rich variety of imagery which seeks to communi-
120 cate the nature of God. Through the ages the people of God repeatedly
121 looked for appropriate ways to describe the indescribable, ways which used
122 the language of mortals to report the wonder of relationship with the Di-
123 vine God repeatedly utilized these inadequate efforts as a means of revela-
124 tion and address.

125 Much of the imagery used in speaking about God was drawn from
126 experience of the everyday world. Metaphors were selected with the aim
127 of communicating the character of relationship with God or the intensity

128 and importance of emotions ascribed to God as part of the experience of
129 divine sovereignty.

130 A majority of the terms chosen to express the care and claim of a
131 personal God were masculine. Figures such as "father," "brother," and
132 "kinsman," drawn from the sphere of family life, were used in personal
133 names to show the close, personal relationship of God to the worshiper and
134 the family group. The term *ba'al*, used frequently in names to picture the
135 relationship of God to individuals and to Israel, is also related to the
136 patriarchal family structure of ancient Israel, designating "a master" or "a
137 husband." Since, however, "Baal" was a personal name of a Canaanite god
138 of storm and fertility, this particular term came under strong attack by the
139 prophets and finally fell into disuse in reference to Israel's God. One fur-
140 ther image related to family structure was that of "redeemer." The
141 "redeemer" was the male nearest of kin to a person captured in war,
142 enslaved by debts, etc. Under certain circumstances, the "redeemer" had
143 the power and obligation to reclaim and hence free the enslaved person.
144 God is pictured as Israel's "redeemer," exercising the legal option of re-
145 claiming the next of kin and thereby assuring Israel's freedom.

146 Another set of images for God was drawn from the political sphere of
147 communal life. "King" and "judge" both emphasized the ruling power of
148 the one so designated. Each led the people, was charged with maintaining
149 justice, and represented the people before other nations and God. Earthly
150 "kings" and "judges" provided Israel a metaphor for God, the divine rule
151 of Israel, who came to be understood in post-exilic times as ruler of all the
152 world. The divine King was understood as the guarantor of universal peace
153 and harmony. "Shepherd," drawn into the language of politics from pas-
154 toral life, was used in the political sphere to emphasize the care exercised
155 by a monarch. The shepherd provided for and guided the flock—the peo-
156 ple—and maintained order and justice within the fold—the community.
157 The religious community found this a particularly useful image by which
158 to consider the care offered by God. The term "lord" (*'adon*) was a title
159 used in community life by an inferior for a superior. A commoner might
160 refer to the king as "lord." A king of lesser power might refer to a stronger
161 king with this term. As time went by, the term "Lord" became a favorite
162 title for God, King of the Heavens, Ruler of the Universe. The pious substi-
163 tuted the word "Lord" for the divine personal name "YHWH when reading
164 from the Scriptures.

165 Of all the metaphors thus far mentioned, God as "Father" deserves
166 further consideration since this particular designation was picked up in the
167 New Testament as the primary way Jesus referred to God. Beyond the
168 intimate, personal, and familial context of "father" already noted above,
169 the image also was used in the political sphere, particularly in the estab-
170 lishment of treaties. A powerful king who established a treaty with a lesser
171 king or people was sometimes designated "father." Of equal significance
172 for understanding the nuance of this image in the Old Testament is the
173 fact that there was widespread belief among Israel's neighbors in a god
174 named El who was known as "Father of the Gods" and "Father of Man-
175 kind." El was also designated "Eternal King," "Creator of all Creatures,"
176 "Compassionate One," and "Father of Years." The Old Testament faith
177 in YHWH as "Father" was designed principally to displace what was
178 considered a mistaken loyalty to a false god. To claim for Israel's God the

designation "Father" was to announce an authority superseded by none. When Jesus employed the same metaphor for God, emphasis was placed on God as a gracious, caring, faithful, wise, ethically sensitive, and unsurpassed sovereign.

While there may be a preponderance of male references to God, biblical language for God is certainly not restricted to masculine imagery. Metaphors our culture commonly understands as female or neuter also are used to relate aspects of God's relationship with humans. These metaphors call believers to avoid thinking of God exclusively in male categories. Considering the inferior status of the female at that time, it is remarkable that feminine images were employed in reference to the Almighty. Yet this language, along with the neuter terminology, is there and challenges us to see and understand the completeness of God implied in even such otherwise restrictive terms as "Father" or "King." This imagery helps us to see and express the fullness of the personal relationship established by God with people. If we are to recognize the variety and subtlety of language about God, these female and neuter images need also to be considered.

A decidedly feminine picture of God was evoked when Hosea described the child Ephraim soothed and comforted in God's arms. Feeding and teaching a toddler to walk were activities usually understood as a mother's responsibility in Israel, but Hosea knew God as the one who nurtured Israel. Isaiah also spoke of God comforting Israel as a mother and described God in the role of a midwife. God's struggle over Israel was likened to that of a woman in the midst of the exhausting pain of giving birth. The impact of this imagery was strengthened in the tradition by the fact that Israel knew full well that God chose and worked through women (Sarah, Rebecca, Rachel, Miriam, Deborah, Ruth, Elizabeth, Mary, etc.) as with men.

God's presence and reality were communicated through another set of terms which in Hebrew are considered feminine in gender. This female imagery is somewhat lost to English-speaking persons because in our language these terms seem more abstract than personal. For Hebrew-speaking people, however, the use of this language did not go unnoticed. *Hokmah*, a term translated "wisdom," was personified as a woman and offered God's guidance to all who would give heed. "Wisdom" danced before God and was the enabling power at creation. *Hokmah* came to represent the power and presence of God. *Shekinah*, which designated the glory of God's presence manifested on earth, along with *Torah*, "instruction," were two other feminine terms which, almost personified, designated God's own real presence during the intertestamental period. For Christians the significance of these terms, especially "wisdom," is that they came to be associated in the New Testament with Jesus.

English-speaking people need to recognize that there is another set of images used in speaking about God which we consider neuter, while in Hebrew or Greek they may be masculine or feminine. That is, in our language no gender is associated with these particular words. They are "sex free."

The term "spirit," is usually feminine in Hebrew and Aramaic while neuter in Greek. It can serve as a bridge to this whole category of terms which English-speaking persons generally regard as neuter. In the New Testament God is called "spirit" and the presence of God is realized

230 through the work of God's "spirit". In the Johannine account of Jesus'
 231 talking with the Samaritan woman, Jesus tells the woman that God is
 232 spirit to be worshipped in spirit and truth. In both Luke and Mark the
 233 inseparable relationship between Jesus and God is underscored by describ-
 234 ing the descent of God's spirit upon Jesus. Paul also emphasized the close
 235 relationship God maintains with believers through the work of the Spirit.
 236 In many parts of the New Testament God as spirit is declared.

237 There are a number of other images for God which are nongender evok-
 238 ing in English. These include such terms as "wall," "shield," "fortress,"
 239 "rock," "sword," "word," "glory," "morning dew," etc. God's power, sup-
 240 port, strength, and help are announced through this set of metaphors. At
 241 the same time God's relationships are dramatically expressed with another
 242 similar set of images which, though personal, place no special emphasis on
 243 sexuality. These terms include instances where God is spoken of as "just,"
 244 "righteous," "holy," "loving," "guiding," "caring," "faithful,"
 245 "delivering," "helping," etc.

246 Biblical language makes quite clear the recognition that God is beyond
 247 sexual definition though the biblical writers used masculine, feminine, and
 248 neuter terminology in seeking to communicate divine reality. Any image
 249 that could express God's love and concern in a given circumstance was
 250 valid from the biblical writers' point of view. By choosing imagery well-
 251 known to the people and chosen especially to remind people of the personal
 252 character of God, the biblical writers were able to proclaim the compas-
 253 sion, power, grace and faithfulness of God. Though this imagery was never
 254 totally adequate to the task at hand, nonetheless God has continued to use
 255 this diverse variety of metaphors to address us and to reveal the divine
 256 purpose in our world. God exceeds sexual limitation.

257 *The Place of Creeds and Liturgy*

258 While Scripture is the primary source of our language about God, in
 259 the creeds and liturgy of the Church the people of God historically have
 260 sought to communicate God's character and reality in each new time in
 261 language appropriate for that day. It is not necessary for us to consider
 262 numerous creeds or liturgies in detail, but it is important that we recognize
 263 their primary function.

264 The creeds of the Church, for instance, generally represent affirma-
 265 tions of faith by the Church Universal, by some movement of faith within
 266 the Church, or by a particular community or denomination. The Nicene
 267 Creed employed biblical language, but adapted and expanded it carefully
 268 for use in Greek culture. The Westminster Confession of Faith found it
 269 necessary to devote lengthy discussion to some theological doctrines re-
 270 lated to but not drawn directly from Scripture because of the particular
 271 issues before the Church at that time. More recently "A Declaration of
 272 Faith" has sought once again to put biblical ideas in the language of our
 273 own day.

274 The language of liturgy in the Church is also important. Liturgies are
 275 the products of worshiping communities. They represent agreement within
 276 particular communities and serve to teach the individual members within
 277 those communities. Because they are living expressions of faith and are
 278 responsive most immediately to life situations and concerns, liturgies ex-
 279 hibit a greater variety and freedom of language than do creeds or confes-
 280 sions generally. Liturgy is a place for "experimentation" in the sense that
 281 the people of God try out new ways of articulating their faith in God.

282 Thus, while the Bible remains the primary norm over against which
283 language about God is to be tested, the confessions and creeds of the
284 Church along with the liturgies of worshiping communities function as
285 additional sources from which language about God may possibly be drawn.
286 Reflection upon past creeds and liturgies may provide helpful insight in
287 how to speak about God in a new setting. New modes of language about
288 God may be tried in contemporary liturgies. The appropriateness or usefulness
289 of any language about God, however, is finally to be tested by Scripture.
290

291 *Current Situation in the Church*

292 Today the Church addresses and is addressed by a culture in which
293 many people are becoming increasingly aware of a variety of forms of
294 sexism. While these patterns of discrimination have begun to change, there
295 remain significant matters which call for attention within the Church. The
296 use of language about God is such a problem.

297 Whether we like it or not, the meaning of language changes. Words
298 which were once commonly understood in our language to include all people
299 now have become problematic for a significant portion of the population.
300 As women are beginning to participate more equally in many areas
301 of society, some terminology formerly considered appropriate is now heard
302 by both men and women as exclusive of women.

303 Thus, language about God commonly used only a decade ago has now
304 become for many an impediment to communication, community, and to
305 faith itself.

306 Some recognize that references to God in the Church have all too often
307 been an occasion for the self-promotion of men and the disparagement and
308 exclusion of women. They can therefore understand the need for a greater
309 variety in our language about God and the call for more sensitive and
310 inclusive terminology. At the same time, they are concerned that changes
311 in the language of faith should not undermine the authority of Scripture
312 nor depersonalize God.

313 At the same time others in the Church experience shock and pain at
314 the thought of any departure from traditional language usage. The language
315 used to describe and address God in the past has been so meaningful
316 to them that any change is disturbing. Some men and women interpret
317 efforts to alter language usage as at worst an attack on basic institutions
318 and at best inconsequential. For many of these people there may be some
319 willingness to accommodate change in language about the people of God,
320 but there is hesitancy and outright resistance to any suggestion that our
321 language about God should be altered.

322 The problem that the Church faces at the present has been created in
323 part by our liturgical use of language. There has been a wide-spread tendency
324 to use a very limited number of terms to refer to God in our liturgy.
325 In part the problem is the result of ignorance of our tradition and lack of
326 imagination. On the other hand, current practice does reflect the use of
327 some very important images such as "Father," "King," and "Lord." However,
328 even legitimate metaphors, when used exclusively or with misunderstanding
329 of their biblical intention, can become misleading and inappropriate.
330

Along with the use of a limited number of images for God in our liturgies, there is another problem which centers in the use of pronouns in English. Long usage has accustomed us to use pronouns to avoid frequent repetition of nouns. Once the subject has been identified in a discussion—particularly if the subject is a person—personal pronouns (he, she, him, her) replace the noun. Thus in our liturgies, when we are referring to God under the image of "Father," we naturally have tended to continue our thought using the pronoun "he." Further, English translations of the Bible contribute to the problem since we necessarily must use pronouns to render what in Hebrew or Greek may be conveyed solely with a verb. We have not, however, used "she" or "her" in reference to God even when the image was clearly feminine. Too often a masculine sexual differentiation of God which was not the primary intention of the Bible has thus been communicated by this overuse of masculine pronouns and too limited a use of images for God. To recognize the problem raised in our liturgies by an exclusive and extensive use of masculine pronouns in reference to God is not to suggest that it is incorrect or illegitimate ever to refer to God with the use of masculine pronouns. Nonetheless, a continuous and uncritical use of masculine pronouns in reference to God complete with widespread misunderstanding of the intention of biblical imagery has, for many, presented a narrow and faulty understanding of God.

The current situation poses a number of theological problems for the Church. In terms of the subject of this study, one of the most pressing issues becomes how the Church is to maintain an understanding of the personal character of God without identifying God in language which is functionally exclusive. Some wish to turn to language that is abstract and essentially non-personal while others insist upon language that is so narrow and concrete as to become inappropriately restrictive. The need is for language about God which preserves the positive and extremely important personal characteristics of God communicated in Scripture by way of specific images while at the same time enabling us to think, write, and speak of God in ways which go beyond the limitations of any one gender. As all of us know, God is greater than male or female, greater than our words and images, greater than the sum of all the language we use in our worship and proclamation.

The task before the Church is to learn and practice the Bible's own inclusiveness in its understanding of God. Those of us who habitually speak of God only in male terms need to reassess the intention of Scripture's metaphors and to employ the richer variety and greater inclusiveness offered by Scripture. Similarly, those of us who find certain Scriptural images offensive because they have for so long buttressed an exclusive and idolatrous view of God as male need to discriminate between corrupt appropriation of the language and the intention of the Scripture, holding fast to the latter even while rejecting the former. In this way we may all learn and practice the inclusiveness of the Bible without losing the benefit of its specific and personal vision of God.

Conclusions

On the basis of this study at least five conclusions have emerged:

- 1) Language is too important to be used uncritically. The meaning of terms may change in the course of time. Thus, clear communication re-

381 quires careful consideration of the language we choose to use.

382 2) The Bible is the primary source for language about God and the
383 proper norm for evaluating that language. In our search for appropriate
384 language for our time the Bible remains our only sure guide.

385 3) The imagery of the Bible in reference to God is much more rich and
386 varied than the liturgy of the Church in recent centuries has reflected. The
387 Bible offers numerous ways of talking about God which can expand our
388 understanding of God and enhance our efforts to communicate our faith
389 within our culture.

390 4) Our liturgical use of language about God needs enrichment. In the
391 recent past only a few biblical images of God have been employed along
392 with an over-dependence upon the masculine pronoun. The Bible offers
393 many more ways to speak about God. We need to make strenuous efforts
394 in incorporating this wide range of imagery. Terms which unmask old
395 stereotypes wait to be used. Addressing God as Sustainer, Redeemer,
396 Helper, Fortress, Savior, Leader, Guide, Guardian, Shield, Creator, Alpha
397 and Omega, Light, Vindicator, Ancient of Days, Foundation, Refuge, etc.,
398 may provide immediate assistance. New hymns, new prayers, new affirma-
399 tions of faith, and liturgical-creedal elements can be written and should
400 be an order of high priority in view of the fact that language significantly
401 influences the perceptions of those who use it.

402 5) There is no short, simple answer to the situation that has prompted
403 this study. This study is but the first step. The Church will need to turn
404 repeated and careful attention to this subject in the years ahead. Ongoing
405 reflection and discussion will be needed.

406 Language is a powerful force in the life of people. The Church has been
407 created by the Word of God and continues to be reformed, revitalized, re-
408 defined as it struggles to understand and respond to the living God. The
409 development of new alternatives which can nourish and sustain the Church
410 will take time, struggle, careful reflection, and commitment.

(2) That Recommendation D.11 **be approved:**

11. That the General Assembly instruct the Stated Clerk to print the paper, send it to all Ministers, Clerks of Session and certified educators, and make it available for purchase through the Materials Distribution Service.

(3) That Recommendations D. 12, D.13, and D.14 **be approved:**

12. That the General Assembly instruct the General Assembly Mission Board:

a. to seek to insure an inclusive use of imagery in reference to God in preparation of books, curriculum materials and other publications under its guidance; and

b. to give special attention to the preparation of materials to be used in public worship which will assist local congregations in implementing a broader, more inclusive use of language about God.

13. That the General Assembly in its worship make special effort to use inclusive language and varied imagery in reference to God and thereby give guidance to all those concerned about this issue in the Church.

14. That the General Assembly instruct those who write and edit all its papers, reports, brochures, etc., to make every effort to follow the Scriptural inclusiveness in its language about God and to be sensitive to the use of terminology (particularly "he," "his," and "him") which can be heard as exclusive.

- d. That Section IV.E., Paper, "Marriage; A Theological Statement" and Recommendations F.18-22 **be answered as follows:**
 - (1) That Recommendation F.18 **be approved:**
 - 18. That the paper on "Marriage; A Theological Statement" be adopted:

IV. E. MARRIAGE: A THEOLOGICAL STATEMENT

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MARRIAGE—A THEOLOGICAL STATEMENT

Introduction

The 118th General Assembly instructed the Council on Theology and Culture to develop a statement on marriage from the Reformed perspective. It is recognized that the church has tended to wrestle with the understanding of marriage out of its need to come to terms with divorce and that therefore its statements about marriage (as in Chapter XXVI of the Westminster Confession of Faith or in Chapter 15 of the Directory for Worship and Work) do not strongly affirm the positive aspects of marriage from the Christian perspective. Indeed, the 118th General Assembly had before it a paper on "Divorce and Remarriage" with reference to ministers, a paper which pointed to the stresses upon contemporary marriages.

This paper is offered as a theological statement from within the Reformed tradition on the nature and characteristics of a Christian marriage. The paper seeks to present certain theological principles and understandings. It does not offer an elaborate or extensive application of the principles, but it does face certain questions which are crucial for considering marriage in contemporary society.

The paper begins by relating marriage to the ways in which we humans exist in relation to God, drawing on the way Jesus highlighted Old Testament understandings in his own dealing with marriage. The study then proceeds to consider marriage in relation to individuals, the community, and God. Finally, several crucial questions about marriage are faced in the light of the theological understandings developed.

I. Marriage in Relation to God's Activity with Persons.

To understand marriage and its associated meanings and problems, the Christian community first recognizes and remembers that marriage is a human reality.

Marriage may be understood from the perspective of God's purpose for human life, seen in the Biblical creation account in Genesis 1 and 2 and in Jesus' references to God's creative act. Marriage is also to be seen from the perspective of the ambiguity of human sinfulness and of God's dealing with his people in preserving, judging and forgiving human beings. Finally, marriage is to be seen in the context of the new creation, of the kingdom which is to come and is already present. The church falls into error or misunderstanding when it ignores any of these modes of human existence in relation to marriage or when it elevates one or another of them over the rest.

1. Marriage in Relation to Human Creation

When Jesus was asked about marriage by the Pharisees, his response (Mark 10:6-9, Matt. 19:4-6) cited two passages from the Genesis creation accounts: "God made them male and female" (Gen. 1:27) and "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one (flesh)" (Gen. 2:24). Our Lord thus yokes marriage with creation.

Sexual differentiation as male or female is at the center of the creation of human beings. In Genesis 1 that differentiation is included in the image of God and is related to God's own purpose in creating. In Genesis 2 that

differentiation is the outcome of God's intention to give the lonely human a helper and counterpart. In both cases it is clear that human beings are made to be in relation to one another.

Sexual unity of male and female in marriage is one of the divine intentions in the creation of human beings. In this union we symbolize on one hand the unity and intimacy of relation in the being of the triune God, and on the other hand the creative intention of intimate unity between human folk and God's own self, which is part of the signification of the terms *image and likeness*.

The movement from separateness to unity which is involved in the intimate relation in marriage of woman and man is a significant element in the meaning of *love*. That movement to unity is the central element in the form of love called *eros*, which is one form of the love we are to have for God.

Jesus also saw the Genesis passage as calling for a union, which involved "leaving father and mother", as wife and husband to form a new family. God's creative act not only shows us God's intention for personal relatedness and for our understanding of God's own nature and intent for our relation to him. It also directs us to recognize a new social reality in each marriage and God's intention for the maintenance of the social order of families.

2. *Marriage in Relation to Human Sinfulness and God's Preservation and Judgment*

The context in which Jesus spoke about marriage in relation to creation was a question from some Pharisees about divorce. (Mark 10:2-12, Matt. 19:1-9). Jesus, as we have noted, first reminded the questioners of the divine creative intention for the intimate permanent relationship of a woman and a man in marriage. The Pharisees, however, pressed Jesus further by asking why Moses issued a commandment about the form of divorce for men. Jesus responded that the law of Moses was given because of the hardness of the human heart; that is, that sin is the occasion of the possibility of breaking the permanence of marriage, of divorce.

Divorce is a human possibility, related to the brokenness and sinfulness of fallen human life. It is a possibility offered in the judgment and justice of God through the Law. But it is not the only possibility in God's dealing with human sinners in their life in the world. Mosaic law sees divorce as the way to deal with sin-infected marriage, but the prophets offer another possibility.

Marriage itself is offered in the prophetic writing as a symbol of God's covenant fidelity and of God's forgiveness. The key prophetic passages are in the early chapters of Hosea (especially Hosea 1-3; other references are Jeremiah 2:2, 3:6-10; Isaiah 54:1-8, 62:1-5; and Ezekiel 16). In the Hosea account we see God's fidelity to wayward Israel portrayed in Hosea's fidelity to a wayward wife. In Hosea also we see forgiveness given and received—God's forgiving and Israel's receiving it, Hosea's forgiving and Gomer's receiving.

Love is presented here in terms of undeserved self-giving, resembling the *agape* of the New Testament. Love is also shown as a steady, certain, faithful constancy and presence.

72 3. *Marriage and Beyond Marriage in the Kingdom*

73 Jesus was challenged by the Sadducees in relation to another problem
74 of marriage in the Law (Mark 12:18-27, Matt. 22:23-33, Luke 20:27-
75 40)—this time the problem of multiple marriage in relation to life after
76 death. Jesus' response is that marriage is not to be understood as a feature
77 of the resurrection reality of the Kingdom: "when they rise from the dead,
78 they neither marry nor are given in marriage." (Mark 12:25, Matt. 22:30,
79 but cf. Luke 20:34-35). Jesus thus sees marriage in this passage as a dispen-
80 sable reality, not a clue to the life of the Kingdom.

81 Paul also characterizes marriage as dispensable in the coming age (I
82 Cor. 7:25-31) and implies that the imminence of the End may call for
83 Christians not to enter marriage and assume its responsibilities. The good
84 of marriage may have to yield to a greater good of the Kingdom.

85 So while creation implies the marriage relation as the path to unity and
86 intimacy, and while even in the brokenness of sin marriage is a symbol of
87 God's fidelity and forgiveness, yet the order of the Kingdom transcends the
88 orders of creation and preservation, promises fulfillment of human rela-
89 tions, and makes marriage relative, not final. Marriage points to the reality
90 of our relation to God and signifies important dimensions of God's relation
91 to us even in our sin, but in Jesus Christ both the union of intimate relation
92 and the fidelity and forgiveness of God are present in a new way which
93 transcends even the marriage relation. To be in the Kingdom is to be in
94 something better than marriage.

95 4. *Summary Principles from Biblical Understanding*

96 To see how Jesus dealt with marriage, how he related to the Old Testa-
97 ment understandings, and how he, followed by Paul, suggested that in the
98 Kingdom marriage is transcended, is not precisely to face what we are to
99 do today with marriage nor to locate the life of today's Christians and
100 today's church in respect to marriage. We understand that we are continu-
101 ing in God's creative activity and purpose, that we also continue in sin and
102 are preserved and judged, and that we live in the foretaste and promise of
103 the Kingdom. What does that imply for our theological understanding of
104 marriage?

105 First, we are to understand that marriage relates to God's creative
106 intention for human beings created by God as male and female. Marriage
107 is for the achievement and realization of intimate union—one flesh (Gen.
108 2:25)—and marriage is a key symbol of human interrelatedness and of
109 relatedness between human beings and God. Marriage is an achievement
110 of unity-in-diversity and of personal relatedness which are the real charac-
111 ter of being human and of being in the image of God. However much our
112 willfulness and apathy, our sinfulness, may distort and twist God's intent,
113 still we live out even in distorted ways the reality of relatedness in mar-
114 riage, and we are in the path of intimacy.

115 Second, we are to understand that in marriage the partners are called
116 to a life of fidelity and a life of forgiveness, for God has shown us that
117 marriage can be a powerful symbol and pattern of God's fidelity to a
118 faithless people and of God's forgiveness of a wayward sinful people. When
119 we are faithful and forgiving in marriage, we exhibit the pattern of the
120 divine activity, and when we experience the fidelity of another and above

121 all when we receive forgiveness, we experience the reality of God's cove-
122 nant.

123 Third, we are to understand that both the divine call to marriage and
124 the calling to be single carry God's blessing. Further even the relation of
125 wife and husband in marriage is not ultimate or final, but is subject to the
126 relation to God in Jesus Christ. In the new creation, in the Kingdom of
127 God, we shall discover a new way of being human together and we may
128 discover a new way of being male and female.

129 Fourth, we do not yet live in the Kingdom. We live in the hope of the
130 Kingdom and in the presence of the Holy Spirit in the church and in the
131 world. We also live in the reality of marriage as ■ symbol of Christ and the
132 church (Cf. Eph. 5:23-32). So we enter into and live out our marriage
133 relationships as those who belong to Jesus Christ, as those who are loved
134 and cared for by him, as those who are to love and care for and serve each
135 other. To be the church is to be called to live with each other. To be the
136 church is to be called to live with each other and with Jesus Christ in
137 mutual love and service. To be married is to be called to experience that
138 mutual love and care also in one household.

139 II. Marriage in Several Dimensions

140 The Christian community recognizes that marriage is a personal deci-
141 sion of a woman and ■ man and an agreement between them. At the same
142 time marriage is ■ social reality and a community institution, structured
143 and regulated by and for the society to which the couple belongs. Thus
144 marriage is for Protestant Christians a state-regulated and state-required
145 institution and act, and the legality of marriage is set by the state. Yet the
146 Christian couple, their families, the church, and the minister who offici-
147 ates at the wedding ceremony all in one way or another expect and claim
148 God's part in marriage. The agreement between the two, legalized as a
149 contract by the state, is entered with God's blessing and lived out with
150 God's participation, and so marriage is sanctified.

151 1. *Marriage as a Personal Act*

152 The Biblical understanding of marriage clearly involves the personal,
153 intimate relationship of a woman and a man, wife and husband. Two
154 people are joined and join themselves to each other. "A man shall leave
155 his father and mother and be joined to his wife" (Mark 10:7, Gen. 2:24).
156 However much the marriage is arranged for and supported by family or
157 community, still the woman and the man take vows personally and make
158 promises to each other.

159 The personal character of marriage is crucial for developing and realiz-
160 ing a Christian understanding of marriage. God's intention for love as the
161 movement from separation to unity in the intimacy of one flesh is depen-
162 dent upon the personal relation. That relation is essential if fidelity is to
163 have meaning in terms of one who is faithful to the other and to the
164 covenant made. The personal context is the only setting in which forgive-
165 ness can be understood not only as ■ giving but also as a receiving. Con-
166 versely, only in the reality of intimate love and fidelity and forgiveness is
167 the personal relation of marriage truly fulfilled so that it is not simply an
168 agreement between two people, but a life-long commitment and a symbol
169 of the divine-human relation, a covenant.

170 2. *Marriage as a Reality Within a Community*

171 The Bible understood marriage as a legal and therefore as a communal
 172 or social reality. Marriages were arranged. There were customary social
 173 forms, and there were legal requirements. Society had an interest in mar-
 174 riage as an adequate and generally permanent institutional arrangement
 175 for the propagation of the race or the perpetuation of the line, for the
 176 bearing and rearing of children, and for forming the family as the basic
 177 social unit. So it was in Israel, in the Greco-Roman world, in the Middle
 178 Ages, and so it is still today. Even in our contemporary Western civiliza-
 179 tion's stress upon the personal character of marriage, we regulate, protect,
 180 and support marriage for the good of the community. The state through
 181 its laws, licenses, and court actions oversees and regulates marriage in its
 182 beginning, its continuance, and even its dissolution.

183 To a significant degree the church's interest in marriage and the
 184 church's role in marriage have been related to this communal character.
 185 The parish was a geographical and social unit, and publishing the banns
 186 and registering the marriage in parish records was a communal function.
 187 The loss of that meaning of parish in the United States generally and
 188 among Protestants especially has weakened the communal role of the
 189 church in the marriage covenanting process. Yet a proper Christian under-
 190 standing of marriage will claim again the role of the church as a fundamen-
 191 tal approving and supporting community in which a marriage of two per-
 192 sons may not only make an appropriate beginning but in which also that
 193 marriage may be supported. Without making marriage a sacrament or
 194 supplanting the state, the church may offer, as it does in infant baptism,
 195 a community in which covenants are made and publicly acknowledged, are
 196 nurtured and brought to fulfillment.

197 3. *Marriage as a Covenant Before God*

198 Neither in the Old Testament nor in the New Testament is there any
 199 indication of God's direct participation in marriage covenanting as a part-
 200 ner to the covenant. It is understood, of course, that God has in the very
 201 creation established and blessed the union of woman and man that is
 202 known as marriage. The marriage act, however, in the Bible, in Israel and
 203 the early Church, was more a civil than a cultic concern.

204 Jesus was not married and did not attach peculiar religious significance
 205 to marriage or consecrate marriage by some particular action. He did indi-
 206 cate his understanding that God "joined together" the partners in mar-
 207 riage (Mark 10:9, Matt. 19:6). Paul and other New Testament writers
 208 address counsel, warnings, and encouragement to those who are married
 209 or those considering marriage, but they give no indication of God's partici-
 210 pation in the wedding act in some special way.

211 The church in its history struggled with its role (and, by interpretation,
 212 God's role through the church) in the secular reality of marriage, and first
 213 gradually secured for itself the legal control of the marriage ceremony and
 214 agreement and then developed a sacramental theory and practice for mar-
 215 riage. Marriage became a means of the imparting of grace through the
 216 agency of the church's action on God's behalf. The Reformers rejected the
 217 sacrament of marriage as unwarranted in Scripture but they did not deny
 218 its Christian significance. They returned the marriage agreement to the

state as a legal act, and they accompanied that by developing a religious service parallel to state action. The understanding was that God somehow and to some extent entered into the marriage relationship, but how and to what extent has often been neither clearly understood nor clearly interpreted.

An appropriate Christian understanding of God's role in marriage will draw upon God's clear intention in creation for there to be the intimate personal relation of women and men in marriage. God has established marriage. The Christian understanding will also remember that God preserves and governs the created order and establishes, sustains, and rules all the relationships of life. God's choice of marriage as a symbol of divine fidelity and forgiveness has dignified the marriage relationship and has enjoined a faithful and loving character of relationship in marriage. As we understand God's intention and God's support, we may undertake and live out our marriage in the context of God's active participation in a covenant which is both personal and communal.

4. *The Christian Marriage*

When a woman and a man make a commitment to each other to be united in one flesh, to be drawn into closer intimacy and union, and to live in faithfulness and mutual forgiveness for as long as they live; when their commitment is publicly sealed and witnessed and acknowledged by the Christian community; when they acknowledge God's presence in the giving and taking of vows and endeavor to live out their lives in the context of God's faithfulness and activity; then that woman and that man intend and exemplify the structure of a Christian marriage.

There may be no discernible or empirical external marks of a Christian marriage apart from the place and manner of the wedding ceremony and the life in the church of husband and wife. But a Christian marriage is a distinctive reality, marked by the commitments of wife and husband to each other before God and by their seeking to live in accord with the Lordship of Christ.

III. Some Crucial Questions

Out of this understanding of marriage and out of our life and experience certain questions arise. This paper seeks to apply and extend and clarify its position on marriage by responding to some of these questions.

—Should everyone be married? Is marriage the normative state for Christians and everyone?

—Is divorce legitimate? Is marriage to be understood as a permanent covenant?

—Is intimacy possible or desirable apart from marriage? What about "open marriage"? Are extra-marital relationships open to Christians?

—What is the appropriate structure of marriage? Is the husband the head? What is the role of the wife?

—Is it necessary to have a wedding ceremony to have a true marriage? Can a couple commit to each other without going through the ceremony?

—Must a marriage involve the intention to have children? Is it appropriate to plan not to have a family?

—Is monogamy the necessary form of marriage? Can a Christian have more than one spouse?

268 —Must both partners be Christians?

269 Exploring these questions may help us see more clearly and helpfully
270 the Christian understanding of marriage.

271 1. *Should everyone be married?*

272 The Old Testament understood the marital union of a woman and a
273 man to be the creative intention of God. In Israel there was no question of
274 marrying or not marrying; it was assumed that everyone *is* married or *will*
275 marry.

276 In the New Testament, on the other hand, there is the powerful exam-
277 ple of Jesus, who was not married and who declared that marriage is not
278 the order of being in the Kingdom. Also there is the struggle of Paul, who
279 accepted the Old Testament understanding that marriage is good and
280 natural but who also saw that marriage may be a hindrance to discipleship
281 and readiness for the Kingdom and accepted Jesus' understanding that
282 marriage is not part of the Kingdom order.

283 The Church early on accepted celibacy for the sake of discipleship, and
284 later raised celibacy in this life to the position of a special grace and
285 holiness even above marriage. The Reformation sought to reverse that
286 development and dignified marriage again as equal to celibacy.

287 The heirs of the Reformation have sometimes been tempted to make
288 of marriage a sacramental revelation of the divine-human union, perceived
289 and received through the intimate sexual union of marriage. On this view
290 those who are married have access to an understanding and living out of
291 relation to God that singles can never have. On the other hand, the heirs
292 of the medieval church have been tempted to make celibacy, in the sense
293 of singleness, and chastity an imitation of Jesus Christ that offers a special
294 advantage for entry into the Kingdom.

295 We have already seen that singleness or non-marriage belongs to the
296 Kingdom order and that sexual union in marriage belongs to the creative
297 intention of God. So God wills both marriage and singleness. Following
298 Paul we can see that each is God's gift and that gifts may differ.

299 Further, while the paradigm of intimate union is the bodily unity of one
300 flesh in marriage, intimacy is possible apart from bodily unity (as the Holy
301 Spirit unites us to Christ and to each other), and those who never engage
302 in sexual union may nonetheless experience significant intimacy with an-
303 other or others.

304 Likewise, while a good marriage is a paradigm of fidelity and of forgive-
305 ness, both fidelity and forgiveness may be realized and experienced by
306 unmarried persons in friendship and other relationships.

307 On the other hand, in the light of Jesus, celibacy is one sign of single-
308 minded devotion to the Kingdom and of a style of true discipleship. That
309 same quality of devotion, however, is possible to those Christians whose
310 marriage is undertaken not simply out of self-fulfillment or devotion to
311 each other but also in joint intentional devotion to God and the Kingdom.

312 2. *Is divorce legitimate?*

313 Asked this way, the question of divorce may simply be a legal one and
314 the answer is obviously yes. Even in the Law of Moses, God's revealed will
315 for Israel, divorce was legitimate, as the Pharisees pointed out to Jesus. In
316 the secular legal realm in which marriage takes place today, divorce is also
317 legitimate (and is increasingly common, even assuming the form of "no

318 fault"). Protestant churches, and particularly the Presbyterian church,
319 have recognized divorce as legitimate, not only on grounds of adultery
320 (which Jesus sanctioned, according to Matt. 19:9) or desertion (the old
321 terms in the Westminster Confession of Faith) but also "where a continua-
322 tion of the legal union would endanger the physical, moral, or spiritual
323 well-being of one or both of the partners or that of their children" (*Book*
324 *of Church Order* 215:5)

325 In Mark's account Jesus saw divorce as never legitimate and, if one re-
326 married, as creating adultery, which is a serious and major sinful and
327 unlawful act (Mark 10:10-12). Jesus, as he so often did for many human
328 actions, radicalized and absolutized the meaning of marriage as a perma-
329 nent, life-long, intimate personal union. Jesus himself, however, recog-
330 nized that sin has corrupted the possibility of everyone's realizing the full
331 meaning of marriage (and even of anyone's realizing it in full), so that he
332 acknowledged divorce as a reality, but without approving it.

333 Thus, while as a church we recognize the reality of divorce and even in
334 some cases the necessity of divorce, we must do so because of the reality
335 of sin and as having only the necessity borne out of sin. It is sin that created
336 the impermanence and the loss of intimacy. It is sin that destroys the
337 possibility of forgiving or accepting forgiveness. It is sin that undercuts
338 fidelity. Sin may be the expression of self-centeredness which sets up its
339 own standard of self-gratification in marriage and then declares that the
340 marriage is no longer gratifying. Sin may be the expression of apathy which
341 is incapable of consideration of others or care for them. Sin may be the
342 expression of rebellion which is unable to sustain the given conditions of
343 life together.

344 In the situation of sin the Church may, as Jesus did (and the O.T. and
345 Paul), add its declaration to the recognition of brokenness and thus accept
346 divorce. The Church should, however, seek first the reconciliation and the
347 healing of brokenness in keeping with its character as the community of
348 healing. The acceptance of divorce must not modify the church's view of
349 marriage as part of God's intention and as a way of revealing positive
350 values of fidelity and forgiveness in a world wracked by sin.

351 Christians, who are also sinners, do divorce, and the church must deal
352 both with those whose marriages are breaking and with its own role and
353 task. The church is to be a community of healing, and it should seek the
354 healing of marriages. The church is to be a community of forgiveness, and
355 it should mediate forgiveness in the brokenness of divorce among its mem-
356 bers. The church is to be a community of fidelity, and it should demon-
357 strate fidelity to those in whose marriages fidelity has been lost. Further,
358 the church may call forth among Christian people whose marriages are
359 broken, the giving and accepting of forgiveness. The church may foster the
360 forging of new forms of fidelity in the midst of divorce—fidelity to children
361 and to others whose lives have been involved in the marriage.

362 The church in the face of every divorce among its members must ac-
363 knowledge its own involvement in the failure of the marriage and must
364 examine its failure as a community of support and nurture. At the same
365 time, it will help its people to face honestly where there has been the failure
366 of love, the failure to achieve unity and intimate self-giving, and the failure
367 to live in faithful and forgiving commitment. With those who have been

divorced it will raise the issue of readiness, willingness, and ability for those relationships in marriage.

A particular responsibility for the church is dealing with divorce among its officers, especially its ministers. Officers of the church, above all ministers of the word and sacraments, are called upon to be examples of the Christian graces and of Christian life. They are not more free of sin than any Christian, and they, too, may be involved in failures of marriage. They, in their positions of leadership, also should be the recipients of forgiveness and fidelity in the church. They, likewise, should exemplify the receiving and giving of forgiveness and the forging of new fidelity.

3. *What about intimacy apart from or alongside of marriage?*

There is more than one level of concern and of experience in this question. One level has to do with the possibility of meaningful unity or intimacy apart from sex activity for single or non-married persons. We have faced this concern above in dealing with the necessity of marriage. Another level has to do with sexual relations of the not-married. Can two achieve the authentic sexual union and intimacy of one flesh apart from entering formally into marriage? Still another level has to do with the so-called "open marriage". Can a marriage be supplemented or even enhanced, by sexual relations with others beyond one's spouse?

The question about the not-married in a sense raises the issue of when and how marriage truly comes into being. Some assert that marriage is only a personal agreement, that the commitment of persons to each other is all that counts and that the sexual union may represent that commitment quite apart from ceremonies and licenses. Christian marriage, however, is more than a personal agreement. It is also a social or communal covenant within the blessings and expectations of the covenant with God. The Christian Church understands that to have the full intimacy and the fidelity and forgiveness which we understand God to have intended by "one flesh" is to enter the covenantal commitment of Christian marriage. The fidelity that is accompanied by forgiveness cannot be grounded adequately in a merely personal commitment.

The question of "open marriage" implies sexual relationships parallel to or supplementing those in marriage. Authentic intimacy based on the union in love seems not to be possible with more than one partner. Fidelity is stretched out of meaning by the assumption of multiple relationships even with the spouse's consent. A couple will find that forgiveness is called for and is difficult if not impossible to give or receive.

At the same time, we must acknowledge that marriage is not the only relationship between persons or the only relation any of us may be called to have. Certainly, within the fellowship of Christians, levels of intimacy, union, fidelity, and forgiveness are achieved apart from sex activity with others than one's spouse that leave intact (and even may enhance) the intimacy and union, fidelity, and forgiveness of one's marriage.

4. *What is the appropriate structure of marriage?*

One of the questions seriously raised now about marriage has to do with the roles of husband and wife. Sensitive Christians who acknowledge that the traditional subordination of women has powerful counter-forces in Scripture (especially in Jesus' treatment of women and in Galatians 3:28)

are confronted with the biblical characterization of the primacy of the husband in marriage.

One passage is in Genesis 2 where the woman even succeeds the man in creation. A close examination of the passage as a whole, however, indicates that whatever the order of creation, the two are related to each other as helpers fit for each other. *Help* in the Old Testament is used of God in relation to human beings as well as the woman to the man. *Fit for* in the Old Testament means *corresponding to*, without any sense of subordination.

A troublesome passage is Ephesians 5, where it is stated "For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior." (Eph. 5:23). The passage reflects, at least on its surface, the first-century social structure of inequality in marriage. At a deeper level, it bears witness to the mutuality of the relation of wife and husband.

Seen in its full context and read in the light of Christian understanding of Jesus Christ and of his call to discipleship, the passage reveals a structure in marriage where husband and wife are equally symbols of realities beyond marriage, have equally significant responsibilities, and are equally subjects of the devotion of the other. (Cf. 5:21 "Be subject to one another out of reverence for Christ.") Wives model the subjection of the church to Christ (a modeling of significance also to husbands who are subject to Christ) and husbands model the servant-headship of Jesus Christ (a servanthood also shared by wives). Husbands are to love, cherish, and serve their wives as Christ does for the church; wives are to respect their husbands as the church does its Lord. What wives are called to do and be, both husbands and wives are called to do and be before Christ, and what husbands are called to do and be, both wives and husbands experience Christ as being and doing for them. So the husband's "headship" is that of servant, and the wife's "subjection" is that of the one loved and set free. Each cares for the other; each is enhanced by the other.

5. *Is it necessary to have a wedding ceremony to have a true marriage?*

On the basis of what has already been stated, one can see that a wedding ceremony is not itself necessary for marriage in the Christian sense. That does not mean, however, that two persons can simply agree to enter into a relation of intimacy with a commitment to faithfulness to each other and constitute a Christian marriage. The open acknowledgement in the midst of the Christian community and the seeking of God's participation are also needed. That the latter requisites may be achieved apart from a formal wedding ceremony is possible, but some service akin to the wedding will in fact be utilized.

6. *Must a marriage involve the intention to have children?*

At stake in this question is the understanding of the purpose of marriage and at a deeper level an understanding of the sexual act that is represented in the "one flesh" of marriage.

In Genesis 1, God is shown as telling the man and the woman that they are to be fruitful and multiply, to fill the earth and subdue it (Genesis 1:28). In Genesis 2, the relationship of male and female involves the becoming one flesh (Gen. 2:24), but the purpose of bringing woman and man

466 together is that they not be alone and be helpers fit for each other (Gen.
467 2:18). Genesis 1 may imply childbearing, but Genesis 2 does not make
468 begetting children central to the relationship of man and woman in mar-
469 riage.

470 While the understanding in Israel seems to have been that a major
471 purpose of marriage was childbearing and the propagation of the people
472 of God, there is clear evidence that other purposes were also recognized and
473 that the New Testament church shared that view of many purposes. Jesus
474 calls into question the very existence of marriage in the Kingdom. Paul
475 also relativizes marriage. In I Corinthians 7, Paul's discussion envisions
476 children in a marriage, but his focus is on the sexual relation of wife and
477 husband for mutual satisfaction.

478 The Roman Catholic understanding of marriage has included procrea-
479 tion, the bearing of children, as a central purpose or function of marriage
480 and sexual intercourse, while the Protestant understanding has more often
481 focused upon marriage as providing for the family as the basic social unit
482 and as an appropriate context for nurture, and upon sexual intercourse for
483 the expression of love and intimate commitment without any necessary
484 intention for procreation.

485 God's intention for humankind is to be fruitful and multiply. A couple
486 may, however, in their marriage covenanting and in relation to their under-
487 standing of God's gifts and intentions for them come to see their marriage
488 as being fulfilled without children.

489 7. *Is monogamy the necessary form of marriage?*

490 This paper has drawn its Biblical basis from passages which deal with
491 marriage as involving one man and one woman and the expression of
492 intimacy between these two alone. In short, the understanding has all been
493 of monogamy. Yet the Bible itself, in many places, recognizes marriages
494 that are not in this pattern, but involve multiple spouses, usually more
495 than one wife.

496 Our Western culture has been officially committed to monogamy, but
497 the Christian gospel has been received in cultures where polygamy is the
498 cultural norm or at least a cultural norm. More recently in our own society
499 we have had what is sometimes called "serial polygamy" or "serial mono-
500 gamy", referring to the succession of spouses for one person. (The situation
501 is in some ways like the case posed to Jesus in Mark 12:18-27 and paral-
502 lels.)

503 While the tests of unity in intimacy and fidelity and forgiveness would
504 seem to be strained, as already noted in relation to the "open marriage",
505 still, where the acceptance by a particular society and by the Christian
506 community (as on a mission field) and when the seeking to live in accord
507 with God's gifts are clearly present, the Church has recognized polygamous
508 marriages.

509 8. *Must both partners be Christians?*

510 The theological understanding of Christian marriage presented here
511 includes several elements, but central to it is seeing marriage as a covenant
512 to which God is significantly present and is recognized to be present by the
513 wife and the husband. That element cannot be neglected or ignored by the
514 Church in its teaching and counseling functions.

515 Yet we are not the judges finally of the human heart. God chooses and
 516 enters into covenant. God's terms are not ours. God is present and active
 517 even where no one acknowledges God to be. So God may be in a marriage
 518 where one or even both partners make no open commitment to Christian
 519 faith.

520 Still, to stand in the midst of the Christian community and to seek the
 521 blessing of God is no small thing. Paul saw clearly that marriage is a
 522 context for the consecration of spouses and children (I Corinthians 7:12-
 523 16). We ought not to despise that insight, while we seek for open Christian
 524 commitment as involved in the reality of Christian marriage.

525 *Conclusion*

526 No doubt there are other questions which could be raised and answered.
 527 The basic guidelines for their answers can be found, however, in the Bibli-
 528 cal and theological understandings set forth here. God has set out in the
 529 life of Israel, and Jesus confirmed, that marriage is for the intimate union
 530 of man and woman, and that authentic marriage is marked by the commit-
 531 ment in fidelity and forgiveness that represents God's own covenant love.
 532 Jesus further has shown that while marriage is a genuine good, it is not a
 533 necessary part of the Kingdom of God, while at the same time Jesus Christ
 534 in his relation to the church shows us again true understanding of the inner
 535 relationship of marriage. Through reflection on the Bible and the history of
 536 of the church, we can see that while marriage involves the free consent of
 537 a woman and a man to live with each other, it also involves the community
 538 as the context and support of that relation. Above all Christians make
 539 marriage covenants before God and with the expectation of the living
 540 presence and activity of the Faithful One.

541 When the church can affirm this understanding of marriage and assist
 542 its members to undertake and live out their marriages in the light of it,
 543 then we can expect that the joys and trials of marriage can be shared in
 544 the perspective of God's creative, governing, and redeeming activity
 545 among the covenant people in the world.

(2) That Recommendation F.19 **be approved:**

19. That the Stated Clerk be instructed to print the paper and send it to all Ministers, Clerks of Session and certified educators.

(3) That Recommendation F.20 **be approved:**

20. That the Materials Distribution Service of the General Assembly Mission Board, in coordination with the Stated Clerk, be instructed to have copies of this paper available for sale.

(4) That Recommendation F.21 **be approved as amended:**

21. That the General Assembly Mission Board be instructed to prepare a study guide to be included in this paper, written with careful attention to the Directory for Worship and Work of the Church, Chapter 15, and to promote the availability of this material as a curriculum resource (see page 266, Item II.B.5, for funding).

(5) That Recommendation F.22 **be approved:**

22. That the General Assembly Mission Board be instructed to use this paper in developing other curriculum material for education for marriage in the Church.

2. That, as nominated by the Permanent Nominating Committee, the following persons **be elected** to the Council on Theology and Culture, Class of 1983:

Margaret Harrison Day (1)	William Martin Upholt (1)
Pansie C. Evers (1) (GAMB)	Sterling B. Williams, Jr. (1)
D. Cameron Murchison (2)	John Ed Withers (1)

B. Resolutions

1. That Resolution 80-3 from Commissioners Ronald Guinn and Monte Korb (see page 92), concerning appointment by the Council on Theology and Culture of a Task Team on Science and Theology Dialogue, (see page 265, Item II.B.1 for funding) **be approved with the following comment:** That the General Assembly shares the urgency voiced by the makers of the Resolution and feels that this study should be undertaken as soon as possible.
2. That Resolution 80-5 from Commissioners Richard M. Slyman and C. P. Buss (see page 93), concerning the word "sin" in the Lord's Prayer, **be rejected.**

DANIEL D. RHODES
Chairperson

SEVENTH DAY — THURSDAY

June 5, 1980 — 8:30 A.M.

Commissioners and Advisory Participants gathered for worship: "A Celebration Through the Korean American Heritage" at 8:30 A.M. Rev. Jacob S. Kim was the preacher. The Korean Community Presbyterian Church Choir, Columbia, South Carolina, sang the anthem. Ms. Mi Hae Choe was soloist. Rev. Won Kon Cho, Moderator, Presbyterian Church in Korea, pronounced the benediction.

BILLS AND OVERTURES

Rev. Morton McMillan, Chairperson, presented the Report of the Standing Committee on Bills and Overtures, which **was adopted as follows:**

That since the Committee on Theological Education no longer exists, as a result of the Assembly's action on Wednesday, and since such Committee was to nominate four persons to the Permanent Committee on Ordination Examinations, Mrs. Judy Lutz, Chairperson, Standing Committee on Church Orders and Vocations, and Rev. Milton Riviere, Director, Court Partnership Services, were asked to confer and report back to the Assembly on Friday regarding an alternate procedure. (See page 259).

Minutes for Wednesday, June 4, 1980 **were approved.**

Mr. John Shirek spoke for two minutes re the order of reports, and the following order was adopted for the remainder of the session: Mission Board Priorities and Goals, Mission Board Administration, Mission Board Program, Report of Permanent Nominating Committee (Supplemental Report), Funding and Budgets.

The Assembly voted to begin the evening session at 7:00 P.M. instead of 7:30 P.M.

ECUMENICAL REPRESENTATIVE

Rev. Won Kon Cho, Moderator, Presbyterian Church in Korea, brought greetings to the Assembly.

Rev. Harold Daniels, Director, Office of Joint Worship, was introduced to the Assembly. He prepared the first and last worship services, as well as the Sunday morning service.

REPORT OF THE STANDING COMMITTEE ON
CHURCH CATHOLIC

Ms. Elizabeth B. Douglass, Chairperson, presented the Report of the Standing Committee on Church Catholic, which **was adopted as follows:**

- I. The Standing Committee on Church Catholic considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. Report on "Overseas Partner Church Relationships" and Mission Board Recommendation 21.
 - b. American Bible Society Report.
 - c. The Lord's Day Alliance of the United States Report.
 - d. Religion in American Life Report.
 - e. The National Council of the Churches of Christ in the U.S.A., Report.
 - f. World Council of Churches Report.
 - g. World Alliance of Reformed Churches Report.
 - h. World Alliance of Reformed Churches, Caribbean and North American Area Council Report.
 - i. Ecumenical Coordinating Team Recommendations 1, 2, 3.
 - j. Ecumenical Participation and Funding.
 - k. Mission Board Recommendation 37.
 - l. Mission Board Recommendation 38.
 - m. Mission Board Recommendation 39.
 - n. Mission Board Response 7.
 2. Office of Review and Evaluation Recommendation 13.
 3. Joint Committee on Presbyterian Union, Report and Recommendations 1,2,3.
 4. Joint Committee on Women, Report and Recommendation 1.
 5. Ad Interim Committee for the Consultation on Church Union
 - a. Part 1.a. and Recommendations 1.b.(2.) and 1.b.(3.).
 - b. Part 2.a and Recommendation 2.b.
 - c. Recommendation 3.
 - B. Communications 80-7 (D.) (for information); Communication 80-22, 80-27, 80-35, and Mission Board Response 6.
 - C. Minutes of the Joint Committee on Presbyterian Union.

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. (1) That the Report on "Overseas Partner Church Relationships (see Appendix, page 544) **be approved.**
 - (2) That Mission Board Recommendation 21.(a.)
 - a. *Presbyterian Church of Brazil*
That the General Assembly extend an invitation to the Presbyterian Church of Brazil to engage in a consultation to review the 1973 Brasilia Agreement and the mission program in which both churches are jointly engaged, with the consultation being held in the United States in October 1980; and that Rev. Robert E. Burns, III, of Tarboro, NC, Chairperson of the Latin America/Caribbean Committee of the Division of International Mission, be named as the head of the Presbyterian Church in the U.S. delegation, and that the remainder of the delegation be appointed by the Division of International Mission of the General Assembly Mission Board, and that any agreements entered into at this consultation be brought to the 121st General Assembly for ratification. and Mission Board Recommendation 21.(b)
 - b. *Presbyterian Church of Korea*
That the General Assembly of the Presbyterian Church in the U.S., join with the Uniting Church in Australia, the United Presbyterian Church in the U.S.A. and the Presbyterian Church of Korea in a consultation to be held in Korea in the spring of 1981 to review the mutual agreement between these four churches and the mission program in which these churches are jointly engaged, and that Rev. J. Hubert Johnston of Panama City, FL., Chairperson of the Asia/Pacific Committee of the Division of International Mission, head the Presbyterian Church in the U.S. delegation, with the remainder of the delegation to be appointed by the Division of International Mission, and that any agreements entered into at this consultation be brought to the 121st General Assembly for ratification.
be approved.
 - b. That the Report of the American Bible Society (see Appendix, page 576) **be approved.**

- c. That the Report of the Lord's Day Alliance of the United States (see Appendix, page 576) **be approved.**
- d. That the Report of Religion in American Life (see Appendix, page 576) **be approved.**
- e. That the Report of the National Council of the Churches of Christ in the U.S.A. (see Appendix, page 577) **be approved.**
- f. That the Report of the World Council of Churches (see Appendix, page 578) **be approved.**
- g. That the Report of the World Alliance of Reformed Churches (see Appendix, page 579) **be approved.**
- h. That the Report of the World Alliance of Reformed Churches, Caribbean and North American Area Council (see Appendix, page 580) **be approved.**
- i. (1) That the Ecumenical Coordinating Team Recommendation 1 **be approved:**
 - 1. That the General Assembly amend the Standing Rules of the General Assembly to provide that hereafter the list of churches to be invited to send Ecumenical Participants be determined two years in advance, in order that there be more time for notification, appointment and orientation.
 - (2) That the Ecumenical Coordinating Team Recommendation 2 **be approved, as amended, as follows:**
 - 2. That the General Assembly invite the following churches to send Ecumenical Participants to the 121st General Assembly:

PRINCIPALS

African Methodist Episcopal Church
 American Baptist Churches in USA
 The Episcopal Church
 Evangelical Church of Czech Brethren
 Presbyterian Church of Cuba
 Armenian Church of America, Diocese of
 United Church of Christ in Japan
 Cumberland Presbyterian Church

ALTERNATES

Moravian Church in America
 Presbyterian Community of Kinshasa
 Second Cumberland Presbyterian Church
 Lutheran Church in America
 United Reformed Church of England and Wales
 Mar Thoma Syrian Church of Malabar
 The Mennonite Church
 The Reformed Episcopal Church

- (3) That the Ecumenical Coordinating Team Recommendation 3 **be approved:**

3. That the General Assembly invite the following churches to send Ecumenical Participants to the 122nd General Assembly:

PRINCIPALS

Associate Reformed Presbyterian Church
 African Methodist Episcopal Zion Church
 The Church of Scotland
 The United Methodist Church
 The United Church of Canada
 The Christian Reformed Church
 Evangelical Synod of Syria and Lebanon
 The Reformed Church of Hungary

ALTERNATES

(the same eight churches listed above as alternates for the 121st General Assembly unless they attended the 121st General Assembly)

- j. That the Ecumenical Participation and Funding Report (see Appendix, page 582), regarding the General Assembly Mission Board's participation during 1979 in various ecumenical agencies, **be approved.**
- k. That the Mission Board Recommendation 37 **be approved:**
 - 37. a. That the General Assembly go on record expressing the hope that by the year 2000 there may be convened, by the providence of God, a truly universal council of the one, holy, catholic and apostolic Church, such as has not occurred in more than 1,000 years, in order to give visible manifestation of the Church's essential oneness in Christ; and
 - b. That the General Assembly direct that this expression of hope be broadly communicated by the Stated Clerk to other Churches, to the end that others may join in this expression, and that the day of such a gathering together of the Churches may be hastened.
- 1. That the Mission Board Recommendation 38 **be approved:**
 - 38. That the General Assembly urge all congregations to observe with other

Christians in their community the Week of Prayer for Christian Unity during the week of January 18-25 each year; and that the Mission Board be urged to strengthen its efforts to provide resources to the Church for this annual observance.

- m. That the Mission Board Recommendation 39 **be approved, as amended, as follows:**
 - 39. That the General Assembly, with the enthusiastic support of the Mission Board and the Ad Interim Committee for the Consultation on Church Union, give a special Ecumenical Service Award and Citation to Dr. William A. Benfield, Jr., for extraordinary contributions to the cause of Christian unity, and that this award and citation be presented on Thursday morning during the Special Order of the day. A copy of the Special Ecumenical Citation is attached to this report. (Note: See page 193 for text of this Citation — *Stated Clerk*.)
 - n. That the Mission Board Response 7 (see Appendix, page 605), concerning "The Nature of the Unity We Seek", **be approved.**
- 2. That Office of Review and Evaluation Recommendation 13 **be approved, as amended, as follows:**

That the Presbyterian Church, U.S., continue to affirm the Church-to-Church model of partnership with overseas denominations in the following ways:

 - a. That each formal agreement with an overseas partner Church for joint mission engagements be presented to and approved by the General Assembly of the Presbyterian Church, U.S., and to the equivalent body of the partner Church if feasible;
 - b. That messages of mutual support and encouragement be addressed on appropriate occasions from the P.C.U.S. General Assembly to overseas partner Churches with which we have mission relationships;
 - c. That each P.C.U.S. delegation established to negotiate mission agreements or for other important partnership purposes be headed by a non-staff General Assembly representative, elected whenever possible by the Assembly itself; and that a wide range of representatives be included in all such delegations;
 - d. That the Moderator's annual visit to overseas Churches in various areas be continued; and that the Moderator carry official greetings to overseas partner Churches in the name of the General Assembly
 - e. That the Ecumenical Participants to each General Assembly include at least one participant from an overseas partner Church with which the P.C.U.S. has a formal relationship in joint mission; that the invitation to that Church to send a participant be extended by the Moderator or Stated Clerk; and that the Assembly to which such a participant comes engage in some fashion in celebration of that particular mission partnership.
- 3. Report of the Joint Committee on Presbyterian Union
 - a. That the Report of the Joint Committee on Presbyterian Union (see Appendix, page 400) **be approved.**
 - b. That Recommendation 1 **be approved:**
 - 1. That the General Assemblies affirm again our resolve to "seek a plan for the reunion of the two Churches."
 - c. That Recommendation 2 **be approved:**
 - 2. That the General Assemblies authorize the continuation of the Joint Committee on Women, with necessary funding, anticipating the possible completion of its work by December 31, 1980.
 - d. That Recommendation 3 **be approved:**
 - 3. That the General Assemblies continue the Joint Committee on Presbyterian Union and the Joint Minority Task Force.
 - e. That the Co-Chairperson of the Joint Committee on Presbyterian Union, Dr. J. Randolph Taylor, be given ten minutes to make a report to the General Assembly at this time.

Dr. Taylor addressed the Assembly. Mrs. Jeanne West, Chairperson, Joint Committee on Women, also spoke.

4. a. That the Report of the Joint Committee on Women (see Appendix, page 401) **be approved.**
 - b. That Recommendation 1, which reads
The Committee RECOMMENDS that it be continued for another year.
be answered by reference to the action of the Assembly on Item IIA.3.c. of this Report.
5. Ad Interim Committee for the Consultation on Church Union (see Appendix, page 403)
 - a. (1) That Part 1.a. of the Report of the Ad Interim Committee for the Consultation on Church Union **be approved:**
 1. a. The Ad Interim Committee on the Consultation on Church Union presents to the 120th General Assembly (1980) the following resolution of the Consultation:
This adjourned session of the XIV Plenary Meeting, assembled in Cincinnati, Ohio, January 22-24, 1980, commends the chapter on "Ministry" (Chapter VII) along with the other six chapters of *In Quest of a Church of Christ Uniting* to the participating churches with the request that it be received for study and response as a statement of emerging theological consensus and for guidance for furthering the mutual recognition of members and working toward mutual recognition of ministers.
We invite the appropriate body of each church to communicate to the Consultation on Church Union any proposed revisions, additions, or deletions which it may wish to propose to any of the seven chapters of this theological basis by December 31, 1981.
 - (2) That Recommendation 1.b.(2.) **be approved.**
 - b. (2) Authorize the Ad Interim Committee, in cooperation with the corresponding committee of The United Presbyterian Church in the U.S.A. to propose to the 121st General Assembly (1981), in the light of the responses received from the study and in light of its own investigations, any revisions, additions or deletions which it may wish to propose to any of the seven chapters of the document, *In Quest of a Church of Christ Uniting*, for communication by the 1981 General Assembly to the Consultation on Church Union.
 - (3) That Recommendation 1.b.(3.) **be approved, as amended, as follows:**
 - (3.) Request the Stated Clerk to announce broadly the availability of the document.
 - To this end, we recommend that an emergency expenditure of \$2500 from the 1980 budget be granted to purchase sufficient copies of the document to be mailed to each session of the PCUS in 1980 (see page 266, Item IIB.3. for funding).
 - b. (1) That Part 2.a. **be approved:**
 2. a. In response to the instructions of the 119th General Assembly (1979) that the Ad Interim Committee study the document, "Beyond Affirmation to Action" and bring to the 120th General Assembly (1980) recommendations for action responsive thereto, the Ad Interim Committee reports as follows:
 - (1.) The Committee has reviewed the document.
 - (2.) A limited survey has been conducted of responses from the jurisdictions of the Church to the document, "Beyond Affirmation to Action".
 - (3.) The conclusion of the Committee at this time is that while there appears to be a great deal of general ecumenical activity in all parts of the Church, there seems to be a need for greater awareness and intentionality related to the COCU process.
 - (2) That Recommendation 2.b. **be approved:**
 2. b. The Ad Interim Committee recommends to the 120th General Assembly (1980) that it be permitted to continue its study and to bring a further report on this matter to the 121st General Assembly (1981).
 - c. (1) That Recommendation 3 **be approved:**

3. The Ad Interim Committee requests that the Committee be continued.
- (2) That Rev. Robert B. Smith, Chairperson of the P.C.U.S. delegation to the Ad Interim Committee, be given ten minutes to make a report to the General Assembly at this time.

Dr. Smith addressed the Assembly.

B. Communications

1. That Communication 80-7(D.) from the Synod of Red River (see page 37), regarding the election of the Rev. James M. Collie of the Synod of the Red River to the General Assembly Ecumenical Coordinating Team, **be noted.**
2. That Communication 80-22 from David W. A. Taylor (see page 55), regarding the recipients of the first annual Ecumenical Service Awards, **be approved**, and that the awards be presented on Thursday morning during the Special Order of the day.
3. a. That Communication 80-27 from Charles E. McGowan and David W.A. Taylor (see page 56), regarding the Report of P.C.U.S. Observers to the Annual Convention of the National Association of Evangelicals, **be approved.**
 b. That Recommendation 1 **be approved:**
 1. That the General Assembly continue to send Observers to the Annual Convention of the National Association of Evangelicals in 1981.
 c. That Recommendation 2 **be approved:**
 2. That the Observers be appointed in the same manner as are all other Ecumenical Representatives of this Church, namely by the Ecumenical Coordinating Team.
4. That Communication 80-35 from Dr. Juan Garcia Martinez (see page 61), sending gratitude and greetings to the 120th General Assembly from the National Presbyterian Church of Mexico, **be approved.**
5. That Mission Board Response 6 (see Appendix, page 605), regarding the Ecumenical Service Awards, **be approved with the following comment:** We suggest that in the future the General Assembly Mission Board employ the word 'recognition' instead of 'award.'

- C. That the Minutes of the Joint Committee on Presbyterian Union **be approved.**

ELIZABETH B. DOUGLASS

Chairperson

Mr. Tom Schmid, Chairperson, began the Report of the Standing Committee on Justice and Human Development. During the presentation of his Report, time for the Special Order arrived.

The Moderator announced that Rev. John Westlund's mother had died, and he had returned home. The Stated Clerk sent a telegram to Mr. Westlund.

SPECIAL ORDER: PRESENTATION OF ECUMENICAL SERVICE AWARDS

The Moderator presented Rev. David W. A. Taylor, Director, Ecumenical Coordinating Team, who presented those Courts receiving the Ecumenical Service Awards. The Moderator read the Citations and presented them to the following:

1. Session of the United Christian Parish of Reston, VA. Received by Rev. Douglas Ibach and Rev. Hugh Winston, Jr., Co-Pastors.
2. The Presbytery of Memphis. Received by Mr. Leonard Ingram.
3. The Synod of the Virginias. Received by Rev. Davis Yeuell, General Executive.

A Special Ecumenical Award was presented by the Assembly to Rev. William A. Benfield, Jr. (See page 190, Item II.A.1.m., for action of the Assembly—*Stated Clerk.*)

SPECIAL ECUMENICAL CITATION

It is proper that the 120th General Assembly of the Presbyterian Church, U.S., honor today a person who has led our denomination in ecumenical ministry. During the past quarter century when the world has been shrinking he has reminded us that we must be world citizens, emphasizing the ties of brotherhood, sisterhood, and servanthood.

William Avery Benfield, Jr., a native of West Virginia, has served churches in Kentucky, Louisiana, and West Virginia, retiring in December of 1979 following a sixteen-year pastorate of the First Presbyterian Church of Charleston, West Virginia. Dr. Benfield also served as a professor on the faculty of Louisville Presbyterian Seminary and, in 1970, the 110th General Assembly in session at Memphis, Tennessee, elected him Moderator of the Assembly. In all of these capacities he has been pastor, minister, friend and prophet, serving ably and with integrity in difficult times.

But, it is notably to the ecumenical vision and the cause of Christian unity that William Avery Benfield, Jr., has called us. He served as the first chairperson of our Ad-Interim Committee for the Consultation on Church Union from 1966, when the 106th General Assembly first voted the Presbyterian Church into full membership in the Consultation, until his resignation of that responsibility in early 1980 following his retirement from the active ministry. He served as the Chairperson of the Consultation Committee that produced the Consultation's first plan of Union. His unique leadership has caused him to be held in the highest esteem by the leadership of nine other Protestant Churches in the Consultation for Church Union and by his peers in his own church. He has pointed the way beyond cultural religion and provincialism to the ideal where there is "neither Jew nor Greek, male nor female," but a oneness under God.

It is with gratitude to God for his service and distinguished leadership that we honor him with this citation of meritorious achievement in ecumenical ministry.

Rev. Leon Carroll, Jr., Associate Pastor of First Presbyterian Church, Charleston, WV, read a Resolution adopted by the Session of that church.

ECUMENICAL PARTICIPANT

The Ecumenical Participant from the Christian Methodist Episcopal Church, Bishop Nathaniel Linsey, addressed the Assembly.

The Assembly recessed for lunch with prayer by Mrs. Vee Huie.

AFTERNOON SESSION — 2:00 P.M.

The Moderator reconvened the Assembly. He recognized Henry Howard, Lloyd Perkins, and Vin Harwell, who are assisting with the audio-visual functions of this Assembly.

ECUMENICAL REPRESENTATIVE

Rev. William Mitchell, Associate Reformed Presbyterian Church, addressed the Assembly.

REPORT OF THE STANDING COMMITTEE ON JUSTICE AND HUMAN DEVELOPMENT

Mr. Thomas H. Schmid continued the Report of the Standing Committee on Justice and Human Development, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Justice and Human Development considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board

- a. Policy Statement, "The Presbyterian Church in the United States and America's Role in International Economic Justice", and Recommendations 1,2,3,4 and Recommendation 32.
- b. Mission Board Recommendation re NCC Resolution on Korea.
- c. Mission Board Response 2.
- d. Mission Board Response 9.
- e. Mission Board Response 20.
- 2. Council on Theology and Culture
 - a. Section IV.B., Paper, "The Nature and Purpose of Human Sexuality" and Recommendations B.4, 5, 6, 7, 8.
 - b. Section IV.C., Paper, "Insemination of Human Beings by Artificial Means" and Recommendation C.9.
- 3. Committee on Women's Concerns Recommendation 4 and Communication 80-20 (3.).
- B. Communications 80-11, Mission Board Recommendation re NCC Resolution on Kampuchea, Communication 80-13, and Mission Board Recommendation re NCC Resolution on the KKK; Communications 80-16, 80-17, 80-20(1), 80-28, 80-29, 80-30, 80-31, 80-32, 80-34,
- C. Overtures 80-31, 80-36, 80-38, 80-42.
- D. Resolution 80-16.

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and Recommendations as follows:
 - 1. General Assembly Mission Board
 - a. That the General Assembly Mission Board Recommendation 32 **be adopted:**
 - 32. That the 120th General Assembly adopt the public policy statement "The Presbyterian Church in the U.S. and America's Role in International Economic Justice" (prepared by the Task Force on International Peace and Justice authorized by the 116th General Assembly), together with the accompanying recommendations.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES AND AMERICA'S ROLE IN INTERNATIONAL ECONOMIC JUSTICE

The Presbyterian Church in the United States exists to proclaim the Lordship of Christ and to promote its practice (God's rule) in every sphere. The Bible says that God loves and cares for all people and that we are to love our neighbors and seek their welfare and salvation.

In 1974, the General Assembly (PCUS) interpreted Biblical faith and U.S. citizenship to mean that: "The United States, as the wealthiest nation in the world and the principal food supplier to the world, has a moral obligation to assist impoverished and hungry nations," and it petitioned the U.S. government to take "all responsible actions in this cause even though they may require increased taxes."

Jesus and his disciples, like the Old Testament prophets, engaged in much ministry to and on behalf of the poor and dispossessed. In 1979, the General Assembly interpreted Christian discipleship thus: "As Christians we shall be advocates in the centers of political and economic power, supporting changes which provide food for poor and hungry people at home and abroad, which empower their self-development, and which enable them and us by just and peaceful means to be free from oppressive and unjust systems that fail to meet basic needs."

The incarnation of God in Jesus of Nazareth affirms the value of historical and physical existence. Jesus and the apostles ministered not only in proclaiming God's kingdom but also in healing the sick, feeding the hungry, and caring for those in physical need. Today, millions of people in the developing countries live in dire want. Eleven years ago in 1969 the General Assembly declared world hunger to be so "real" and "grave" a problem that it warranted attention as a "top national priority." The PCUS has had a sustained response in giving aid for the relief of world hunger.

However, the 1977 General Assembly conclusions that "the United States should adopt policies that provide poor nations more equitable opportunity to execute their own development" and that national leaders should "help build a more just international economic order" have not been well understood or heeded. The issue of international economic justice as related to world poverty remains of fundamental importance, and it looms increasingly large in the life of our church, nation and world.

In 1978, reflecting on the PCUS world mission, the missionary leader and theologian Bishop Lesslie Newbigin noted that international economics "is perhaps the crucial moral issue of our time."¹ The issue is a major opportunity for American policy. But if the American people and our government are to respond constructively, a significant reorientation in our thinking, our personal living, our Christian witness and our national policy are necessary. New perspectives on the relationship of Christian faith to economic growth and international economic relations are needed.

I. A New Era

The second of the United Nations' "Development Decades" is now at an end, and despite success in some aspects, the mood among policy makers and informed observers has increasingly become restive and pessimistic. Especially in the developing countries there is growing frustration and disillusionment. In spite of the fact that it has produced some relatively high growth rates (Gross National Product), the prevailing orientation in development policy — sometimes called "growth" strategy, which focuses on accelerating the real growth of national incomes through a combination of private and/or public investment and aid—is being criticized as inadequate. A steadily growing number of policy makers, administrators, planners and scholars are endorsing the idea that something new is called for.² They propose a major reorientation of policy.

The lines of argument which lead to this conclusion are several and varied. But three issues are particularly important.

The first issue concerns *the fate of the very poor*, the estimated 800 million (40% of the population) in the developing countries living in absolute poverty. These are people who live on 30¢ (US) a day in conditions of malnutrition, illiteracy and squalor. Growth strategies have an inherent bias in favor of the more modern sectors of society, and focus most of the development effort there. The rural poor are neglected as emphasis is placed on establishing a modern commercial and industrial base. In the past and in the present growth strategies have done little directly to improve the condition of these impoverished people, especially in the short run. Indeed, they have often exacerbated their poverty.

The theory of growth strategies is that, even though in the short run the human opportunity costs may be severe, in the long run the whole country will be drawn into the development process, and the benefits of growth will gradually "trickle down." Increasingly, however, there are questions being raised concerning this prognosis. Experts point to the historical experience of numerous Third World countries where growth strategies have created class structures which seem to act as an obstacle to improved conditions for the poor. They insist that it is unnecessary to consign millions to destitution in this way. Alternative strategies are available which do not involve these costs because they orient development to meeting the present needs and aptitudes of the mass of people.

The second issue is *aid*. The charge is that the industrialized nations have generally not given enough, and that what they have given often has been made available on highly unfavorable terms. Existing aid programs in most of the industrialized nations (Communist and non-Communist alike) have consistently fallen well short of the level recommended by the United Nations of 0.7 per cent of Gross National Product. Currently only Sweden and the Netherlands approximate that amount; the United States gives less than 0.25 per cent. In spite of a record of considerable economic growth over the last two decades, many nations, the United States included, have actually reduced the percentage of GNP allotted to development assistance.

Moreover, the recipients selected and the forms of aid have been heavily influenced by the political and economic interests of the donors. The amounts have been highly variable, fluctuating with the twists and turns of political moods in the industrialized countries, and the terms of interests have often been such as to leave the recipients with a crushing burden of debt. Annual debt servicing is already consuming about *one half* of the assistance which the industrialized nations give. This situation, too, say experts, simply cannot be allowed to continue if development is to have any reasonable chance of success.

The third issue is *the structure of international economic relations*. The strategy pursued to date has regularly been criticized in recent years by representatives of the developing nations because there has been no recognition of the need to alter the international economic order for the purpose of promoting development. The present order has features which are said to work almost systematically against development. It allows, for example, sharp fluctuations in the prices of export commodities that are vital to the economic growth of the developing countries. At the same time, it takes for granted trade barriers erected in the industrialized nations which make access difficult for the developing countries. It is argued that these and other features of the international economic order make structural change, too, a necessity.

II. Christian Faith and Economic Life

We seek to understand these issues in the light of our faith as Christians. In doing so, we do not suggest that there is one specifically Christian strategy for economic development. However, Scripture and Reformed theology do have guidance to give about God's will for the conduct of economic life. This has too often been ignored in the history of our church, with the result that the connection between Christian faith and economic life has not been at all well understood or acknowledged. Today the church must recognize that human survival and well-being are unavoidably connected to economic policy.

The following are among the more important parts of a Reformed theology of economic life:

— *Economic activity and material well-being are in principle good.* The Bible affirms the value of the physical world. It states that human beings are intended to produce goods and services to enrich and sustain life. Biblical religion promotes a dynamic and active relationship between human beings and the natural world. In Genesis Adam and Eve are instructed to be "fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." This does not mean that the natural environment is to be exploited. It is to be respected and conserved. But the earth is not viewed as a fixed, untouchable, sacred order fit only for contemplation. It is presented as a context and resource for the development of our productive and creative powers.³

— *Economic activity is inherently social; and when understood and practiced properly, promotes the common good.* Property is not simply for the well-being of the owners; it is also a trust from God held for the good of all. Persons have a responsibility to act as stewards; and society has a responsibility to see that economic relations are so ordered as to be conducive to the common good. This includes a concern for the welfare of future generations.⁴

— *Economic activity as we know it, however, is distorted by human sinfulness.* Both the activity itself and its fruits have a tendency to possess people—to become their gods. Once drawn into the economic sphere, people often become so caught up in the making of careers and fortunes that they lose sight of the true meaning and purpose of human existence. The Bible warns in particular of the threat to faith posed by riches. Hardly less important is the threat to community. Because of excessive economic interest and desire, individuals and nations are often indifferent to the needs and suffering of others. For the same reason, they cheat, exploit, rob, enslave and kill one another.⁵

— *God wills justice in the ordering of our economic life; and God calls and empowers us to struggle for justice against the powerful human tendency to injustice.* Sin is not the last word about our condition; God's grace enables men and women to be freed from the power of sin and to act justly.⁶

— *God created humankind to be free.* Because we are made in God's image and likeness, we are given possibilities of freedom that are unequalled in creation. These unique possibilities, though obscured and distorted by sin, make us capable of exercising creative stewardship of the earth's resources. Yet the Bible makes it clear that such freedom is to be exercised within the limiting constraints imposed by the needs of the community, justice, respect for the earth, and concern for the well-being of future generations.⁷

— *Justice in Biblical perspective requires particular attention to the needs of the poor.* Destitution is an evil, which is to be combatted. Whatever may be said for voluntary poverty as a deliberately chosen way of life, poverty as a fate, as a condition which befalls a person because of circumstances beyond his or her control, is quite another matter. The Biblical imperative is clear; feed the hungry and clothe the naked. *Whatever else economic justice may involve, it means at least that none shall, against his or her will, be deprived of the means to acquire the basic necessities of life as long as there are resources to provide them.* Insofar as the plenty of some affects the poverty of others, justice also involves the recognition of limits to what may rightfully be consumed and a sense of stewardship about what is owned.⁸

III. Toward A New Development Policy

There are limits to what can be done from abroad to promote economic progress in the developing countries. Ultimately the basis of development, if it is in fact to occur, will be the right combination of change, initiative and effort within the developing countries themselves. There is much that is basic to development that can only be achieved by conscious choice and disciplined effort on the part of the local people and their leaders. But historical developments and the increasing interrelatedness of the world have given the industrialized nations great power to shape the course of economic events. We understand better today how in the past the nations that today are industrialized created an international economic system into which many Third World nations were drawn as subservient partners. Today much is done in and by the industrialized nations that impedes economic progress in the developing countries. What is done in Paris and Tokyo and Washington is

bound to affect greatly—for good or for ill—the value of whatever efforts are made in the developing countries.

On the basis of the concerns which Christians bring to political and economic life and our assessment of the current situation with respect to development, we support the call for a major change in development policy. We support the call for both a reordering of the international economic system and a major change in national development strategies. Growth strategies need not be abandoned entirely, but a significant reorientation in approach is needed. Each of the problems discussed above needs to be addressed in a serious way:

1. There are a number of different alternative policy proposals designed to *counteract the urban/modern bias of growth strategies and to involve the rural poor more directly and fully in development*. Some emphasize the generation of employment in rural areas by directing capital investment there; others emphasize human resource development through specialized education and job training programs; others emphasize meeting basic human needs through production of goods and services appropriate to the local population; etc. While these strategies vary in their specific purposes and in their appropriateness in different situations, they share a general orientation which should be a principal focus of U.S. development assistance. It is true that a "basic needs" focus has been a part of the stated U.S. policy ever since 1973, and this has been endorsed in principle by the Carter Administration. However, in actual practice U.S. aid policy often appears to depart widely from this focus and reflects current political considerations rather than the most urgent human needs among Third World peoples.

2. *An increase in the amount of development assistance given by industrialized nations is also necessary and possible*. Given the urgent needs in the Third World, the current level of U.S. aid (as a percentage of GNP) is inadequate. At the beginning of the Marshall Plan in 1949, U.S. official development assistance amounted to 2.79 percent of GNP. It is particularly disturbing that the level of U.S. aid has steadily declined over the ensuing years, so that the current U.S. aid/GNP percentage, 0.22 percent, is among the lowest of the industrialized nations of the world. It is not at all obvious that it is impractical to do more when one compares the tens of billions spent for other purposes and the less than two billion designated for development assistance. This is not to suggest that donors can or should ignore their own geopolitical interests, but *considerations of need must play a much larger role in determining who receives assistance*. Biblical justice will not allow aid to be linked so closely to alliance politics. Finally, the problem of debt relief must be seriously considered. The present situation, in which the prospects of economic progress for many of the developing countries are devoured by accumulated debt, makes development very difficult.

3. The main impetus for *reform of the world economy* today comes from a group of more than one hundred nations that have come together in support of a set of proposals for what they call a New International Economic Order (NIEO). This agenda for reform emerged in the past decade out of the United Nations Conference on Trade and Development (UNCTAD), and has been the subject of debate ever since. Among its more important recommendations are the following:

- a. A reduction or removal of barriers to trade in the industrialized countries and the establishment of a system of generalized trade preferences for developing countries. Proponents argue that unless Third World countries have greater access to markets in the industrialized world for their manufactured goods, their prospects for development will be severely limited.
- b. Liberalization of financing by international lending agencies. Many Third World countries spend more money financing their debts than they receive in economic aid. In order to minimize such a burden on their limited resources, they request that loans be granted for longer periods of time at lower rates of interest.
- c. Stabilization of commodity prices through the establishment of stabilization funds. Third World countries today experience great difficulty in planning and executing economic development programs because the prices of important exports fluctuate widely from year to year on world markets. Through the establishment of stabilization funds, commodities would be purchased at an established price when the market price is lower and sold from the fund when the market price increases.
- d. Increased participation of Third World countries in the governance of international economic institutions. It is argued that just as all members of a democratically governed nation are given a right to vote regardless of wealth or income, so, too, all members of the world community of nations should be given a voice in the governance of international economic institutions.
- e. Restraints of the activities of multinational corporations. If all Third World countries endorsed a uniform code of conduct for multinational corporations, they could exercise greater control over the activities of these corporations and thereby maintain their sovereignty more effectively.

f. Greater access to existing and new technology at less cost to the developing countries. It is argued that if the advanced technology of the industrialized nations were made more accessible and applicable to Third World development, the prospects for development could be significantly enhanced.

While the desirability of some of the specific details of this proposal is subject to debate, we believe that *the general thrust of the call for major changes in the international economic order is justified*. The present international order is chiefly the work of the industrially advanced nations, and is, as might be expected, biased in their favor. From our current experience here in the United States with preferential treatment as a means of equalizing opportunity for those who have been disadvantaged, we can appreciate the logic of an argument which says that developing nations need preferential treatment if they are to compete successfully in the world economy. Significant restructuring is necessary if anything approaching a fair opportunity for development is to be realized.

However, while we believe a restructuring of the international economic order is a necessary condition for greater economic justice both between and within nations, it is not a sufficient condition to insure justice within the countries of the Third World. Indeed, changes at the international level could actually increase economic injustice within some countries, in the absence of change in their domestic policies. For this reason, the movement toward a new international economic order should be accompanied by the encouragement of basic needs strategies within Third World countries. We do not believe that the creation of new international economic arrangements by industrialized nations should be contingent upon the adoption of such measures by Third World governments. But the two objectives should be pursued together, and we urge the U.S. government to use all appropriate influence to encourage the desired changes in the policies of developing countries.

Population control is often mentioned in the discussion of what developing countries can do to help themselves. Population growth obviously increases demands on the economy. Yet the demographic fact is that a decline in birth almost always follows economic development but rarely precedes it. Thus, the best approach to population stabilization lies in economic development, along with the provision of information about and the means to practice family planning.

The policies we are recommending—a “basic needs” orientation in development planning, an increase in the amount of development assistance given by governments in the industrialized nations, and a restructuring of the international economic order to encourage development—are not contrary to the political or economic interests of the United States. There are voices in our public life today who propose that we respond to the appeals of Third World nations with indifference, evasion or even hostility. We think that would be a serious mistake, the effect of which would be to increase hostility to the United States and enhance the prospect of international conflict. We are living at a time in world history when there is great suspicion of American motives. But there is also confidence in the basic good will of our people in many quarters. If the nations of the developing world were to discern a sincere and lasting commitment on the part of the United States government to the rethinking proposed here, it is reasonable to think that this would be warmly received, and that our diplomatic position would improve. And if American efforts in this regard were complemented by similar actions on the part of other industrialized nations, which is likely, the general result would be a much safer world.

It is true that in the short run costs would probably be imposed on our economy. Certain taxes could rise; prices of certain products could increase; production and employment in certain industries might decline because of foreign competition; etc. But there would also be benefits. Prices of some other goods might fall, or at least not increase as much as they would otherwise. And production in export industries would probably grow, giving rise to new jobs. In the short run, therefore, the economic result would be mixed; and in the long run the economic effect would be positive for most people. A less restricted trading system would make for a more efficient development of world-wide resources, thus substantially increasing the supply of goods and services available to meet the needs of all. What is at stake here is not only, therefore, the well-being of Third World peoples, but also the survival and prosperity of our own future generations as well.

IV. The Role of the Church

The great challenge of our day is to enlarge the social bond so that our sense of solidarity and responsibility for one another stretches beyond national borders. The trends of political and economic life today point increasingly toward the need for such a sense of international and even world community, if the future is to be humane. In a world of increasing interdependence and mutual vulnerability, it no longer makes sense to define the common good in terms restricted to the nation-state. A global view must become basic to our public debate and policy-making.

In the process of education for world community which this implies we see a task for the church of fundamental importance. Our Reformed understanding of human nature tells us that people are

inclined to be selfish and short-sighted. But it also tells us that human beings have a capacity for justice, and that our understanding of justice can and does influence behavior. Our sense of justice can grow, moreover, so that the care and responsibility we feel for others is refined and deepened and made more inclusive. Such changes do not happen easily or quickly, but they can occur. And when they do happen, prophetic religion often plays a vital role in effecting the change. Nothing may be more important for the realization of justice in our time than making clear the connection between the ethical imperatives of our faith and the realities of international economics.

"If you preach the Gospel in all aspects with the exception of the issues which deal specifically with your time," Martin Luther once observed, "you are not preaching the Gospel at all." We believe that in *our* time the church is called to give special attention to economic justice as it pertains to world poverty. No issue is more basic to human well-being in this day and age. It is time now for the church in America to focus the attention of its people on this issue in a careful, thorough, systematic manner. It is time to press the claims of the world's poor and to ask the question not only of what Biblical religion requires in the conduct of personal finance, but also of what it requires in the conduct of public policy. It is time to look critically not only at our way of life as individuals but also at the policies of our church, our government and all others who act in the international arena.

V. Recommendations

We commend this report to the church for study and action. More specifically, we recommend:

1. That local churches:
 - (a) establish programs for the education of their members concerning international economics and world poverty;
 - (b) study and promote awareness of the role of local industries and people in the existing world economy;
 - (c) examine critically the life-style of both individuals and congregations in the light of the church's concern with economic justice;
 - (d) establish fraternal relations with churches in Third World countries and develop dialogue with them on international economic relations;
 - (e) encourage among elected representatives in government the adoption of the policies proposed here;
2. That presbyteries and synods:
 - (a) provide ongoing training and educational opportunities for local church leaders concerning international economics and world poverty;
 - (b) study and promote awareness of the role of area industries and people in the existing world economy;
 - (c) examine critically their own life-style in the light of the church's concern with economic justice;
 - (d) encourage church-related institutions, including the seminaries, to provide ongoing educational opportunities, resource materials and leadership concerning international economics and world poverty;
 - (e) make available in the church representatives who can articulate Christian thinking concerning contemporary international economics;
3. That the General Assembly:
 - (a) direct those responsible for educational materials in the PCUS to provide educational resources designed to stimulate and inform reflection and discussion on the relationship between Christian faith and international economics;
 - (b) request church agencies and institutions to review critically their investment policies in the light of the church's concern with economic justice;
 - (c) request the Mission Board to review critically its policies and their consequences for the church in the Third World in the light of the policies proposed here;
 - (d) direct the Mission Board to advocate and to help Presbyterians advocate, in cooperation with others whenever possible, the adoption of the U.S. policies called for in this statement and in other statements on development and economic justice adopted by previous General Assemblies.'
4. That the President and the Congress:
 - (a) respond positively to the calls for a restructuring of the international economic order;

- (b) increase the levels of U.S. development assistance, and target assistance more selectively to poor nations committed to meeting human needs and respecting human rights.
- (c) promote adoption of basic human needs strategies in the developing countries themselves.

FOOTNOTES

¹ Lesslie Newbigin, "What Has A New International Economic Order To Do With The World Mission of the Church?", a paper prepared in response to the Mission Board Consultation at Montreat in January, 1978.

² Cf. Jan Tinbergen et al, *Reshaping the International Order—A Report to the Club of Rome* (New York, 1976); Wassily Leontiev et al, *The Future of the World Economy* (New York, 1976); the publications of the Overseas Development Council published under the title *The United States and World Development*, 1973/4/5/6/7/8; Jagdish Bhagwati, ed., *Economics and World Order* (New York, 1972); Gunnar Myrdal, *The Challenge of World Poverty* (New York, 1970); Lester Pearson, *The Crisis of Development* (New York, 1970).

³ The following is a sample of the Biblical texts which illustrate this point: Gen. 1:26-31; 2:15; Ex. 20:9; Deut. 26:1-11; Hos. 2:8; Amos 9:13-15; Matt. 25:31-46; Mk. 2:1-12 (and all other reports of healings attributed to Jesus or the disciples); Mk. 6:30-44; II Cor. 9:1-15; Col. 2:16-23, II Thess. 3:6-13.

⁴ Cf. I Kings 21:1-3; Matt. 25:31-46; Lk. 16:19-31; I Cor. 12:1-7; II Cor. 9:1-15.

⁵ Cf. Deut. 25:13-16; Is. 5:7, 20-23; Amos 8:4-8, Mk. 4:18-19, Mk. 10:23; Lk. 16:19-31; Acts 5:1-11; Jas. 2:1-7; 5:1-6.

⁶ Cf. Deut. 15:7-11; Amos 5:10-24; Is. 1:10-17; 2:2-4; 9:7; 11:1-5; Acts 6:1-6; Rom. 12:1-10.

⁷ Cf. I Kings 21:1-3; John 8:31-38; Rom. 6:12-7:6; Gal. 5:1, 13-15.

⁸ Cf. Deut. 15:7-11; Psalm 10:17-18; 12:5; 14:6; 70:1-5; 72:1-2; Matt. 25:31-46; Lk. 2:46-55; 4:18; 6:20; 16:19-31; Acts 2:43-45; 4:32-37; II Cor. 8:13-15; Gal. 2:10.

⁹ The 1969 General Assembly declared that world hunger is so real and grave that this problem is a top priority concern of the Presbyterian Church, and called on the President of the United States and the Congress to establish work on this problem as a top national priority.

The 1971 General Assembly declared its firm intention to work for development and called on Presbyterians to engage in study, prayer, increased benevolent giving and political action for development.

The 1974 General Assembly asserted that "The United States, as the wealthiest nation in the world and the principal food supplier for the world has a moral obligation to assist impoverished and hungry nations," and pledged support of "all responsible governmental actions in this cause, even though they may require increased taxes."

The 1977 General Assembly declared that "The United States should adopt policies that provide poor nations more equitable opportunity to execute their own development," and called on the government "to help build a more just international economic order."

The 1978 General Assembly affirmed that every person, created in the image of God, is of intrinsic worth to God and has certain basic rights derived from God, including the right to exist, the right to basic subsistence, the right to participate in community, and the right to meaningful existence.

The 1979 General Assembly declared, "As Christians, we shall be advocates in the centers of political and economic power, supporting policy changes which will provide food for poor and hungry people at home and abroad, which empower their self-development, and which enable them and us by just and peaceful means to be free from oppressive and unjust systems that fail to meet basic needs." That Assembly also, in identifying mission directions for this church in the years ahead, expressed the intention to continue the emphasis on hunger, to work to remove the underlying causes of critical and immediate human need, to work for justice in existing economic systems, and to work with others to create a political will for a more equitable international economic order to serve the common good.

- b. That the Mission Board Recommendation regarding the NCC Resolution on Korea (see Appendix, page 546), be noted as having been acted on by the Mission Board at its November, 1979 meeting.
- c. That the Mission Board Response 2 (see Appendix, page 604), regarding international covenants on civil and economic rights, be approved.
- d. That Mission Board Response 9 (see Appendix, page 605), regarding the creation of a Task Force on Homosexuality be approved.

- e. That Mission Board Response 20 (see Appendix, page 608), regarding the Mission Board's vote to join the Coalition for Human Rights in Korea **be approved with the comment** that in light of the deteriorating situation in South Korea, the Mission Board be requested to intensify its efforts to implement the Public Policy Statements of the 114th, 115th, 116th and 117th General Assemblies on Human Rights in Korea.
- 2. Council on Theology and Culture
 - a. That Section IV.B., Paper, "The Nature and Purpose of Human Sexuality," and Recommendations B.4,5,6,7, and 8 **be adopted, as amended, with the comment** that the Paper not be distributed until the study guide is completed, and that they be distributed together:
 - B. 4. That the paper, *The Nature and Purpose of Human Sexuality*, be adopted:

IV. B. THE NATURE AND PURPOSE OF HUMAN SEXUALITY

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THE NATURE AND PURPOSE OF HUMAN SEXUALITY

A. FUNDAMENTAL CONSIDERATIONS

1. *The Occasion and Limitations of the Study*

The occasion of our study of the nature and purpose of human sexuality is ■ request from persons in the church for assistance. The need has been expressed for both a theological perspective from which to view one's sexuality and practical guidelines for the living of responsible lives as sexual beings. What is paramount here is a dialogue between the church and its past concerning human sexuality. What is sought is light for the church from its scripture, tradition and contemporary life in the Spirit for a situation in which conscientious Christians are asking about the adequacy of traditional assumptions and norms for the problems they face.

There are important aspects of the subject which will, of necessity, receive no more than peripheral attention here. The effects of economic systems and developments on sex roles and marriage, and the reinforcement of cultural myths in literature and the media, and in child rearing, schooling, and the work place are matters of serious moment for a treatment of human sexuality, but they are not the focus of this study. What conditions of depersonalization in our society's institutions prompt people to grasp at solutions to loneliness through sexual activity apart from commitment are of critical importance, but they are beyond the scope of this discussion. The cultural and personal provocations to apathy which in turn trigger desperate attempts to recover feeling are likewise crucial but peripheral for the purposes of this study. What laws and sanctions should or should not exist in society concerning sexual activity and what provisions should be made in hospitals, prisons, retirement homes and other institutions for the expression of people's sexuality in accord with their own convictions and choices are not addressed in this statement, as important as these issues should be for Christians. All these considerations should concern the church lest its perspective on human sexuality and its efforts to effect change look simply at individuals and not at the cultural, systemic, and institutional forces which shape them. The charge of this paper, however, gives it other priorities.

2. *The Scope of the Study*

A study of the nature and purpose of human sexuality calls for ■ considerably larger scope than one which focuses only on questions of sex ethics. The primary concern is with the very selfhood of persons, a selfhood which is inherently and inescapably sexual. *Sex* may simply mean gender, but here it refers to ■ particular biological drive toward tension release, pleasure and procreation and to particular physical acts expressive of that drive. *Sexuality* encompasses not only these physical acts, but also includes the total sense of ourselves and others as male and female. *Sex* suggests bodily function; sexuality suggests personal identity and reflects cultural role definition. The nature and purpose of our sexuality are inseparable from the nature and purpose of our humanity.

We all come to know others and ourselves, the world outside of us and the world within us as embodied beings, and therefore as sexual beings. Our capacity for relatedness, for sensitivity, for creativity, for self-

understanding, for understanding of others, and for religious understanding are inextricably tied to our sexuality. Although who we are is profoundly and unavoidably affected by what we do, knowing who we are as sexual beings and as moral actors should direct our decisions about what to do or not to do. Our own self images as sexual beings and the ways we regard others in their sexuality are powerful influences on our dispositions to act in certain characteristic ways in our relations with others.

3. *The Cultural Context of the Church*

Although it is hoped that persons outside the Presbyterian Church in the United States will find help in this statement, the General Assembly has been asked to provide guidance for the denomination's membership in this instance, rather than to address the larger American society. Those Presbyterians to whom it does speak, however, are part of that society. Their senses of sexual identity and sexual responsibility are deeply conditioned by developments in scientific knowledge and technology and by societal values, myths and practices. Contemporary culture has witnessed changes relating to sex and sexuality which seem to equal or exceed those in any area of human belief and behavior, and these have brought both positive and negative consequences.

Greater knowledge has brought greater ability to treat sexual dysfunction and to prevent unwanted pregnancy. It has often enhanced people's self-understanding and self-fulfillment. Greater openness has brought into question some dehumanizing traditional taboos and often encouraged a more affirmative attitude toward sex. Greater freedom has enabled people to choose rather than be coerced in sexual matters. Raised consciousness of women's rights has brought greater justice in education and job opportunity and greater realization of personal potentiality for many women. Critical evaluation of traditional sex role definitions has enabled the liberation of men and women alike from constricting stereotypes.

There are, however, negative accompaniments to the positive developments which plague us and persisting problems put many influences of our culture at considerable variance with the values of the Christian tradition. There is a tendency among us to reduce sexuality to sexiness and to see the purpose of sexuality narrowly in terms of self-gratification. People continue to be regarded in terms of sexual stereotypes and treated as sex objects despite heightened sensitivities to the dehumanizing character of such categories and exploitation. Because of one's femaleness or maleness, one is pushed into patterns of domination and subordination, of manipulation and pretense.

A narcissistic preoccupation with the self's own gratification reduces relationships to mere means of self-fulfillment. Because of this pervasive priority on the meeting of one's needs, people may sink to a bartering of satisfactions; and because of an erosion of trust between persons, the ties that bind people together are often contracts to match services instead of covenants to merge lives.

Efforts, which are often desperate and self-defeating, to get in touch with one's feelings reflect an alienation of people from their bodies despite their amount of sexual activity. A prevalent obsession with performances as evidence of sexual prowess creates anxiety about measuring up to imagined levels of expected skill and destroys intimacy with the pressures of

competition. An idolatrous elevation of sex as the only or supreme avenue to the secular equivalent of salvation prompts some to quest continually for higher levels of sexual ecstasy with new partners, who are hoped to be the means of sensual beatitude where others have failed. Conversely sexual activity may be trivialized by a reduction to casual recreation which is only restrained by mutual consent and the intent that no one be hurt.

Bombarded with sexual stimuli and less inhibited by most former external restraints, people often proceed to earlier sexual activity to prove their masculinity or femininity; more people have sexual intercourse before marriage; more pregnancies occur out of wedlock; and more extra-marital sex occurs than was the case a generation ago. More people are trying arrangements of varying degrees of permanence other than marriage; more are opting for single life-styles either because marriage is generally being postponed or because there is no intention ever to marry; and more people are justifying and even advocating extra-marital sexual intimacy. Not only have there been changes in practice, there have been decided shifts in moral conviction. Many of our society's trend setters and the characters in movies, television programs and contemporary literature pervasively offer models at variance with what the church has always believed to be normative. The models offered by the leadership of communities and even our churches often depart from traditional moral teaching. It is easy to get the impression that one is alone and out of step with the times if one still adheres to the traditional norms of the church concerning sexual behavior.

4. *Confusion in the Church's Tradition*

Christians, however, may not only be confused by the culture. They may also be perplexed by some of the questionable legacies of the very religious tradition which is supposed to provide guidance. The subordination of women in the cultures of Biblical writers was often accepted all too uncritically by those writers, and their biases have continued to be used by the Christian church to justify the denial of equal rights, liberties and responsibilities to women both in the church and the larger society. Women were subject first to the authority of their fathers and then to that of their husbands in the Israelite ethos, and some of the moral norms affecting them are more protections of men's interests than recognitions of women's dignity. The Levitical Code, for instance, is informed by an ethic which makes the purpose of sexual intercourse procreation rather than the enrichment of a relationship of the partners. Religious ideals have offered women a model of Christian discipleship which at times pushed humility to the point of masochistic self-effacement and made self-assertion the equivalent of sinful pride. A strong strand of the church's story has seen women, the body, and sex devalued together.

Our tradition has been marred by dualisms between mind or soul and body, between thought and desire, and between male and female which have roots in the Greek influence on Christian thought. On the one hand, there has been a tendency to equate the natural with the sinful; on the other a readiness to condemn as "unnatural" and therefore sinful what is contrary to the conventions of a particular culture or the attitudes of authoritative male clergy. From New Testament times, Christianity has harbored an elevation of asceticism either because the end was considered near or because the body was viewed with suspicion. Too often sexual

147 activity has been regarded as no better than a necessary evil which could
148 be rendered tolerable by marriage and the intent to procreate. (This clearly
149 was Augustine's position, and his influence has been far-reaching.)

150 It has sometimes seemed that sexual immorality was the most heinous
151 offense against Christian teaching, to the extent that sexual purity covered
152 a multitude of other sins. Moral guidance has tended to be legalistic,
153 emphasizing prohibitions more than the possibilities of relationship and
154 turning Biblical stories into moral absolutes that gain dubious support
155 from the texts.

156 5. *Light from the Church's Tradition*

157 Raising these problems with the sacred writings and intervening history
158 of the church does not invalidate either scripture or the rest of the church's
159 tradition for our instruction. The Bible remains authoritative for Chris-
160 tians on the nature and purpose of human sexuality. However, this issue,
161 like many others, presses upon us the question of how we interpret the
162 Bible. A continual dialogue should take place between the community of
163 faith which speaks in scripture and the community of faith which faces its
164 own present age, and the questioning moves in both directions. The church
165 must strive to distinguish between enduring standards and material which
166 reflects cultural ignorance or short-sightedness. It must seek to discern
167 rightly the intent of the material in the situation of its writing. It ought
168 always to consider the various parts of the Biblical witness in light of the
169 life, death and resurrection of Jesus Christ and of the whole of the canon.
170 Also it should be aware of the cultural milieu which shaped the tradition
171 and the advances in human knowledge since Biblical times. The Bible
172 primarily affords revelation of God's grace with indications of its attendant
173 obligations and not a catalogue of infallible prescriptions concerning each
174 moral problem we face.

175 5a. *Old Testament Perspectives*

176 On examination, our Biblical heritage reveals a perspective on the na-
177 ture and purpose of human sexuality which our time sorely needs. We find
178 there the affirmation of the goodness of creation, including explicitly our
179 being embodied and sexual (Genesis 1:27-31). In fact the creation of
180 human persons is not pronounced good and finished until it is sexual. We
181 find that we were created for relationship, that our sexuality is presented
182 as an answer to loneliness even before it is named the divinely ordained
183 means of procreation, and that the union which joins man and woman is
184 erotic (one flesh) and not ethereal (Genesis 2:20-25). In the Genesis 1
185 account of creation, female and male are created together to fill the earth
186 and subdue it. Together they are to be God's co-creators. Although other
187 readings have often held sway concerning the older account in Genesis 2,
188 there are solid critical grounds for regarding woman's creation after man
189 and the animals as a signal not of her subordination but of her completion
190 of the creation and of her equality and solidarity with man from whose rib
191 she was taken.

192 Along with these positive affirmations, however, comes an assertion of
193 our fallenness and alienation from God, our fellow human beings, our own
194 bodies, and our world. This alienation pervades our experience and expres-
195 sion of our sexuality because it pervades our total existence. The story of

Adam and Eve presents our own fallen predicament (Genesis 3). In an attempt to overcome the vulnerability inherent in our sexuality, with its implied dependence on another, we avoid revealing ourselves lest we be exposed to others; we attempt to dominate and manipulate, to claim independence rather than face the threat of interdependence. Rather than expressions of the creative intent of God, woman's subordination and her pain in childbirth are described in Genesis as effects of the fall.

The persistent Biblical opposition to idolatry cautions that the goodness of our sexuality does not make it divine. Although much Trinitarian doctrine properly puts relatedness and community into the Godhead, and although our creation in God's image is linked with our capacity for intimate relatedness, the sexuality of the gods worshipped in the religions of nature is repudiated by Biblical religion. The Israelite prophets set themselves in polar opposition to Canaanite religion because they had seen the dire consequences of cultic practice in which sexual activity was part of the sacred rites. The sex act was not holy or magical; it was rather part of the life of God's good creation.

There are numerous instances in which the Biblical faith transcends the cultural milieu in which it is set. Male domination and male-centeredness pervade the culture in the Bible, but there are Biblical breakthroughs which challenge that culture. Women take active roles in the liberation of the Hebrews from Egypt (Exodus 1:15-2:10). They assume the role of judges, Deborah being the chief example. Ruth and Naomi triumph over the patriarchalism of their time by taking initiative and assuming different roles from those their culture prescribed. Song of Songs celebrates the goodness of sensual desire of a man and a woman for each other and presents the woman taking initiative and being active in expressing her love, rather than remaining merely passive and receptive to the man's initiatives. It gives an Edenic picture of erotic passion — naked and unashamed.

5b. *New Testament Perspectives*

The way the Gospels show Jesus treating women is a striking cultural breakthrough, and women were prominent among his followers. It is clear from Jesus' life that being celibate does not make one only half a person; he chooses celibacy because of his commitment to the Kingdom of God. He also affirms marriage (Mark 10:7-9) and rejects a double standard on divorce by making marital fidelity equally obligated for both sexes (Mark 10:10-12). He frees women to assume roles and identities other than tradition prescribed, as the story of Mary and Martha illustrates (Luke 10:38-42). He also looks beyond the overt act to the motivation and intent in the matter of adultery with his statement about lust (Matt. 5:27-28). In his statement about the evil which proceeds from the heart and defiles people, he includes evil thought, fornication and adultery, but makes malice, greed, envy and arrogance equally defiling. The state of one's heart rather than merely external rectitude is his concern. (Matt. 7:20-23).

Paul likewise does not put sexual sins in a special class. His citation of sins of the flesh or lower nature lists irresponsible expressions of bodily appetites, but he lumps them with jealousy, envy and divisive factionalism (Galatians 5:19-21). While Jesus refers to the one flesh of man and woman in extolling the leaving of father and mother to cleave to one's wife and

become one flesh, Paul turns to the implications of one flesh union for intercourse with harlots. Such a union also makes the two "one flesh" and defiles a body which is supposed to be a temple of the Holy Spirit and at God's disposal (I Cor. 6:12-20). The apostle insists that eating and intercourse cannot be paralleled simply because they both involve bodily functions. Those who know that Christian liberty makes what they eat a matter of indifference should draw no parallels to sexual intercourse. Paul's advocacy of remaining single is determined by his sense of the imminence of the Lord's return, but even then he recognizes the legitimacy of people's sexual needs (I Cor. 7). His exemplary recognition that being baptized into Christ means that sexual distinctions are rendered irrelevant (Galatians 3:26-28) appears to have borne fruit in the places of leadership implied for specific women in churches to which he wrote, but his enlightenment is clearly incomplete (I Cor. 11:11-16; 14:34-45).

5c. *Theological Affirmations*

From the limited amount of space devoted explicitly to sexual matters, we can conclude that sexuality and sexual activity were not preoccupations of either the Biblical writers or of Jesus, and many who seem devoted either to divinizing or to censoring sexual expression could surely learn from this perspective. For Biblical guidance in regard to our sexuality and sexual behavior, we should not, however, look only at passages which refer explicitly to our sexuality. It is the central affirmations of Biblical theology and ethics which should inform all of life, including our understanding of the nature and purpose of our sexuality. The divine intention for human life is that people live in covenantal relatedness to God and to each other, and this covenant should involve an unconditional commitment to be faithfully loving to each other as God has been and is and will be to us. By implication sexual intercourse outside such love and commitment to life-long fidelity is not in keeping with the Biblical understanding of God's intention for humanity. Hosea, Jeremiah and Ezekiel are among the prophets who use marital infidelity as a metaphor for breach of covenant with Yahweh, and the prohibition of adultery in the Decalogue is not merely a protection of property. The New Testament writers also are apparently at one in exhorting marital fidelity and condemning fornication.

Along with the doctrines of creation and covenant should go the doctrines of incarnation and salvation. Belief in the incarnation affirms the dwelling of God among us through the embodied personhood of Jesus of Nazareth and denies all devaluation of the body and its sexuality. The doctrine of salvation includes the conviction that we are not saved by sex, but by the grace of God; it also means that we are saved in our sexuality and not from it. Being active sexually or being married is not requisite for full personhood, but we are justified or accepted as sexual beings and can be sanctified as such. Sex offers no way to salvation, but it can be inferred that expressions of sexuality, like other forms of human experience, can be ways of coming to a greater understanding and realization of God's goodness and love. By grace people can be freed from futile searches for salvation through sex but also for joyful sexual sharing which is not obsessed with the works that a performance mentality exalts. By grace also people can be freed to relate to each other in their sexuality without engaging in sexual intercourse. We continue to be sexual beings in all our social inter-

296 action, and that awareness should prompt us to appreciate both the sexual
297 dimensions of all human caring and the different levels of physical inti-
298 macy appropriate to different kinds and stages of relationships.

299 5d. *Ethical Dimensions*

300 Ethical theorists often delineate four dimensions of the moral act: mo-
301 tive, purpose or intention, the nature of the act itself and the consequences.
302 The Bible provides normative guidance both with respect to each dimen-
303 sion and with respect to the relative importance of the dimensions. The
304 summation of the law by Jesus (Mark 12:28-34) indicates that the love of
305 oneself is included in the love of human kind. Clearly then one's sexual
306 attitudes and relationships should be motivated by unconditional care
307 both for one's neighbor and oneself. Our sense of identity and our ways of
308 acting should be both other-affirming and self-affirming, both other-
309 respecting and self-respecting. We are to be concerned for other's needs
310 and feelings without discounting our own. We are also to remember that
311 finding ourselves as followers of Christ involves losing ourselves. What
312 expresses and strengthens love is good; what denies or compromises love
313 is sin. The crucial issue then is how we understand love, since the Biblical
314 model of faithful self-giving and self-acceptance clearly contradicts what
315 we often label as love.

316 Since the divine purpose, as Christians see it, is that we each grow up
317 into Christ to true human maturity, the intention of our living should be
318 to advance that growth in our neighbors and ourselves, as well as to express
319 our love. In our interactions with others as sexual beings, our aim should
320 be to advance that intention and not to impede it. The good of the other
321 rather than the actualization of the self is the primary concern of the
322 Biblical ethic.

323 Care for the growth of the other as an intention also implies a concern
324 for consequences. Expressions of the concern for consequences are also
325 found in Jesus's concern for the little ones and Paul's attention to the
326 fellow Christian one might cause to stumble (I Cor. 10:24-33, Matt. 18:6-
327 7). The exercise of Christian freedom is meant to take place within the
328 limits set by our concern for the effects of our actions on others as well as
329 ourselves. Finding ourselves or realizing our freedom is not a good enough
330 reason for causing others such as partners, spouses, and children to stum-
331 ble. The concern for consequences should also take us beyond immediate,
332 personal, obvious effects to long-range social and subtle liabilities.

333 Certain acts are forbidden in Biblical treatments of morality, but their
334 wrongness is usually determined more by the motivations, intentions, and
335 actual or potential consequences involved than by the nature of the act as
336 such. The character of people is more crucial than the character of acts
337 although people do not have a character separable from the way they act.
338 As is the case with Jesus when he says what defiles people (Mark 7:2-23),
339 when Paul lists prohibitions for life in the Spirit, adultery, fornication,
340 uncleanness and lasciviousness are among the sins he condemns. Yet the
341 focus would appear to be more on kinds of relationships or non-
342 relationships and kinds of motivations, intentions, and states of mind or
343 heart than on the isolated act, just as the heart is the focus of Jesus's
344 concern. When it comes to the positive description of Christian character,
345 qualities of life, attitudes, and ways of relating to others are what Paul

extolls (Gal. 5:22-23). Love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control surely have profound meaning for our sexuality and our sexual relations, and no law prohibiting or prescribing acts can either fully capture the richness of these characteristics or effect their presence in people. If we wish to call those qualities virtues, they are not personal achievements for the attainment of righteousness but gifts of God for the benefit of the neighbor as well as the true well-being of the self. Principles and rules are by no means negligible and irrelevant, but the persons involved, and the nature of their relationships to each other and to God better define the act's morality than strictures against a certain classification of behaviors.

5e. *Theological and Ethical Summary*

If we think of sexuality under the headings of the creating, governing-judging, and redeeming work of God, there are several summary affirmations which can be made. Because our sexuality is part of God's good creation, it is to be not only accepted but positively affirmed and even celebrated. It is an integral part of our being made in God's image—capable of covenanted intimacy with both God and one another and charged with being co-creators who continue to bring order from chaos and to produce new life. Because we were created to live with the limitations as well as the possibilities of embodied life, we should learn to see those limits as gracious rather than stultifying. For instance, in recognizing that we cannot enjoy total, personal, sexual intimacy with several people at once, we can regard this limitation as a blessing rather than a curse. The fact that living in families and in society sets us within limits on sexual expression is not to be blamed on human fallenness but to be attributed to divine providence.

Human fallenness has, however, affected our sexuality through and through. We have all misused our sexuality both as persons and as parts of institutions and societies. We should seek the ways of penitence by honestly acknowledging our irresponsibilities in the light of God's forgiveness, which makes such honesty possible, and earnestly seek to change our personal and corporate lives to reflect respect, justice and faithful love. Empowered by the forgiving and enabling grace of God, we are called both to a new freedom and a new sense of responsibility, to a new appreciation of others and ourselves as temples of the Holy Spirit, and a greater willingness to forgive the failings of others because we have experienced God's love in such abundance.

Our sexuality can be a means to intimate relatedness in covenant and to personal integrity, growth and joy. It should express itself in ways that are loving rather than apathetic or hateful, self-affirming and self-expressive rather than self-denigrating and passively acquiescent, creative rather than destructive of the growth and wholeness of the persons involved, faithful rather than disloyal, sensitive to the needs of the other instead of selfish, honest rather than deceptive, self-giving rather than self-withholding, socially responsible rather than privately oblivious to the other lives touched by the relationship, joyful rather than merely dutiful or resigned, and patient rather than hasty.

6. *The Church as a Community of Forgiven Sinners*

Faced with such a vision of responsible selfhood, we can be grateful that the Christian church is the community of forgiven sinners, not the exclusive circle of the morally pure. Christians are called to live as citizens of the kingdom of God, who are not of the world even though they are still in it. However, they are also people who are still in the process of being changed and of growing toward Christian maturity. From what we know of the early Christians, it is clear that the divine intention was not fully realized in their sexual relations any more than in other dimensions of their lives, and succeeding generations of the church have shown no greater approximation of perfection. Christians, like other people, act from mixed motives and divided intentions. At times, they act impetuously and misguidedly. They may mistake attraction for love; they may put personal pleasure ahead of the personal well-being of all who are affected by their actions. Often they fail to appreciate the goodness of their sexuality, or they exaggerate its importance. They succumb to powerful temptations, and at times they court temptation heedlessly. They also may do in good conscience what other conscientious Christians, rightly or wrongly, do not approve or understand. If we are indeed justified by grace through faith, the church should be the place where people experience forgiveness and help in the living out of their sexuality rather than rejection and condemnation because they have fallen short of God's intention and their own best aspirations.

7. *Other Sources of Insight*

The Bible and the Christian tradition are not the sole sources of knowledge or the sole basis for decision for Christians regarding sexuality and sex ethics. What the natural and social sciences, philosophy, literature and art reveal about our humanity in these respects provides assistance in self-understanding, which John Calvin (*Institutes*, Book I, Chap. i) paired with knowledge of God as constituting the sum of wisdom. These areas of human inquiry and types of human expression do not speak with one voice. Christians will have theological reasons for rejecting those treatments of human sexuality which tend to reduce human sexuality to animal sexuality, which simply equate sexual release with the satisfaction of other bodily needs. They must likewise contradict those that reduce the mystery of our sexuality to mere problems of physiological malfunction which more attention to technique and more therapeutic prescription alone can solve. Our understanding of our sexuality can be enhanced by scientific discovery without being exhausted by scientific explanation.

Scientific findings can disabuse us of polarized notions about what is naturally characteristic of men and women. The realization that there are aspects of our personalities which are often associated with our sexual opposites and which do not conform to narrow cultural stereotypes of femininity and masculinity can free us for fuller selfhood. Such an expanded self-image can be enriching without meaning a repudiation of all differences between the sexes beside the obvious physiological ones. There is a complementarity in the male-female polarity which brings vitality both to social interaction and to the inner dynamics of the self. One can be freed from the bondage of cultural role stereotypes without attempting to repu-

443 diate all characteristics that may have been traditionally ascribed to one's
444 sex.

445 Most of us, it seems, also can feel drawn toward persons of the same
446 sex as well as the opposite sex. A person who accepts those feelings and
447 remains secure in her or his sexuality can exhibit a broader range of charac-
448 teristics and attitudes without feeling threatened. In addition, scientific
449 findings have shown that some of the fears used to enforce sexual taboos
450 have been unfounded or grossly distorted.

451 Advances in human knowledge have underlined the impact of hor-
452 monal balance on gender identity, the earliness of a child's realization of
453 an identity as male or female, and the power of that self-image to contra-
454 dict the sexual identity one's biological structure would indicate. We
455 should further be more aware than our forebears often were of how critical
456 sexual identity is for one's total sense of identity and how central one's
457 sexuality is in one's ability to feel, to create, and to relate. We should now
458 know that the handicapped, the retarded, the elderly, and sexually inac-
459 tive are not rendered asexual due to incapacity, inhibited development,
460 age, or inactivity. We are sexual beings from our earliest interactions with
461 our mothers to the grave. Our self-images are not neuter, and even when
462 injury, disease, or other problems have rendered us incapable of some
463 sexual acts, we can still crave contacts and know satisfactions which are
464 related to our sexuality. No matter the age or state of development or level
465 of health of persons in the church, they are all sexual beings.

B. PRACTICAL IMPLICATIONS

466 1. *The Nurture of the Church and Sexual Identity*

467 It is important that the church reckon with people's sexuality at all
468 stages of their development. Effective communication of the church's faith
469 and ethic involve recognizing where people are as sexual beings. The young
470 need to see in the church role models of both sexes who communicate by
471 life, even more than by words, the goodness of our femaleness and maleness
472 and the equal opportunity of both for service, responsibility and authority
473 in the life of the church. They need to see the varied responsible ways in
474 which one can live out one's maleness and femaleness and be helped to
475 affirm the goodness of their own sexuality. In communicants' classes for
476 adolescents, we do well to realize that matters of sexual identity, anxiety
477 and guilt are intertwined with questions of religious commitment in pro-
478 found ways. In some way the church needs to recognize greater significance
479 in the coming of age of young people and the bonding of persons in mar-
480 riage in the midst of the common life of the congregation. When adult
481 membership in the church is taken on by pre-teens and weddings do not
482 normally occur in the regular worship of the people of God, the young may
483 lack ritual means of finding themselves other than through the rites of
484 passage which prevail in society.

485 2. *Singleness*

486 While the church should affirm the goodness of our learning to relate
487 to the other sex as an affirmation of the goodness of our sexual differences
488 and the heterosexual interaction which produced us, it should not suggest
489 that the unmarried person is somehow only half a person. The single
490 woman is no less a woman, and the single man is no less a man in the eyes

of God. If the church's affirmation supports that divine affirmation, people will regard themselves as having worth and opportunity for fullness of life which are not contingent on being the sex partner or the life partner of another.

A growing phenomenon in our society is the single person who has no intentions of marriage in the foreseeable future and who does not wish to rule out sexual intercourse as a possibility in relationships. The relationships may not be seen as permanent, but the parties in them may be acting out of love, respect, and a concern for mutual growth. They may feel that sexual intercourse is an appropriate expression of the meaning of their relationship. The difference between merely casual and exploitative relationships and these is marked and significant, yet understanding of them by the church and advocacy or approval of them are also very different matters. The church's responsibility is to keep before people the ideal to which its tradition holds rather than to catalogue the exceptional situations in which conscientious people might feel justified in taking exception to it.

To uphold the norm we are expressing, it is not necessary to deny that mutually enriching encounters which were not exploitative or manipulative and evoked a measure of enduring care have occurred between persons who are not in a covenantal relationship of permanent committed fidelity. What must be said though is that if all meetings between people are seen as possible preludes to sexual intimacy, communication between persons tends to degenerate into negotiation for sexual favors. When sexual intimacy occurs in casual encounters, it belies the level of the relationship. The people involved may find increasing difficulty in communicating what sexual intimacy can communicate if a committed, faithful relationship does develop. In other words, promiscuity lessens rather than heightens one's capacity for genuine intimacy.

Only God can ultimately judge the degrees of moral responsibility of particular acts and decisions. We do well to remember, however, that the personal and social consequences of life-styles which justify the separation of sex from marriage cannot be known in advance or simply over the short term.

3. *Homosexuality*

Homosexuality presents a particular problem for the church. It seems to be contrary to the teaching of scripture. It seems to repudiate the heterosexual process which gave us life. Further, many believe that such an orientation can be changed simply by personal decision or by the creation of healthy environments for the young. The church though should be aware of the partial nature of our knowledge of homosexuality. For instance, whether or not sexual orientation is something unchosen and unchangeable for most people is a matter of crucial significance which continues to be unsettled among scientists or ethicists. The church should be sensitive to the difficulty of rejecting a person's sexual orientation without rejecting the person. It should be open to more light on what goes into shaping one's sexual preferences and reexamine its life and teaching in relation to people who are seeking affirmation and needing acceptance and who are apparently not free to change their orientations. Since the 119th General Assembly (1979) adopted a paper dealing exclusively with homosexuality

541 ("Homosexuality and the Church: A Position Paper"), this paper need not
542 treat the matter at length.

543 4. *Sexual Abstinence*

544 Refraining from sexual activity is an appropriate Christian response if
545 it expresses a positive affirmation rather than a negative judgment on sex
546 or an attempt to secure personal virtue in isolation. Out of positive com-
547 mitment to the combining of total sexual intimacy only with total commit-
548 ment, one can abstain from sexual intercourse out of moral conviction until
549 such time as one marries. Out of conviction concerning the goodness of sex
550 in a context of covenanted love and fidelity, one may see one's abstinances
551 as a positive witness against casual sex, exploitative sex, and merely self-
552 gratifying sex. Staying inactive sexually may express a person's realization
553 that he or she is not emotionally ready for total physical intimacy with
554 another. It may signal the conviction of faith that only God knows us
555 altogether, and that we are wholly fulfilled and understood in no human
556 relationship, no matter how intimate. As either a temporary or a perma-
557 nent way of life, it may be the corollary of a vocation for some cause or
558 task or the result of one's loyalty to a loved one who is ill or absent or a
559 future loved one whom one has not yet met or married. Abstinence is not
560 good in itself anymore than sexual activity is. It should be the appropriate
561 outgrowth of a person's love and loyalty rather than of fear of the vulnera-
562 bility, transparency and obligation which come with intimate involvement
563 with another person. If it is one's choice, it should then, like any sexual
564 choice, be life-affirming, other-affirming, and joyous, not life-rejecting,
565 self-enclosed, and desolate.

566 5. *Masturbation*

567 Church pronouncements about masturbation in the past have often
568 created guilt in people in undue measure and with little account of the
569 differences in people and the varying factors in the settings in which they
570 act. Masturbation also should be considered in more ways than simple
571 general passage of judgment on the act itself. It may be a way of withdraw-
572 ing from others; it may be symptomatic of preoccupation with constant
573 sensual gratification; it may represent a withholding of oneself from an-
574 other; or it may reflect consuming anxiety about one's potency. It can also
575 be an expression of youthful curiosity, an outlet for forbidden, suppressed
576 desires, a means of tension release, a lessener of sexual preoccupation, an
577 affirmation of one's sexuality and independence by persons having no
578 spouse, or a prevention of prolonged dissatisfaction in cases of absence,
579 disability or illness of the spouse. The possibility of masturbation can
580 make physical relations with another a freer choice rather than something
581 to which one is driven by sexual urges. The church still affirms, however,
582 that sexual expression is more emotionally satisfying and most expressive
583 of the creative intention when it is a shared experience. A personality set
584 which is preoccupied with solitary sexual expression is a rejection of the
585 relatedness to which our sexuality points.

586 6. *Marital Sex*

587 Although marriage is seen by the church as the appropriate context for
588 total sexual intimacy, sex can be abused within marriage as well as outside

it. Marriage does not make acceptable the use of our sexuality in manipulative, exploitative, and cruel ways. People sin sexually within marriage, not so much because of the performance of forbidden acts as because of the violation of sacred relationships. Marriage can be the setting of a joyous letting go which is essential to true intimacy or a cheerless shutting out which is inevitable with persisting estrangement. Husbands and wives can use or hurt each other by demanding rights, or they can care for each other with patient and gentle understanding. They can attempt to reduce the other to a mere extension of themselves; or they can enable the other to discover a greater measure of individual uniqueness. They can treat each other in conformity to sexist stereotypes; or they can help free each other from them. They can invest the other with hopes for salvation which no human relationship can fulfill; or they can cultivate the grace of forgiveness because they have experienced divine love. They can use sex as a bargaining chip and a weapon; or they can grow through their physical intimacy in knowledge both of the other and themselves. They can turn marriage into a stultifying bind or make of it a humanely limited sphere of freedom. They can demand children for which the other partner is not ready; or they can grow together through the sharing of parental joys and tribulations. They can be so sexually engrossed in each other that their relationship cannot include others, reach out to the community, or entertain thoughts of children; or the satisfactions and security of their union may make them more outgoing in their love. Rapes occur in marriage and so does prostitution, but the fruits of the Spirit enjoy an exceedingly rich opportunity for expression in marriage, even if there is an equally real liability for succumbing to their opposites.

7. *Pre-Marital Sex*

Pre-marital sex can refer to a very wide range of relationships and actions, from promiscuous, casual liaisons to the committed union of an engaged couple. The church advocates the reserving of total intimacy for the relationship of total commitment which marriage is supposed to be, but not all pre-marital sex acts are rendered equally irresponsible because they fail to meet that standard. It does matter what motives, intentions and concerns for consequences are present in the persons involved. It remains true, however, that we are quick to justify ourselves out of our own good opinions of our motives and intentions and our own favorable estimates of consequences. We need constant reminders that love is not to be equated with infatuation and that the heat of passion is a great occasion for rationalization. What is more, the public act of marriage puts a relationship into a new context in more than a legal sense, as many who have lived together and then gotten married have testified.

Engagement is not the same as marriage, no matter how committed two people may feel to each other. The relationship is still conditional. While trial relationships may have been attempted with good intentions and resulted in the avoidance of mistaken marriages, it is a covenanted commitment to love each other unconditionally which provides the security within which people can work out their differences and make a marriage thrive. Making it a conditional experiment only puts it under added pressure. The more intimate the relationship, the greater the hurt which is apt to result when one party decides to terminate it, and people all too com-

639 monly move to a level of physical intimacy which for one partner is an
640 accurate expression of the meaning and future of the relationship but for
641 the other involves no such commitment or genuine covenantal care.

642 8. *Extramarital Sex*

643 The Biblical prohibition of adultery clearly places extramarital sex
644 outside responsible expression of one's sexuality. To be unfaithful to the
645 marriage partner with another is a clear breach of the covenant of mar-
646 riage. It is asserted by some that they can uphold fidelity in marriage but
647 not necessarily observe the sexual exclusiveness traditionally associated
648 with it. Their claim is that the primary loyalty can be maintained and that
649 marriages may even be enriched by extramarital relations if married cou-
650 ples are open and secure in their relationship. Without denying that such
651 enrichment may at times have occurred, the church cannot advocate such
652 exceptions to its norm. The likelihood of being able to retain honesty and
653 openness and of having all affected parties, including children and parents,
654 regard such satellite relationships as mutually enriching and marriage-
655 sustaining is so remote in the world of actual human experience as to deny
656 the legitimacy of such justifications.

657 Instead of demonstrating unusual maturity, the person who seeks sex-
658 ual intimacy extramaritally is much more likely to be seeking a reinforce-
659 ment of sexual self-esteem which a greater sense of personal wholeness
660 might make unnecessary.

661 9. *Departures from the Norm*

662 Affirming a norm of faithful covenantal love for sex ethics does not have
663 to mean that all failures to reserve total intimacy for total commitment
664 are to be equated and adjudged utterly evil. Motives, intentions and con-
665 cern for consequences make important differences in acts which apparently
666 fall in the same category, and the total commitment of marriage does not
667 eliminate the effects of sin even in that sexual union. We can believe that
668 God's redemptive love works in questionable situations, and that large
669 measures of love, respect and joy can characterize sexual unions outside
670 of marriage. Even with these acknowledgements, the church must still
671 insist that the heavy burden of proof is on those who would depart from
672 the traditional norm and that people should beware of the tendency to
673 regard themselves as exceptions to it.

674 The actual binds of actual people should inform the church's stance on
675 sexuality and sexual responsibility, but the extraordinary situation should
676 not set the tone for its guidance. The church must focus on guidance for
677 responsible choices by most Christians most of the time and warn against
678 the pitfalls of putting oneself at variance with a norm which has the back-
679 ing of both the church's long tradition and much human experience. If the
680 church has often been guilty of ■ soul-body dualism which lowered the
681 body to less than a good creation, there is an equally mistaken dualism
682 which raises the mind or spirit above the body and pretends transcendence
683 over the emotive bonding which bodily intimacy involves, thus making ■
684 variety of sexual partners a matter of indifference for spiritual integrity
685 and fidelity.

686 10. *The Counseling of the Church*

687 The counseling role of the church in general and of its pastoral and

teaching leadership in particular is of critical importance in all of these areas of perplexity and decision. If the people of the church are to be given the resources to live out their lives responsibly as sexual beings, the enabling leadership of the church must itself be educated concerning its own sexuality and be equipped to assist people in their problems of identity and moral choice. This assistance will, however, have deprived people of the chance to grow and of the need to wrestle with their own choices if it consists predominantly of handing out prescriptions and passing judgment. What is more, the counsel of the church will be sought more if people see in its stance not only a convinced perspective which orients its approach but also a willingness to recognize the complexity of sexual problems, the possibility of conscientious disagreement on moral decisions and the opportunity for renewal of life for forgiven sinners. People looking for help want something other than understanding, but they surely need nothing less. The church should have something to say about human sexuality and sex ethics which people need to hear. However, its communication of that message should not seem to issue from an enclave of the sexually pure but from a community of pilgrims seeking to learn the way of responsible living in relation to each other.

If the church is to be of genuine assistance to people, it will not limit its counsel to premarital assistance to the engaged or crisis counseling of the deeply troubled. Premarital counseling begins at birth as we develop as sexual beings, learning to love and to cherish, to be open and faithful as we are loved and cherished and dealt with honestly and faithfully. Sex education is likewise a life-long process which takes place more informally than formally. The church should provide sex education and, more broadly, sexuality education for its people. It should insist that sex education in the schools concern itself with personal and communal values and not simply with biological information. It should also take the opportunity afforded by anticipated marriage to establish or strengthen lines of communication and education with couples who want to build a Christian marriage; but if there has been no education prior to the engagement, it is highly unlikely that such a deficit will be remedied in a period of premarital counseling. Similarly the church may assist its people by providing programs of marriage enrichment, but marriage enrichment should be an ongoing aspect of the church's life and a couple's life rather than a last resort when a marriage is in ruins already.

By the total life of the family of the church and by the total lives of the families in the church, the profoundest education concerning the nature and purpose of human sexuality will take place both for better and for worse. At important milestones in development and amidst quandaries of conscience and identity, the church should be a source of assistance for those who seek its aid, but its aim should not be to develop yet another group of specialists or experts to which people abdicate their own powers and necessities of judgment. Rather the ministry of the church should aim at the equipment of the people of God to work out their own sexuality as they work out their own salvation with fear and trembling. They can do so believing that God is at work in them and rejoicing that it is the grace of God which enables both their reconciliation and their growth as sexual beings.

B. 5. That the Stated Clerk shall print the paper and send it to all Ministers, Clerks of Session and certified educators. (see page 266, Item II.B.8, for funding).

6. That the Materials Distribution Service of the General Assembly Mission Board, in coordination with the Stated Clerk, shall have copies of this paper available for sale.

7. That the General Assembly Mission Board shall prepare a study guide for this paper and promote the availability of this material as a curriculum resource (see page 266, Item II.B.8, for funding).

8. That the General Assembly Mission Board shall follow the points of view in this paper in developing other curriculum material for education of sexuality in the Church.

b. That Section IV.C., Paper, "Insemination of Human Beings by Artificial Means," and Recommendations C.9 **be adopted:**

9. That the 120th General Assembly adopt the paper, *Insemination of Human Beings by Artificial Means*, in answer to Overture 78-26 from Highlands Presbytery.

IV. C. INSEMINATION OF HUMAN BEINGS BY ARTIFICIAL MEANS

The 1978 General Assembly, PCUS, referred to the Council on Theology and Culture for study the following overture (cf. 1978 GA *Minutes* pp. 66, 189).

From the Presbytery of Highlands:

Whereas, the process of artificial insemination for human reproduction is an available option in our society and

Whereas, resources providing moral and doctrinal guidelines for those considering this question are limited,

The Session of Salem Presbyterian Church requests the Presbytery of Highlands to overture the General Assembly of the Presbyterian Church, U. S. to provide a study of the moral implications of this practice and provide guidelines for decision-making by those who might be affected, including pastors, physicians, prospective donors and prospective parents.

That Overture 78-26 from the Presbytery of Highlands regarding artificial insemination be affirmed and referred to the Council on Theology and Culture for study to be acted on in 1980.

The Council on Theology and Culture approved the following statement as fulfilling the instructions of the General Assembly. For the full theological/ethical background of this paper reference is made to the Council on Theology and Culture paper on *The Nature and Purpose of Human Sexuality*.

1 Although the use of artificial means of birth control has never been
2 opposed by the Presbyterian Church in the United States so long as they
3 are not injurious, the use of artificial means of insemination among hu-
4 mans is raising serious questions. From various quarters artificial insemi-
5 nation has been opposed for various reasons, such as the following: it
6 involves masturbation; insemination by donor has been considered a form
7 of adultery; it removes procreation from its personal sexual content; possi-
8 ble legal snarls about parenthood could result; it risks potential emotional
9 damage to the husband in donor cases; genetic risks exist when the donor
10 is anonymous and no genetic screening has occurred; and it is "unnatural."
11 As long as the genetic mix does not involve unusual jeopardy to the
12 birth of a healthy child, it is the motive, the intention and the other
13 consequences which should determine the rightness of the act. (Cf. Preface
14 above.) Mutual love and a desire to expand that love to children of one's
15 own parentage may inform a decision for artificial insemination. It may
16 also be done out of spite and under psychological duress by people more
17 bent on having their own wishes than on considering others' feelings. The
18 intention may be to bring mutual satisfaction and to enrich a home, or it

19 may be to prove one's own sexual powers or create a genetically superior
20 product or to preserve bloodlines. The consequences may be a happiness
21 enriched by the greater determination and mutual understanding that
22 were necessary to enable procreation or the driving of a wedge between a
23 husband and wife.

24 In cases where the ovum of the wife is fertilized outside her body be-
25 cause of blockage of her fallopian tubes and then implanted in her womb,
26 the first consideration should be that of possible risk to the future child.
27 If the procedures involved do not put the fetus in greater risk than normal
28 conception would, then the procedure's rightness would depend on the
29 same criteria that having a child by natural means or by more ordinary
30 form of artificial insemination should meet. The welfare of the fetus should
31 also be considered in routine artificial insemination by donor by having
32 genetic screening so that the likelihood of severe genetic defects is avoided
33 and the knowledge by people of their genetic backgrounds is possible.

34 Womb donors would present greater problems than semen donors be-
35 cause of the emotional tangles that could develop between the genetic
36 mother, the father, and the carrier of the child during the pregnancy. In
37 cases of both semen and womb donors, however, the questions of motive
38 and intent arise along with those of genetic and emotional consequences.
39 Financial consideration should surely not motivate such decisions, and
40 neither should a semen donor intend some grandiose proliferation of his
41 genetic offspring.

42 Whether the single person or the lesbian couple should have children
43 through artificial insemination is still another matter. The argument that
44 it is better for a child to be adopted by a loving person or persons than to
45 remain unadopted cannot be transferred to such cases because possible
46 rather than actual children are in question. It would seem to be a minimum
47 legal requirement that such candidates for children meet whatever criteria
48 are used for adoptive parents. The concern of Christian conscience cannot,
49 however, stop with the legally admissible. Once again the questions of
50 motive, intention and consequences must be pressed with the additional
51 question as to why adoption is being by-passed. If having both a father and
52 a mother is the preference for any child, the burden of proof should be on
53 a departure from that norm, particularly where a choice is made about
54 bringing a child into the world rather than about a home for an existing
55 child.

56 Although the position taken here does not preclude the taking of con-
57 ception out of its natural context in an act of sexual intercourse, it does
58 not thereby approve the mentality that seeks an end to the burden of
59 pregnancy and the inauguration of the cultivation of embryos outside the
60 womb as common practice. Even as an understandable reaction to the fact
61 that women have too often been expected to carry an inordinate portion
62 of a load which should have been shared more by men, seeing childbearing
63 as only a curse to be avoided leaves it only under the heading of human
64 fallenness and sin. The goodness of creation and the possibilities of salva-
65 tion should be more normative for childbearing for Christians than the
66 effects of the fall. Reducing childbearing and child-birth to an unfortunate
67 or unacceptable inconvenience is irresponsible. A woman need not bear
68 children to be a whole person, but personal wholeness should lead one to
69 affirm the goodness of the normal process of pregnancy.

3. The Committee on Women's Concerns
 - a. That Recommendation 4 **be adopted**:
 4. That the 120th General Assembly direct its agencies and its officers, in dealings with national churches and their agencies at home and abroad, to reflect the call to be faithful to the 1972 statement of the General Assembly, that women be included as full participants in the life of the church. This would include the language in all documents, communications, correspondence and in the preparation of its statements, as well as the actual implementing of all mission (at home and abroad.)
 - b. That Communication 80-20 (3.) from the Caribbean and North American Area Council, World Alliance of Reformed Churches, (see page 54), regarding the continuing constitutional limitations in some member Churches which deny full equality and participation to women in the life of their Churches, **be adopted**.
- B. Communications
 1. That Communication 80-11 from the NCCC Governing Board (see page 48) concerning Kampuchea **be answered as** recommended by the General Assembly Mission Board.

That in the spirit of the position adopted by the 1979 General Assembly regarding the plight of the people of Kampuchea (Cambodia), the Mission Board urge the U.S. government to:

 - (1) press for a speedy and effective implementation of President Carter's offer of assistance to Kampuchea; and
 - (2) move speedily toward normalizing diplomatic relations with the Socialist Republic of Viet Nam in the belief that such normalization will assist our country's understanding and relationships in Indochina, and will contribute to facilitating current efforts in providing relief to the people of Kampuchea.
 2. That Communication 80-13 from the NCCC Governing Board (see page 49), regarding the KKK and cross burning, **be answered as** recommended by the General Assembly Mission Board.

That the 1980 General Assembly

 - (1) reaffirm the positions of the 1947 and 1978 Assemblies in condemning the Ku Klux Klan's divisive philosophy and terroristic tactics aimed at depriving minority individuals and groups from exercising their constitutional rights; and
 - (2) urge Presbyterians, individually and corporately, to call upon the federal, state and local governments to
 - a. design and fund educational initiatives aiming at combating the evils of terrorism;
 - b. mobilize their law enforcement agencies to effectively investigate and prosecute violations of the law by the Klan and other terroristic organizations; and
 - c. eliminate Klan activities in places of work involving participation by employees and which result in intimidation of other workers.
 3. That Communication 80-16 from the NCCC Governing Board (see page 51), regarding the Akwasasne Mohawk territory, **be answered by** reaffirming the Public Policy Statement of the 116th General Assembly concerning American Indians.
 4. That **no action be taken** on Communication 80-17 from the World Council of Churches (see page 51), regarding free elections in Rhodesia (Zimbabwe).

The Assembly invited Rev. Sidney D. Smuts, Ecumenical Representative from The Presbyterian Church of Southern Africa, to speak for three minutes. Dr. Smuts addressed the Assembly.

5. That Communication 80-20 (1.) from the Caribbean and North American Area Council of the World Alliance of Reformed Churches (see page 54), regarding the crisis in Taiwan, **be adopted** (see page 266, Item II.B.9, for funding).
6. That Communication 80-28 from the NCCC Governing Board (see page 57), regarding the crisis of priorities in the National Budget **be answered by** the adoption of the following:

RESOLUTION ON THE CRISIS OF PRIORITIES IN THE NATIONAL BUDGET

Whereas, The General Assembly of the Presbyterian Church in the United States is committed to the inalienable right of every person of basic access to food and sustaining nutrition; and,

Whereas, The General Assembly urges the continuation of the Food Stamp Program; and,

Whereas, there are proposed cuts in the Federal budget which will reduce benefits to Food Stamp recipients and pose other particular hardships on the poor in the areas of housing, education, welfare, social security and employment;

Therefore, be it Resolved that the General Assembly of the Presbyterian Church in the United States commits itself and calls on members of the Church to intensify efforts in urging the members of Congress to do everything in their power to maintain at least the existing level of support of the domestic programs in nutrition, housing, education, welfare, social security, and employment; and to urge the United States Government to reform the welfare system, incorporating strong incentives to work but not requiring acceptance of employment as a condition for receiving public assistance for a one-parent family with pre-school or elementary school-age children.

Further, that the General Assembly call on churches and individual Presbyterians to consider the plight of people in their communities should the Food Stamp Program be interrupted during the summer or be inadequately funded in 1981, and to prepare themselves to minister to the great numbers of our sisters and brothers who will suffer from malnutrition, taking special care to identify the "hidden" poor, including the elderly, who are scattered throughout our low and middle-income neighborhoods.

7. That Communication 80-29 from the NCCC Governing Board (see page 57), regarding the International Human Rights Covenants, **be answered by reference** to the actions of the 117th, 118th, 119th General Assemblies, and by reference to the action of the Assembly on Mission Board Response 2 (Item II.A.1.c. of this Report) (see Appendix, page 604).
8. That Communication 80-30 from the NCCC Governing Board (see page 58), regarding the Food Stamp Crisis **be answered by reference** to Communication 80-28 (see Item II.B.6 of this Report).
9. That Communication 80-31 from the NCCC Governing Board (see page 59), concerning Guatemala, **be adopted as amended, as follows:**
 - a. Strike: "Adopted by the NCCC Governing Board, May 7, 1980."
 - b. Amend the conclusion to read as follows:

Therefore, the General Assembly of the Presbyterian Church in the United States hereby resolves:

1. To urge the President of the United States to suspend all military and economic assistance to the government of Guatemala.
 2. To urge the media to report on events in Guatemala and seek information from other than government sources, such as independent fact-finding teams.
 3. To encourage churches to seek to understand the suffering of the people in Guatemala and the situation in all of Central America, and to participate in other concrete actions in solidarity with these people.
10. That Communication 80-32 from the NCCC Governing Board (see page 59), regarding justice for Japanese-American World War II Internees, **be adopted as amended, as follows:**

Whereas, on February 9, 1942, Executive Order 9066 of President Franklin Delano Roosevelt led to the uprooting and internment of approximately 120,000 persons of Japanese descent, resulting in serious violations of their human rights as well as inestimable personal and material losses; and,

Whereas, Japanese-Americans have striven unsuccessfully for 35 years to obtain redress for the injustices they suffered during and after relocation and internment; and,

Whereas, the Senate has passed legislation calling for the establishment of a "Presidential Study Commission on Wartime Relocation and Internment of Civilians Act" to determine the nature of such injustices, if any, and to recommend appropriate remedies; and a bill on this matter has been introduced in the House of Representatives (H.R. 5499); therefore,

Be it Resolved that the General Assembly of the Presbyterian Church in the United States express support for the creation of a Presidential Study Commission on Wartime Relocation and Internment of Civilians Act; and

Further, that the General Assembly direct the Stated Clerk to communicate this support to the

Chairman of the House Judiciary Committee, urging favorable committee action and speedy passage of this bill; and

Further that the General Assembly direct the Washington Communicator to seek further support for passage of H.R. 5499 through channels available to him, including the Washington Inter-Staff Committee and IMPACT.

11. That Communication 80-34 from the NCCC Governing Board (see page 61), regarding El Salvador, **be adopted as amended:**

- a. Strike "Adopted by the NCCC Governing Board, May 7, 1980."
- b. Amend the conclusion to read as follows:

Therefore the General Assembly of the Presbyterian Church in the United States hereby resolves:

To urge the Inter-American Commission on Human rights of the Organization of American States to visit El Salvador to investigate the situation of violence and to clarify the needs of people, and to make recommendations for actions likely to ensure that those needs are promptly met;

Further, to urge the U.S. Government:

1. To halt all assistance to the military and police of El Salvador and to relocate the recently approved military aid of \$5.7 million to medical, economic and social assistance programs, the benefits of which should be distributed in El Salvador by civilian or international agencies.

2. To guarantee that it would not intervene directly or covertly to determine the fate of the Salvadoran people.

3. To grasp the historical moment and update and transform its traditional policy in Central America by seeking to respond positively to the popular forces emerging in El Salvador.

Further, to direct the Mission Board to give careful consideration to the human rights issues at stake in the present struggle in Central America; to provide information in order that our members may better understand the situation and respond as Christians and United States citizens; and to respond from the Crisis Fund to requests for emergency help for the Salvadoran people in this time of civil strife, within the resources available.

C. Overtures

1. That Overture 80-31 from the Presbytery of Blue Ridge (see page 73), regarding Kampuchea, **be approved as amended**, as follows:

Therefore, be it resolved that the 120th General Assembly of the Presbyterian Church in the United States declare a special day of prayer, calling upon its members and Christians throughout the world to join in imploring God to relieve the suffering, hunger and death of the Kampuchean people and all others so afflicted, and to open ways for overcoming the barriers of political corruption that prevent relief from reaching these suffering people; and

Be it further resolved, that the Presbyterian Church in the United States publicly condemn the inhumane policies that continue to victimize the citizens throughout the world, and encourage support and assistance for those who seek to work for the dignity and worth of all human beings, and whose aims are for freedom and security of all its citizens.

2. That Overture 80-36 from the Presbytery of Brazos (see page 75) regarding the denial of human rights in Taiwan **be adopted**.
3. That Overture 80-38 from the Presbytery of South Mississippi (see page 76), regarding abortion, **be rejected** and that the 120th General Assembly reaffirm previous General Assembly statements of 1970, 1971, 1972, 1974, 1978, 1979 on abortion, noting that our Church:
 - a. affirms the importance of individual moral choices prayerfully made;
 - b. affirms the exceptional conditions justifying abortions;
 - c. does not condone abortions of convenience;
 - d. strongly affirms our belief in the sanctity of human life.
4. That Overture 80-42 from the Presbytery of National Capital Union (see page 77), regarding setting aside the birthday of Martin Luther King, Jr., as a national holiday, **be adopted**.

D. Resolutions

That Resolution 80-16 from Commissioners Cameron Wells Byrd and Bill Hymes (see page 96), regarding violence in cities of our nation, **be answered by** the adoption of the following:

Whereas, during the past weeks we have witnessed an outbreak of violence in many cities of our nation; and,

Whereas, we are acutely aware of the fact that many of these situations are symptomatic of an intransigent racism that infects our society and denies ethnic minorities their birthright of justice, freedom, and human dignity; and,

Whereas, potential for an explosion of racial violence is present in our society; and,
Whereas, as a Church, we must do all we can to address those issues and conditions that precipitate racial violence:

Therefore, be it Resolved that this General Assembly

1. Urge President Carter and his administration to deal concretely with the economic, political, and social justice issues which precipitate racial violence.
2. Exhort churches everywhere to pray for and support in every way possible those peoples who have suffered injustice and infractions of their civil rights.
3. Condemn the shootings by the Ku Klux Klan in various cities.
4. Direct the General Assembly Mission Board to develop a strategy whereby we will be able to reverse the ominous trend of young white teenagers joining the Klan in large numbers.
5. Urge and admonish citizens and governments of all municipalities, counties, and states everywhere to observe the civil rights of all humanity.

THOMAS H. SCHMID
Chairperson

RE: EXECUTION OF JACK POTTS

The Moderator announced that a reprieve for Jack Potts had been granted. Rev. Herb Meza, as the representative of the Moderator and the Assembly, had been in Atlanta when the reprieve was announced and had reported to the Moderator.

Rev. Wellford Hobbie led the Assembly in prayer in behalf of those in prison, in Iran, victims of crime, and others.

Appreciation was expressed to Dr. Meza and Dr. Hobbie by the Moderator.

REPORT OF THE STANDING COMMITTEE ON ETHICS AND SOCIETY

Rev. William B. Kennedy, Chairperson, presented the Report of the Standing Committee on Ethics and Society, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Ethics and Society considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. Paper, "The Energy Question, And Exploration of Meaning and Value"; Mission Board Recommendation 31; Mission Board Response 5; Overture 80-18; Overture 80-19; Resolution 80-2; Communication 80-33.
 - b. Mission Board Recommendation 29 a,b,c; Report on "ROTC, Peace Studies and Church-related Colleges," with Recommendations A. and B. and Mission Board Recommendation 34; Communication 80-18.
 - c. Paper, "The Church and Victims of Crime" and Mission Board Recommendation 30; Task Force on Criminal Justice Report; Communication 80-10 and Mission Board Recommendation re NCC Policy Statement on Criminal Justice; Communication 80-14; Communication 80-15 and Mission Board Recommendation re NCC Resolution on Prisoners of Conscience.
 - d. Mission Board Response 3 and Committee on Women's Concerns Recommendation 3.
 - e. Mission Board Response 4.
 - f. Mission Board Response 8.
 - g. Mission Board Response 11.
 2. Council on Theology and Culture Section IV.F., Paper, "Labor Relations," Recommendation I.25 and I.29, Communication 80-21 and Mission Board Recommendation re NCC Resolution on Farm Workers, and Resolution 80-13.
 - B. Communication 80-12 and Mission Board Recommendation re NCC Resolution on the Agent Orange.
 - C. Overtures 80-7, 80-39.

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a.(1) That Mission Board Recommendation 31, concerning the Paper, "The Energy Question, An Exploration of Meaning and Value," (see Appendix, page 516), **be adopted:**
 31. That, reaffirming the actions of the 115th, 117th, and 119th General Assemblies, the 120th General Assembly:
 - a. Declares its sense that there is an urgent need for the Presbyterian Church in the U.S. to do critical theological reflection and action on the problems and issues raised by the question of energy for this generation of Americans, as we reorder our individual and corporate lives;
 - b. Commends the paper "The Energy Question — An Exploration Into Meaning and Values" to the Church for study;

- c. Requests the Mission Board, through Materials Distribution Service, to make available to the Church "The Energy Question — An Exploration Into Meaning and Values," together with a study guide;
- d. Authorizes the Mission Board to seek at least ten synods and presbyteries to study the paper in the light of the Gospel and their experience, develop appropriate guidelines for a simpler and energy-saving lifestyle for congregations and presbyteries, and share their findings with the Mission Board by June 1, 1981;
- e. Requests the Mission Board to submit to the 121st General Assembly, jointly with the United Presbyterian Church, U.S.A., a proposal for a public policy statement on energy, its production and use; and submit to the 122nd General Assembly guidelines for all court levels utilizing the results of the studies by the synods and presbyteries.

- (2) That Response 5 (see Appendix, page 604), concerning a report on energy matters, **be approved.**
- (3) That Overture 80-18 from the Presbytery of Hanover (see page 69) and Overture 80-19 from the Presbytery of Concord (see page 69), both regarding a day of fasting and repentance, **be answered by adopting Overture 80-19, as amended, as follows:**

Therefore, the 120th General Assembly sets apart Sunday, October 19, 1980, as a day of fasting, repentance, and prayer; to be observed by all individual members, families, and congregations within the Presbyterian Church in the United States and request the Moderator to issue a call to the Church. On this day each person is urged to direct their prayer, fasting, and repentance in the following ways:

A. Examine our own life-styles for elements that are superfluous, at the expense of the poor, or indicative of poor stewardship of energy resources, that we might repent and turn from them.

B. Pray that we, as individual Christians and as a church, may have the necessary humility and courage to receive from our Lord clear guidance as to how we are to live our faith in this increasingly difficult time.

C. Pray for the empowerment of the Holy Spirit, that we may make the appropriate changes in our individual and corporate life-styles and thereby bear witness to others of the Lordship of Jesus Christ in every dimension of life.

D. Pray for the poor and all who must suffer because of this crisis.

E. Pray for the government and our leaders, that they may have the vision to develop constructive programs to relieve the sufferings of the poor, to encourage conservation, to develop new energy sources, and to ease international tensions.

F. Pray that the crisis precipitated by the coming end of this age of abundant fossil fuels might be occasion for a true renewal and extension of the Church of Jesus Christ throughout the world, to the glory of God.

- (4) That Resolution 80-2 from Commissioners Ralph J. Packard and Cameron Wells Byrd (see page 92), regarding commuter cars, **be adopted as amended, as follows:**

Substitute for the last paragraph the following:

"The General Assembly of the Presbyterian Church in the United States instruct the Stated Clerk to write a letter to all major United States automakers, urging them to make available to the American public a mass-produced, high-mileage commuter car as soon as practical, preferably within the next three years. The General Assembly further requests that the automakers present a progress report to the 121st General Assembly of the PCUS."

- (5) That Communication 80-33 from the National Council of Churches (see page 60), concerning the Interreligious Program on Religion and Energy in the 80's, **be answered by the following:**

(a) Request the Mission Board to provide such leadership in and resources for the NCC Interreligious Program on Religion and Energy as are possible, and

- (b) Relate this action to Overture 80-19 (see page 69 and Item II.A.1.a.(3) above) in whatever ways seem feasible.
- b. (1) That Mission Board Recommendation 29 **be adopted, as amended, as follows:**
29. That the General Assembly, in light of the deteriorating global situation and new threats to the peace of the world.
- a. Call on the Church and its courts to engage in intensive moral deliberation on what the Church and nation must do for the sake of global peace and justice in the 1980's;
- b. Authorize and request the Mission Board to proceed as quickly as possible
- (1) To facilitate the moral deliberation in the Church and its courts, and
- (2) To develop for presentation to a subsequent General Assembly a major position paper on this theme which takes into account the deliberation in the Church and the reflections of our ecumenical partners;
- c. Adopt the following statement:
- A Witness for Peace in a Time of Tension*
- Our Christian vocation as peacemakers confronts us with renewed urgency today when a resurgence of the Cold War has aroused old fears and whipped up a war-like atmosphere that remains under the ominous sign of an onrushing arms race.
- In our anger at the imprisonment of our fellow citizens, at betrayal of our trust and assaults on our dignity, at massive armed forces moving across national borders, we must not panic and conclude that war and threats of war are our only recourse.
- Instead, we must remember, as previous General Assemblies have declared, that:
- "The Lord of the Church is the Prince of Peace, therefore, the business of the Church is the bringing of peace." (1970)
- "As nuclear warfare threatens total death, the Church is called in desperate urgency to declare the nature of life and how to achieve its fulfillment." (1964)
- "Peace must be waged. Neighbors must be loved . . . The Church, with as much intelligence and zeal as men have pursued war, should pursue a purpose and a program designed to remove the causes of war." (1960)
- "The great prophets . . . make it clear that true peace is the fruit only of justice." (1965)
- "We (must) commit ourselves anew to the Biblical vision of *shalom* by allocating more human and financial resources for education and action on the disarmament agenda." (1978)
- This 120th General Assembly of the Presbyterian Church in the U.S.:
- (1) Calls on all church members to recall and commit themselves anew to their vocation as peace-makers.
- (2) Calls upon our national leaders to exercise great restraint in this time of grave tension.
- (3) Welcomes vigorous public debate over the meaning of recent events and appropriate action by our government.
- (4) Requests the Mission Board, in view of the possible reinstatement of Selective Service, to provide information regarding alternatives to and advantages of draft registration and induction.
- (2) That Mission Board Recommendation 34 concerning the Report on "ROTC, Peace Studies, and Church-related Colleges," **be adopted, as amended, as follows:**
34. That the General Assembly commend the report, "ROTC, Peace Studies, and Church-Related Colleges," as amended (see Appendix, page 546), to the colleges related to the Presbyterian Church, U.S.,

and to the courts of the Church to which they are related, urging them to engage in ethical and theological dialogue with one another about the issues raised in the report; and that the General Assembly request the Mission Board, through its agency, United Ministries in Education, to provide resources and support for that dialogue and to report the progress of the dialogue to the 121st General Assembly; and that the General Assembly encourage the colleges related to the courts of the Presbyterian Church, U.S., to develop and implement Peace Studies programs of academic excellence and ethical and theological integrity.

- (3) That Communication 80-18, from the World Council of Churches (see page 53), regarding "Threats to Peace", **be answered as follows:**
 The 120th General Assembly, Presbyterian Church in the United States:
 1. Expresses its appreciation for the leadership taken by the World Council of Churches in the area of militarism and the arms race, at a time when the combined world-wide crisis in food and energy poses an unprecedented threat to world peace; and
 2. Directs the Mission Board to give careful consideration to the WCC recommendations to its member Communions as the Mission Board develops the major position paper designed to stimulate moral discourse in the Church and its courts on the theme of peace.
- c. (1) That Mission Board Recommendation 30 **be adopted:**
 30. That the 120th General Assembly adopt the statement, "The Church and Victims of Crime."

THE CHURCH AND VICTIMS OF CRIME

"Behold the day! The doom is here, it has burst upon them. Injustice buds, insolence blossoms, violence shoots up into injustice and wickedness."

Ezekiel 7: 10-11

As a community of compassion, hope and restoration, the church has a mission to fulfill regarding victims of crime. Too long have church and society overlooked the problems and needs of victims within the criminal justice system. As one Christian ethicist has stated, "It is time that American Christians remember the Good Samaritan's caring for a victim of crime. It is time we insist that American agencies of justice take victims into serious account as very few of the states now require. 'We devote much attention to the offender as we consider his rights, his 'just deserts,' and the like. But whatever a court may decide about the convicted, the victim is only used as a witness, and then discarded to bear his loss alone. Can any Christian defend such callousness?" (L. Harold DeWolf)

Our General Assembly stated in 1978:

"Justice should guarantee and defend especially the rights of those who are the weakest, most vulnerable, most likely to be forgotten, exploited, or oppressed, most unable to help or defend themselves."

(1978 *Minutes* p. 202)

Surely this commitment applies to victims as well as to offenders. Jesus asked in a parable, "Who proved neighbor to the one who fell among robbers?" "The one who showed mercy on him," came an answer. "Go and do likewise," was Jesus' command and invitation. (Luke 10)

Who are the victims?

Persons whose bodies are assaulted, violated, and murdered, and their families or survivors—
 Those who are intimidated, harassed, and coerced—
 People whose property is damaged or stolen—
 People whose lives are disrupted by criminal behavior of community or family members—
 Consumers who pay higher prices because of "white collar" offenses, employee theft, or greed and mismanagement by businesses and corporations—
 Taxpayers whose money supports a cumbersome and often ineffectual system of justice and imprisonment—

All these are victims of crime. In short, spiritually and economically, "when one member suffers, all suffer together." (I Corinthians 12:26)

The problems facing victims include, physical and mental suffering or disability, insensitive practices by law enforcement and medical agencies, time-consuming participation in pretrial and court procedures, inadequate programs of restitution and compensation in property crime or physical assaults, the absence of independent public counsel to insure that victims' rights are represented and distress ensuing from the victimization of family members.

Because of the high crime rate in our society and the general lack of systemic and personal attention offered to victims, the General Assembly calls upon the ministers and members of the Presbyterian Church in the United States—working insofar as possible with other religious and secular groups—to reach out in compassion to victims of crime by:

1. Providing ongoing support by clergy and laity, through the full pastoral and liturgical ministry of the church, to victims, and their families, hearing and sharing grief, pain, and lamentation (cf. Psalms 69, 77, 86, 88) and affirming the solace and hope of our faith (cf. Psalm 23, Romans 8:31-39);
2. Studying Biblical, theological, and secular material relative to victims of crime;
3. Observing and evaluating procedures of courts, police, hospitals, and other agencies to discover what is being done and what might be done to strengthen victims and their families physically and spiritually;
4. Establishing ministries such as rape crisis centers, supportive groups, or shelters for battered and abused persons where these do not exist, and supplying volunteers and funds for established programs in these areas;
5. Becoming familiar with existing law with respect to victims, and by initiating and lobbying for such legislation as may benefit victims, such as compensation and restitution programs;
6. Paying special attention to those crimes which cost citizens more financially than robbery and other property offenses, including both "white collar" crimes and corporate crimes and, through education and example, reaffirming Christian standards in production and business which are frequently forgotten in search of material profit and advancement;
7. Working to alleviate social inequities and conditions which contribute to criminal behavior, knowing that most victims as well as most offenders are poor;
8. Promoting a spirit of nonviolence in our communities through the media, through strict controls of concealable handguns (as advocated by 1978 General Assembly), and through our own attempts at reconciliation;
9. Reminding ourselves that "vengeance is counter-productive as it intensifies anti-social attitudes and further separates the human community" (1978 *Minutes* p. 202), and that compassion for victims should not encourage or result in disdain, hatred, or violent retaliation toward offenders;
10. Requesting that congregations, presbyteries, and synods report their findings and actions in behalf of victims to the General Assembly through the General Assembly Task Force on Criminal Justice by the 1981 Assembly.

The church and her members can respond to victims of crime through ministries of compassion, through education and inquiry, through political and economic decisions, and through prayer, worship, and fellowship. We believe that in our life together, the power of God is proclaimed, revealed, and discovered. Where the love of God in Christ is shared freely, people can find healing and new hope. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God." (II Cor. 1:3-4)

- (2) That the Report of the Task Force on Criminal Justice (see Appendix, page 558) **be approved.**
- (3) That Communication 80-10 from the NCCC Governing Board (see page 38), containing the NCC paper on Criminal Justice, and the Mission Board response to this paper, **be answered by the following:**
That the 120th General Assembly refer the NCC policy statement, "Challenges to the Injustice of the Criminal Justice System", to the Task Force on Criminal Justice of the General Assembly Mission Board to study and make recommendations, as appropriate, to the 121st General Assembly.
- (4) That, in response to Communication 80-14 from the NCCC Governing Board (see page 50), regarding the Republic of New Africa, the 120th General Assembly **express its concern and refer the Communication to the Mission Board for appropriate action.**

- (5) That the Mission Board Response to Communication 80-15 from the NCCC Governing Board (see page 51), regarding Prisoners of Conscience in the Soviet Union and Czechoslovakia, **be adopted:**

The Mission Board recommends that the 120th General Assembly adopt the following recommendation:

The General Assembly of the Presbyterian Church, U.S. has expressed its commitment to support human rights of persons in all governments and social systems and called the church "to struggle with all who suffer for the advancement of the cause of human rights and mutual obligations." In light of this commitment, the General Assembly directs the Mission Board (1) to continue its support of the Churches' Human Rights Program for the Implementation of the Helsinki Final Act and to address the issue of prisoners of conscience in the Soviet Union and Czechoslovakia through that program; (2) to appeal to the government of the United States to convey this concern about prisoners of conscience to the governments of the USSR and Czechoslovakia.

- d. (1) That Mission Board Response 3 (see Appendix, page 604) to continue the Nestle boycott, **be adopted.**
- (2) That Committee on Women's Concerns Recommendation 3, which reads,
 3. That the 120th General Assembly affirm continuation of the boycott against Nestle until there is sufficient evidence that the company has complied in both policy and practice with the spirit and intent of the World Health Organization recommendations which are consistent with the boycott demands.
be approved.
- e. That Mission Board Response 4 (see Appendix, page 604), regarding human rights violations in Lesotho, **be approved.**
- f. That Mission Board Response 8 (see Appendix, page 605), regarding Southern Africa, **be approved.**
- g. That Mission Board Response 11 (see Appendix, page 605), regarding teaching religion in public schools, **be approved.**
2. Council on Theology and Culture Recommendation I.25
 - a. That the *Proposed Policy Statement on Labor Relations* **be adopted, as amended, as follows:**

IV. F. LABOR RELATIONS

THEOLOGICAL AFFIRMATIONS FROM BIBLICAL PERSPECTIVES

The Presbyterian Church in the United States holds as a fundamental conviction that all of life is under the lordship of Christ. Reformed theology has consistently turned to the doctrines of creation, providence, and redemption in affirming the sovereign care of God for the whole of the created order. The clear responsibility of Christian persons to try to act out the redemptive love of Jesus in the world — a compelling claim of the gospels — must apply to labor-management relations as to any other social or personal relationship. Therefore, it is not necessary here to repeat in depth the theological and Biblical warrants for the following affirmations, which grow out of our generally accepted understanding of the Bible and of the Reformed tradition.

(1) *In light of our theological understanding of vocation and stewardship we affirm that the Church should espouse for all persons the opportunity and responsibility for productive work.* God's plan in creation was for men and women to "fill the earth and subdue it" (Gen. 1:28) and to "till and keep" the Garden of Eden (Gen. 2:15). The commandment in the Decalogue to take the seventh day as a day of rest puts equal stress on "six days you shall labor" (Ex. 20:9 and Deut. 5:13). The opportunity and responsibility for productive work is consistently affirmed as a basic element in God's plan for humankind and should guide the Church in seeing to it that all people have the opportunity for meaningful work and assume responsibility for being productive. Such a posture has special relevance in the Reformed Tradition with its emphasis on stewardship and vocation.

(2) *In view of our theological understanding of economic and social justice we affirm for all persons the right to be paid adequately and treated with fairness and dignity.* Both the Old and New Testaments are replete with admonitions for employers to treat their employees fairly, to pay them fair and adequate compensation, and to refrain from exploiting them in any way (Lev. 19:13, Is. 58:3, Mal. 3:5, Mt. 10:10, Lk. 10:7, I Tim. 5:18 and James

5:4). Where substandard wages prevail, there often follows a low regard for human qualities and standards from employer to employee.

(3) *In view of our theological understanding of liberation, justice, community, and the reality of sin, we affirm the right of all workers, except those on whom national or community security depends, to join labor organizations and participate in collective bargaining or to refrain from such activities, with complete freedom and without fear of reprisal. Also, we affirm that labor unions should be subject to anti-monopoly laws similar to those that apply to business organizations.* God's liberation of the children of Israel from forced labor in Egypt was the central theme around which Israel understood its faith. The New Testament ideal of community (Acts 2:44, 4:32) is not only one in which economic resources are shared but also one in which power and decision-making are shared enterprises. Finally, the Bible is quite clear about the reality of sin which means that no one except God should be trusted with broad and unchecked power over others. It must be understood that broad unchecked power can exist through either monopolistic unions or industries. The Bible's statements are equally appropriate in either circumstances.

In the current economic context in America, we believe that these basic biblical values can be best realized by limiting the monopolizing tendency of unions to the same degree that the monopolizing tendency of business organizations is limited; and by guaranteeing the right of all workers, except those on whom national or community security depends, to organize and bargain collectively and to refrain from union activities, without fear of reprisal.

(4) *In view of our theological understanding of the life of Christian servanthood we affirm the necessity for the Church to view economic issues from the side of the lowly and oppressed and for Christians active in our economic system to be concerned for serving the needs of the world.* The fact that Jesus presents himself in the form of a servant (Mt. 12:15-21, Lk. 22:24-27, Is. 42:1-4) and that abundant life is to be found in losing one's life for others has deep implications for Christians involved in labor-management relations. For the Church this means that the "starting point" for viewing any issue of social justice (including labor relations) is on the side of the lowly and oppressed. The Presbyterian Church, U.S., which is disproportionately represented in its membership by managers and professionals, will need to engage in a conscious effort to view labor-management issues from the perspective of the unskilled, uneducated, and underpaid. For our fellow Christians in business, labor and government, the style of servanthood means that economic activity needs to be viewed as serving the needs of the world. Decisions should not be based solely on the self-interest of corporations, workers, or special-interest groups. Servanthood also means that a stronger emphasis needs to be placed on a mutual sharing of burdens instead of the shifting of risks to other people, groups, or societies in a time of growing economic uncertainty.

(5) *In view of our theological understanding of grace beyond justice we affirm the need for new approaches to labor-management relations.* The point of the Parable of the Laborers and the Vineyard (Mt. 20:1-16) is that while all workers receive a just wage, God's grace reaches beyond the demands of justice. The Church affirms the rights of labor organization and collective bargaining as minimum demands of justice but also points beyond the current adversary system in urging exploration of new methods of labor-management relations, seeking arrangements which offer opportunities for workers through their efforts and productivity to share greater economic rewards.

These affirmations will not alone resolve all labor disputes or guarantee just economic relations, but they do set a framework to guide the Church in its prophetic ministry. That ministry requires accurate information, competent analysis, and insightful understanding of complex issues in the American economic system. Among these issues, three in particular presently challenge the Church to seek a redemptive ministry. They are conflicts in labor-management relations, collective bargaining, and the treatment of migrant and seasonal workers.

(1) *Models of Conflict Management and Conflict Resolution in Labor-Management Relations.*

In a dynamic society, dissent and conflict are normal. How the churches, as leaders, view disagreement and challenge and conflict has serious implications for the outcomes of clashes of interest. While we yearn for consensus and celebrate those rare situations of true unanimity, as a Church we need to acknowledge that pluralism is potentially creative, and we need to seek ways to harness the potential for good in dissent and disagreement. We assert that God is at work in all human relationships, including both discord and harmony. The ab-

sense of consensus is not always alienation; discord is not always destructive. We are concerned, however, about labor-management conflicts which too often result in destructive relationships and harm to parties involved and to the community. Prolonged strikes represent a loss of needed economic activity and often withhold needed goods and services from the community. Other forms of conflict such as lock-outs, sick-outs, and violence can also do damage to labor and management and the public interest. The Presbyterian Church, U.S., endorses channels and principles for controlling animosities while resolving displacements, dislocations and harsh disagreements, and urges both labor and management to adhere to the following principles to resolve disputes:

- a. Foster respect in good faith by and for all sides to a dispute.
- b. Maintain self-respect of the parties involved.
- c. Recognize the role of each party and the responsibility of each for its own actions and consequences.
- d. Permit no party to usurp the role or responsibility of another.
- e. Assure that prior notice be given before negotiation in order to avoid confrontation.
- f. Negotiate with concern for human need, for ability to carry out, for ability to pay, for profit, health, safety, environmental concerns, and for social cost.
- g. Provide careful processes of fact-finding, and definitions of disagreement among other processes; the following can be considered: search for conciliation among parties first; if unsuccessful, then — by mutual consent — seek mediation, i.e., submit dispute to disinterested third party for recommendation; if still unsuccessful, then — by mutual consent — submit to binding arbitration by a professional panel.
- h. Acknowledge that any human solution is imperfect, that an approximation to "relative justice," wherein there are no victories, is bearable only if injured parties honestly believe there will be another chance at a later time to reopen the situation for adjustment. Imperfect solutions are bearable only if they are perceived as temporary.
- i. Seek channels and procedures for resolving disagreements, for conflict resolution, including formal collective bargaining.

(2) Collective Bargaining

The right of workers to organize into unions of their own choosing for the purpose of bargaining collectively with their employers is well-established public policy, expressed in the National Labor Relations Act (1936) as amended (1947, 1959); the right not to vote for a union is also provided. These rights are implicit in biblical and Presbyterian Church, U.S., teachings on economic and social justice. We assert that the National Labor Relations Policy is sometimes abused by both management and labor. We call on all parties to the collective bargaining process to comply with this policy as it is expressed in national law.

To make more meaningful the basic right of workers in choosing their collective bargaining agents, the PCUS supports revision and amendment of the law by closing the time gap between workers' expression of intention and the implementation of the collective bargaining process. We urge more appropriate penalties for those who willfully and persistently violate existing law and labor-management contracts. We further urge that the law be amended to offer protection to those workers such as migrant laborers who are now excluded from the rights and responsibilities of U.S. labor laws. The Christian in the world is called to witness and to act; one possibility of witness may be for consumers to refuse to buy the product of a company involved in a labor dispute in which the consumer believes that the company is wrong, or to seek out and buy the product of a company involved in a labor dispute in which the consumer believes the union to be wrong. We see this as appropriate action for Presbyterians while they continue to work for understanding and reconciliation. As part of the global family of God, the PCUS directs attention to the implications for collective bargaining of the development, growth and practices of multinational corporations. Transferability of capital and the relative immobility of laborers are sensitive issues at home and abroad. Another legitimate concern is the one group specifically excluded from the National Labor Relations Act: farm workers.

(3) Migrant and Seasonal Labor

Migrant and seasonal workers, by any recognized standard of income, working conditions, health, education, or housing, are the poorest, least powerful group on the socio-economic scale. The Presbyterian Church, U.S., should devote a greater share of its leadership, energy, prestige and financial resources to the issues of justice for these workers and their families. We support normalizing the status of legal alien migrant and seasonal workers so that, among other rights, they achieve the right to organize and bargain collectively with their employers.

Concern for seasonal workers or organized labor, however, does not come naturally for some Presbyterians. Because Presbyterians have been the business and financial leaders of many communities, our attitudes tend to be the dominant ones in the region; thus some Presbyterians feel that a consensus exists. Such a consensus is likely to be more aware of the concerns of management, less attuned to the interests of seasonal workers or organized labor. Furthermore such unexamined assumptions have been ethically normative; e.g., they describe for their adherents not only the way things are, but the way things ought to be.

ROLE OF PRESBYTERIANS AND OPINION LEADERSHIP

Membership of the Presbyterian Church does reflect the industrial and financial leadership characteristic of the U.S. This may be a great strength for Church and nation. The PCUS has a relative lack of parallel insight into the day-to-day aspects of the lives of the politically and economically marginal. Presbyterians continue to be intellectual leaders, managers and professionals who take ideas and values seriously. How can we overcome the selective vision that assumes a consensus exists? By the power of the Holy Spirit, God continues to create; God is at work in the world and in our region. Presbyterians must prayerfully consider the claims of other ideas regarding labor relations. We must examine our assumptions about justice and right relationships in the light of the evolving realities of the region and of the new economic arrangements of the nation and the world. We are now into a third generation of churchmanship dealing with the industrialization and organization of our PCUS "Sunbelt" region. The South may become the population and job center of the nation. In the future, the Church will either address the moral, spiritual and human needs of our Birminghams, Houstons, and Atlantas, or it will become a cherished quaint anachronism, a living museum in the towns and suburbs of the land.

b. That Recommendation I.29 **be adopted:**

29. That Ministers and those who prepare for vocations in the Church be encouraged to study economic and political systems, especially labor-management relations, with the aim of better understanding various systems and learning how to assist persons in coping with the realities of the social, economic and political spheres, and that Presbyterian educational institutions be encouraged to devise programs to enable students to pursue these goals.

c. That the Mission Board "Response to NCC Resolution in Support of the United Farm Workers" (see Appendix, page 547), in response to Communication 80-21 from the NCCC Governing Board (see page 55) which contains this Resolution, **be adopted:**

The Mission Board recommends that the 1980 General Assembly adopt the following:

"That the 120th General Assembly, recognizing the Christian calling to stand with the poor and oppressed,

(1) Reaffirm its concern for the welfare of farm workers striving to attain justice and achieve self-reliance through collective bargaining;

(2) Instruct the Mission Board to provide assistance to congregations and presbyteries seeking to understand and participate in the struggles of farm workers throughout the country;

(3) Call upon individual Presbyteries to study the situation existing among farm workers in the United States and to take actions appropriate to their Christian calling;

(4) Call the Church to prayer for the swift and fair resolution of labor conflicts in California among farm workers and growers."

d. That Resolution 80-13 from Commissioners Gilbert Garza and Edward Triem (see page 95), containing "Proposed Resolution on the 60th Anniversary of the Migrant Ministry," **be adopted, as amended, as follows** (see page 266, Item II.B.4, for funding).

Whereas, in 1920 the Council of Women for Home Missions sponsored four day-care centers in New Jersey, Maryland, and Delaware for the children of migrant farm workers; and,

Whereas, in 1971 the California Migrant Ministry and other state Migrant Ministries, Church Women United, major Protestant denominations, the Division of Church and Society of the NCC-CUSA and some Catholic religious orders and groups gave birth to the National Farm Worker Ministry whose purpose is: "To be present with and support farm workers as they organize to overcome their powerlessness and achieve a measure of justice, equality and freedom;" and,

Whereas, 1980 is the 60th Anniversary of this mission among migrant and seasonal farm workers in our country; and,

Whereas, the National Farm Workers Ministry now has 36 Catholic and Protestant member organizations and is a sponsored related movement to the Division of Church and Society of the NCCCUSA; and,

Whereas, some state Migrant Ministries have continued their work independent of the National Farm Workers Ministry while others work in close cooperation; and,

Whereas, seldom has the Church been so close to the daily struggle of workers in their worst times and in their most momentous victories; and,

Whereas, seldom has the Church remained so close, for so long, to a powerful liberation movement among the poor of the land;

Therefore, Be It Resolved, that the General Assembly of the Presbyterian Church, U.S. declare that 1980-81 is the 60th Anniversary of the Migrant Ministry to be celebrated within our churches;

Be it further resolved, that we call on ourselves and our constituent members to remember with thanksgiving the contribution of farm workers to our national life, to affirm the ministry of the churches among seasonal and migrant farm workers, to pledge our continued support for the organizing efforts of farm workers and their families;

Be it further resolved, that we set aside time at our next Assembly to hear a report from the National Farm Workers Ministry;

Be it further resolved, that the Division of Corporate and Social Mission develop resources and make them available so that churches can remember and give thanks for the Church's 60-year-old mission among farm workers during Farm Worker Week, April 27-May 3, 1981;

Be it further resolved, that we encourage our Presbyterian publications to take notice of the 60th Anniversary of the Migrant Ministry through articles, photographs, feature stories, etc.

- B. That Mission Board "Response to NCCC Resolution on the Agent Orange" (see Appendix, page 547), which is a response to Communication 80-12 from the NCCC Governing Board (see page 48), containing this Resolution, **be adopted, as amended**:

The Mission Board recommends that the 1980 General Assembly adopt the following:

"That the Mission Board in the pursuit of implementation of the Mission Directions arising out of the (February 1978) Mission Consultation:

(1) develop and make available to the church educational resources which, from a biblical, theological and ethical point of view, reflect on the adverse impact which careless technology has on the environment and which, in its rippling effects, confronts us with the fundamentally religious question of our guardianship (trusteeship) of the physical integrity of those yet unborn;

(2) instruct the Board's Investment Committee to ascertain, in concert with other denominations, what is its corporate responsibility regarding manufacturers of chemicals which contain carcinogens and mutagens presenting significant risks to humans or the environment;

(3) Urge the Environment Protection Agency (EPA) of the U. S. Government to ban improper use of herbicides containing carcinogenic or mutagenic elements which present significant risks to humans or the environment.

*Carcinogens are elements which cause cancer. Mutagens are elements which cause birth defects.

- C. 1. That Overture 80-7 from the Presbytery of Middle Tennessee (see page 67), regarding allowing the charitable deduction to taxpayers, **be answered by reaffirming** the action of the 118th General Assembly (1978) on Tax Reform (*G. A. Minutes*, p. 206):

Whereas, the Congress of the United States is now considering tax reform proposals, some of which are potentially detrimental to contributions to churches and charitable organizations and institutions; and,

Whereas, under current considerations a proposed increase in the amount a taxpayer can earn and still claim the standard deduction could diminish an incentive for giving, unless charitable contributions are deductible as well; and,

Whereas, charitable contributions do not benefit the donor and should not be included with other deductible expenses;

Therefore, be it resolved that the 1978 General Assembly take note of this growing problem and express its concern by

- a. Requesting the Ways and Means Committee of the House of Representatives of the United States to make provisions which would permit citizens to take deductions to church and charitable organizations and institutions, as well as

- the standard income tax deduction, and
- b. Request the President of the United States to support such legislation.
 2. That Overture 80-39 from the Presbytery of Suwannee (see page 76), regarding a study on the theological and ethical implications of the overseas activities of the CIA, **be answered by** reaffirming the Policy Statement of the 116th General Assembly (1976), summarized in "A Presbyterian Witness to the Nation," page 15, which "Protested all US intelligence agencies' use of American missionaries and foreign clergy for intelligence-gathering purposes; supported both executive and legislative action to bar this practice; and cautioned missionaries of the Presbyterian Church in the United States against being party to 'serving as agents of any government.'"

WILLIAM B. KENNEDY
Chairperson

The Assembly granted the Youth Advisory Participants permission to have distributed a statement as information.

Rev. Joe Donaho, Chairperson, began the presentation of the Report of the Standing Committee on Mission Board Goals and Priorities. Time for recess arrived during the presentation of the Report.

The Assembly recessed for dinner with prayer voiced by Mrs. Bobbie Hamilton.

EVENING SESSION — 7:00 P.M.

The Moderator reconvened the Assembly.

Youth Advisory Participants Tony Diaz and Todd Martin presented a hat to the Moderator, on behalf of the Youth Advisory Participants.

The Assembly voted to recess for the evening after completion of the third Report of the evening.

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD PRIORITIES AND GOALS

Rev. Joe Donaho completed the presentation of the Report of the Standing Committee on Mission Board Priorities and Goals, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Mission Board Priorities and Goals considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. Mission Directions Report.
 - b. Mission Board Recommendation 1.
 - c. Mission Board Recommendation 2.
 - d. Mission Board Recommendation 3.
 - e. Mission Board Recommendation 4.
 - f. Mission Board Recommendation 5.
 - g. Mission Board Recommendation 6.
 - h. Mission Board Recommendation 7.
 - i. Mission Board Response 1.
 - j. Mission Board Response 10.
 2. Office of Review and Evaluation
 - a. Section 2 (for information).
 - b. Section 4.B.2. and Recommendation 9.
 - c. Section 4.C. and Recommendation 10.
 - d. Section 4.E. and Recommendation 12.
 - e. Section 4.F. and Recommendation 14.
 - f. Section 4.G. and Recommendation 15.
 - g. Section 4.I. and Recommendation 17.
 - h. Section 4.J. and Recommendation 18.

3. Committee on Women's Concerns
 - a. Recommendation 7.
 - b. Recommendation 8. and Council on Church and Race Recommendation 3.
4. Ad Interim Committee for the Consultation on Church Union Recommendation 1.b.(1).
5. Task Force on Higher Education Recommendations A., H.
- B. Communication 80-38(2.).
- C. Overtures 80-1, 80-6, 80-22, 80-25, 80-29, 80-34, 80-35, 80-37, 80-45, 80-46.
- D. Resolution 80-14.

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. That Mission Directions Report (see Appendix, page 492) **be approved as amended** (See II.A.1.b (1) of this Report) and that the Mission Board give full consideration to all of the priority directives and objectives approved by the General Assembly, and that the Mission Board begin implementation of at least one objective under each of the Mission Directions.
 - b. (1) That Mission Board Recommendation 1, concerning the 65 objectives, **be approved, as amended:**
 1. That the 65 Objectives contained in the Report of the Mission Board to this Assembly be adopted by the 120th General Assembly as a comprehensive and integrated plan for Mission Board implementation of the 11 Mission Directions approved by the 119th General Assembly as priorities for Assembly agencies for 1980-84 in light of the 1978 Mission Consultation and other Assembly actions thereon.

MISSION DIRECTIONS

Preamble

Since the Church of Jesus Christ is One world-wide, the following Directions and Objectives will be understood in global terms to guide our work at home and abroad, unless explicitly stated.

In the implementation of these Directions and Objectives, there are other factors that must be kept before the Mission Board:

- (a) We are a culturally pluralistic Church in ministry in a culturally pluralistic world.
- (b) We are being called to change our lifestyles as individual Christians and as an institution.
- (c) We are in a world-wide ecumenical partnership with other Reformed and non-Reformed communions.
- (d) We are committed to effecting world peace.

Introductory Statement

1. The 119th General Assembly adopted 33 Mission Directions "as a faithful programmatic expression of the report of the 1978 Mission Consultation" and directed the Mission Board to plan its ongoing program in this light. That General Assembly also lifted up "Eleven Mission Direction statements as all of equal weight as priorities for General Assembly agencies for the next five years with particular emphasis" on these eleven statements and to submit to each succeeding General Assembly a continuing revision and extension of a five-year plan. (*Minutes of the 119th General Assembly*, pp. 210-212.)

2. In the preparation of this plan, the following steps were taken:

- a. Six staff teams were selected and organized to do follow-up work, in response to the Assembly's directives, on each of the six Claim Areas which had been identified by the Montreat Consultation and subsequent General Assemblies: PROCLAMATION, COMPASSION, JUSTICE, PARTNERSHIP, RECONCILIATION and EDUCATION FOR MISSION.

- b. These staff teams began preparing a preliminary description of what the Mission Board could accomplish by 1984 if it faithfully and forcefully responded to the eleven Mission Directions. As the first step in this process each staff team prepared a statement attempting to describe the nature of the world and church in which mission will take place in the 1980's, listing both "helping" and "hindering" factors. The staff teams were guided in this work by responses which were solicited from persons with experience and insight in the six Claim Areas.

- c. The Mission Board, at its November 1979 meeting, divided into small groups, each of which considered the preliminary reports of these staff teams. Changes, additions and deletions

were suggested. At this stage in the process, implementing Objectives received from a wide variety of sources were considered in order that insights reflecting the rich diversity of the church could be included.

d. Following the November meeting of the Mission Board, this preliminary report containing 170 Objectives for the implementation of the 11 Mission Directions was mailed to all Mission Board and staff members, respondents who had been heard from earlier and a larger group of laypersons, middle court executives, seminary faculty, pastors, racial/ethnic persons, women, missionaries, and overseas church leaders. Each respondent was invited to make comments and asked to evaluate the missional importance of the various Objectives on the following scale:

- 5 — absolutely crucial
- 4 — very important
- 3 — important
- 2 — fairly insignificant
- 1 — not important at all
- x — goal statement not clear

e. This second round of solicited input was instructive to the teams and the Mission Board in redefining the work previously done, and in consolidating and reducing the number of Objectives for each Mission Direction and in developing potential enabling Strategies.

3. To summarize, this report to the 120th General Assembly includes:

a. *Mission Directions*. There are eleven of these, all of which were approved by the 119th General Assembly.

b. *Objectives*. There is a cluster of these for each Mission Direction, which it is believed will present an integrated plan for its implementation. *It is these Objectives which the 120th General Assembly is being asked to adopt, modify, delete or supplement.* These Objectives include various elements, such as the style of doing mission, the development of new program, as well as the reinforcement of some current program.

c. *Strategies*. A number of selected Strategies is displayed for each Objective (APPENDIX A). The Strategies listed are illustrative of ways in which the Mission Board might implement the Objectives and are *not* being recommended for adoption by the General Assembly. Following the actions of the 120th General Assembly with regard to budget decisions for 1981 and the adoption of Objectives, the Mission Board will implement initial Strategies for 1981 as determined by the Mission Board.

4. *Next Steps*. It is the intent of the Mission Board to present to the 121st General Assembly a report which would include the following:

a. Specific 1982 Mission Board plans and budgets based on the Objectives which have been adopted by the 120th General Assembly, including a display of any current programs which might have to be reinforced, redesigned, curtailed or eliminated in 1982 in order to achieve the Objectives which have been chosen.

b. Possible selection of other Mission Directions from among the 33 based on ongoing consultations with court, overseas, and ecumenical partners.

c. Revision and extension of the five-year plan in light of changes in the situation in the church and in the world, consultation with court, overseas and ecumenical partners, and the 1980 learnings of the Mission Board.

PROCLAMATION

Mission Direction 1:

To develop models for congregational revitalization which affirm a renewed commitment to our Biblical, theological, historical heritage of faith, and which witness to the interaction between worship and service inherent in any ministry of proclamation.

Objectives:

1. The Mission Board, in cooperation with presbyteries, synods and the Presbyterian Church in the United States theological schools, will strengthen and facilitate the development of programs of evangelism and congregational revitalization at home and abroad.

2. The Mission Board will identify, support and encourage the formation of Presbyterian congregations which have covenanted to give evidence in their lives and ministry of particular expressions of obedience to the gospel.

3. The Mission Board will work toward increased cooperation with international partners in congregational development and revitalization.

4. The Mission Board will increase its efforts and secure the necessary finances toward the equipping of racial/ethnic congregations for proclamation at home and abroad.
5. The Mission Board will work with presbyteries and congregations to help them utilize the talents of the aging, singles and youth in the process of congregational revitalization.
6. The Mission Board will bring attention to models within the church that utilize the family as an integral part of congregational revitalization.

Mission Direction 2:

To challenge our members as individuals-in-community to act upon their commitment to God through Jesus Christ as Savior and Lord, to call other people to join in this commitment and, together through the word and work, to witness in personal and public life.

Objectives:

1. The Mission Board will challenge the denominations as a whole to reflect theologically on the meaning and methods of proclaiming Jesus Christ to the world.
2. The Mission Board will work with presbyteries and partner churches (both national and international) to identify particular areas and groups which may have been neglected in the past, or where increased focus for proclamation is needed today and in the future.
3. The Mission Board will design programs and provide resources to help equip the Church for evangelism through witness in personal and public life.
4. The Mission Board will design programs and provide resources for the best use of the Church's professional leadership.
5. The Mission Board will develop on-going ways to increase the number of racial/ethnic church professionals who can lead people into more effective Christian witness.
6. The Mission Board will implement educational processes designed to help the Presbyterian Church in the United States understand and appropriate the demands for self-denial and obedience essential to proclaiming the gospel.
7. The Mission Board, in cooperation with courts and partner churches of the Presbyterian Church in the United States, will identify and bring together potential colleagues in evangelism through witness in personal and public life.
8. The Mission Board will develop ways to sustain and strengthen those engaged in witness and ministries of proclamation.
9. The Mission Board will explore ways in which the mass media can be used more effectively in the proclamation of the gospel to those who do not participate in congregational life.

COMPASSION

Mission Direction 1:

To respond to critical and immediate human need, suffering and health concerns, both at home and abroad, and to work toward removing their underlying causes.

Objectives:

1. The Mission Board, through the church court system, will increase its efforts to foster human rights, as defined in the 1978-1979 General Assembly Statements on Human Rights, in both its national and international program.
2. The Mission Board will work both denominationally and ecumenically, to promote positive changes in criminal justice systems so that they will reflect values consistent with the Christian faith and will develop ministries to prisoners, ex-offenders, youthful offenders, their families and victims of crime.
3. The Mission Board will provide leadership in programs to improve the physical and mental health of people, both at home and in other countries, including a ministry of compassion and advocacy for the institutionalized and deinstitutionalized mentally ill.
4. The Mission Board will help all church courts to mobilize the human resources of our denomination to address critical human need, health care, and the root causes of hunger and help the poor at home and in other countries to move toward self-development.
5. The Mission Board will help relieve the needs of victims of natural, technological and social disasters by mobilizing the talents of Presbyterians, in cooperation with government and other volunteer agencies, and offering especially distinctive gifts of the church in pastoral care, counseling and advocacy.
6. The Mission Board, in cooperation with concerned partners, will work toward solutions to the problems of undocumented and economically displaced persons entering our nation, paying

particular attention to the needs of Black Americans and other racial/ethnic groups who are already faced with chronic unemployment problems.

7. The Mission Board will strengthen its participation in refugee resettlement and relief, both in this country and in other countries, paying particular attention to the needs of Black Americans and other racial/ethnic groups who are already faced with chronic employment problems.

Mission Direction 2:

To give the hunger emphasis, at home and abroad, a major place in the total mission of the Presbyterian Church in the United States.

Objectives:

1. The Mission Board will increase its own efforts and its assistance to the Church in effecting changes in policies of governments (local, state and federal) and corporations resulting in an improvement in the economic and nutritional status of the poor in the United States.
2. The Mission Board will give priority to meeting the expressed and perceived needs of the poorest people in the United States and other countries.
3. The Mission Board will encourage the utilization of church facilities and properties at all court levels for specific programs which serve hungry and suffering persons.
4. The Mission Board will join with judicatory partners in involving church members in the struggle of the poor and hungry.
5. The Mission Board, in cooperation with overseas partners, will help equip women and men in emerging nations for self-development, by providing opportunities to receive training in such specialties as nutrition education, agronomy and village development.

JUSTICE

Mission Direction 1:

To help Presbyterians understand the power of economic forces, examine economic systems in the light of the Gospel, work for justice in existing economic systems and institutions, including the Church, and seek to work with others to create a political will for a more equitable international economic order to serve the common good.

Objectives:

1. The Mission Board will engage the Church in (a) developing biblical understanding of justice and (b) examining and testing, in light of that understanding, the values and assumptions underlying different economic systems with special emphasis on the plight of the poor and powerless.
2. The Mission Board will help the Church explore the relationship between economic justice and peace and move toward more faithfulness in its peace-making mission in national and international conflicts.
3. The Mission Board will develop means of hearing and responding to the insights of people of emerging nations and other victims of economic injustice.
4. The Mission Board will develop programs assisting presbyteries and congregations to respond to the biblical understanding of economic justice with mutual challenge and support for those who have covenanted to give priority in their lives to work for economic justice.
5. The Mission Board will significantly increase its efforts to address structural causes of injustice in existing economic systems.
6. The Mission Board will strengthen advocacy of General Assembly public policy recommendations and challenge and equip Presbyterians to engage with others in witness for more just and equitable national and international economic orders.
7. The Mission Board will address the root causes of economic injustice and the needs of the victims of injustice through its international mission planning and program.

Mission Direction 2:

To respond to God's call to the Church to exercise faithful stewardship by (1) sharing our human and material resources, influence and power for the sake of others in the world, and (2) nurturing stewardship attitudes in every individual Presbyterian court and agency which result in simpler, more responsible lifestyles and a just, humane, and liveable world for all.

Objectives:

1. The Mission Board will launch an educational process to increase the denomination's understanding of the biblical meaning of stewardship and the relationship between stewardship and

economic justice and its commitment to faithful stewardship in the sharing of resources, influence and power.

2. The Mission Board will encourage and cooperate with seminaries, colleges and the Presbyterian School of Christian Education in efforts to incorporate into their curricula and continuing education programs the related areas of stewardship and economic justice.

3. The Mission Board, in cooperation with middle court partners, will develop and implement a major stewardship emphasis which increases special and deferred gifts and the budgeted financial resources of presbyteries, synods, and General Assembly by at least five percent (5%) in constant dollars annually for five years.

4. The Mission Board will challenge the denomination to complete the \$1,000,000 goal of the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People.

5. The Mission Board will simplify and make more just its own institutional lifestyle as directed by the 1979 General Assembly.

6. The Mission Board will work with synods, presbyteries and church-related institutions for greater justice in wages, salaries and benefits for all church-related employees.

7. The Mission Board will work with synods, presbyteries and the church-at-large to engender more simplified and responsible lifestyles on the part of a significant number of Presbyterians and Presbyterian institutions and agencies (e.g., presbyteries, colleges) in the areas of food, energy and material consumption patterns.

PARTNERSHIP

Mission Direction:

To find new and effective ways to release and mobilize the human and financial resources within the Presbyterian Church in the United States and within overseas partner churches to achieve partnership and interdependency in mission.

Objectives:

1. The Mission Board will develop a style of life that increasingly demonstrates the wholeness of the many facets of the Church's mission and will find effective ways to interpret that one mission to the Church.

2. The Mission Board will strengthen partner relationships between all parts of the Presbyterian Church in the United States, emphasizing interdependence, cooperation, shared commitment and acceptance.

3. The Mission Board will discover and implement new ways to release, for mission, the abundant financial resources which God has given the members of the Presbyterian Church in the United States.

4. The Mission Board will emphasize self-reliance, equality, inter-dependence, trust and acceptance in mutual mission in all present and new relationships with international partners.

5. The Mission Board will evaluate its present international partnerships and develop new partnerships in light of the unique religious, political, social, and economic context of each country where mission in partnership takes place, with particular attention to the concerns of justice and human dignity.

6. The Mission Board will offer members of the Presbyterian Church in the United States new opportunities to share and receive expressions of faith and life with Christians from other parts of the world in order to experience the wholeness of the people of God.

7. The Mission Board will find ways to equip and encourage Presbyterians to enter into dialogue with persons of other Christian traditions, with persons of other religious faiths and ideologies, with persons who have expertise in secular areas, and with the dispossessed.

8. The Mission Board will initiate and strengthen partnership for action on important social issues, particularly world peace, with other denominations and with appropriate secular groups.

9. The Mission Board will nurture, through the Church, a spirit of cooperation with other Christians, with people of other faiths, and with people of secular society who share common concerns.

RECONCILIATION

Mission Direction 1:

To utilize the gifts of women in the total life of the Church by supporting women in ministry and mission and by bearing faithful witness to justice for women.

Objectives:

1. The Mission Board will implement policies and practices that encourage a fuller utilization of the gifts of women in leadership positions throughout the Church.
2. The Mission Board will make special efforts to improve the economic condition of women throughout the world.
3. The Mission Board will significantly increase its efforts to improve women's health and safety throughout the world.
4. The Mission Board will develop procedures for implementing the denomination's ethical and theological positions that affirm the personhood of women.
5. By 1984 the Mission Board will have adopted policies and practices in its structure, work and programs to insure justice for women.

Mission Direction 2:

To identify and work to eliminate both the problems and root causes of discrimination against people who are marginalized by the Church and by society (such as, older adults, the poor, the disabled) to enable their full participation.

Objectives:

1. The Mission Board will lead the way for members of the Presbyterian Church in the United States to work to eliminate the causes of injustice and inequity rooted in racism/sexism, class, age, mental and physical disabilities and religious/political beliefs.
2. The Mission Board will cooperate with other groups in developing realistic portrayals of persons, and work to sensitize people to media presentations, both religious and secular, that project unfair and inaccurate stereotypes of people based on race, sex, age, mental and physical disabilities, and religious/political beliefs.
3. The Mission Board will work with other religious and secular groups, agencies and international partners to initiate and support efforts that enable victims of discrimination to move toward economic independence, self-development and full participation in decision-making roles in church and society.

Mission Direction 3:

To enable congregations and courts of the Church to take actions which visibly express the oneness which the Church both has and seeks in Jesus Christ, both within the Presbyterian Church in the United States and other parts of the Body of Christ.

Mission Direction 4:

To demonstrate the Christian commitment of the Presbyterian Church in the United States to overcome barriers that divide peoples and groups in society by supporting the efforts of persons and groups working for mutual understanding among peoples.

EDUCATION FOR MISSION*Mission Direction 1:*

To develop an approach to education for mission at every court level that is based in Scripture and in the Reformed Theological tradition, global in perspective, and combining knowledge and responsible action.

Objectives:

1. The Mission Board will help the Church at every court to develop strategies for church education which enable people of all ages to respond in faith and obedience to God's call in the midst of a pluralistic world.
2. The Mission Board will develop, in consultation with presbyteries and synods, a comprehensive plan for leader development which will deepen understanding and increase skills needed at all levels of the church and which will take into account our cultural, ethnic and economic pluralism.
3. The Mission Board, working ecumenically and in cooperation with the Church courts, will help the Church become involved with education at every level, both public and private, as a field of mission, a resource for ministry, and an instrument of service.
4. The Mission Board will devise programs to help congregations to develop more effective ministry to both the traditional and non-traditional family in order to move our church toward being genuinely inclusive.

5. The Mission Board will identify and develop resources (people, print and other media) which have a biblical, theological base for moving members beyond knowledge to action and for providing support for all Mission Directions.

Mission Direction 2:

To challenge sessions, presbyteries and synods to develop youth ministries, cooperatively with the Mission Board, and to provide opportunities for young people to become involved in the Church's total mission at home and abroad.

Objectives:

1. The Mission Board will help sessions, presbyteries and synods to set youth ministry in a global and ecumenical context.
2. The Mission Board will cooperate with sessions, presbyteries and synods in providing culturally plural training opportunities for youth and leaders of youth.
3. The Mission Board will assist presbyteries and synods to develop a coordinated system of resources which will include the encouragement of a culturally plural youth ministry in congregations.
 - (2) That the Mission Board be instructed to maintain or enlarge the percentage of real funds being spent in the area of International Mission as these Mission Directions are implemented.
 - (3) That any receipts of the Program Stabilization Fund in excess of the amount needed to maintain the minimum requirement ($\frac{1}{2}$ annual Mission Board budget) be designated for further implementation of Mission Directives and Objectives (see Report of Standing Committee on Funding and Budgets, Section II.A.1.f., page 263); and further that we concur with the Mission Board in asking the General Assembly to designate \$200,000 from the Program Stabilization Fund for that purpose.
- c. That Mission Board Recommendation 2 **be approved:**
 2. That the Mission Board be directed to determine appropriate Strategies (see Appendix, page 497, for illustrative strategies) to implement these Objectives in 1981 in light of the action of this 120th General Assembly on these Objectives and on the 1981 budget of the Mission Board.
- d. That Mission Board Recommendation 3 **be approved:**
 3. That the Mission Board be directed to submit to the 121st General Assembly a report which will include the following:
 - a. 1982 Mission Board plans based on the Objectives adopted by the 120th General Assembly, including a display of any current programs which might have to be reinforced, redesigned, curtailed or eliminated in order to achieve these Objectives.
 - b. A progress report on the on-going consultations of the Mission Board with synods and presbyteries, overseas and ecumenical partners regarding the 33 Mission Directions adopted by the 119th General Assembly for consideration by all the courts and agencies of the Presbyterian Church, U.S., as they plan their mission in the next decade.
 - c. A revision and extension of the five-year plan in light of changes in the church and the world, the ongoing consultation with court, overseas and ecumenical partners, and the 1980 learnings of the Mission Board as it begins to implement the Objectives approved by this General Assembly.
 - d. A five-year projection based on 1982 Mission Board plans, the on-going consultations regarding the 33 Mission Directions, the revised and extended five-year plan, and anticipated income.
- e. That Mission Board Recommendation 4 **be approved:**
 4. That the Mission Board be directed to submit to each succeeding General Assembly a continuing revision of a five-year plan (including Objectives and budget), with particular emphasis on the 11 Mission Directions identified by the 119th General Assembly as priorities for Assembly agencies for 1980-84, and in response to further directives of the General Assembly regarding the 33 Mission Directions adopted for consideration by all courts and agencies of the Presbyterian Church U.S., as they plan their mission in the next decade.

- f. That Mission Board Recommendation 5 **be approved**:
 - 5. That all agencies of the General Assembly be directed to report annually to the Assembly their progress and plans for implementing the 11 Mission Directions adopted by the 119th General Assembly as priorities for Assembly agencies for 1980-84.
- g. That Mission Board Recommendation 6 **be approved**:
 - 6. That synods and presbyteries be requested to share with the Mission Board and other appropriate Assembly agencies the results of their consideration of the 33 Mission Directions adopted by the 119th General Assembly as their court has addressed questions of their own approach to mission in the next decade, and that they consult with Assembly agencies regarding appropriate Objectives and Strategies for strengthening partnership between the courts and their agencies.
- h. That Mission Board Recommendation 7 **be approved** and become Mission Directions 3 and 4 under Reconciliation (see page 496 above); given equal priority with the other eleven Mission Directions; and that the Mission Board be requested to submit appropriate objectives and possible strategies to the 121st General Assembly:
 - 7. That the 120th General Assembly consider lifting up, as a priority for Assembly agencies, Mission Direction 4 and/or Mission Direction 5 under the claim area of Reconciliation (1979 *Minutes*, pp. 496-498).

Mission Direction 4:
To enable congregations and courts of the Church to take actions which visibly express the oneness which the Church both has and seeks in Jesus Christ, both within the Presbyterian Church in the United States and other parts of the Body of Christ.

Mission Direction 5:
To demonstrate the Christian commitment of the Presbyterian Church in the United States to overcome barriers that divide peoples and groups in society by supporting the efforts of persons and groups working for mutual understanding among peoples.
 - i. That Mission Board Response 1 (see Appendix, page 604), concerning Hispanic-American Ministry, **be approved**.
 - j. That Mission Board Response 10 (see Appendix, page 605), concerning migration of Mexican Nationals, **be approved**.
- 2. Office of Review and Evaluation
 - a. That Section 2 (see Appendix, page 334), concerning General Trends and Indices, **was noted**.
 - b. (1) That Section 4.B.2. (see Appendix, page 352), concerning the Office of Women's Work, **be approved**.
(2) That Recommendation 9 **be approved**:
That the Office of Women's Work be continued, and that the General Assembly Mission Board be asked to give careful attention to the widespread call from the church at large for additional staff and funding, to provide more adequate resources for Women of the Church organizations.
 - c. (1) That Section 4.C. (see Appendix, page 353), concerning the Task Force on Higher Education, **be approved with comment**: That concern be expressed about the completeness of the narratives and the adequacy of the data base; and that ORE be urged in writing future narratives, to be more inclusive and to use a more adequate data base.
(2) That Recommendation 10 **be approved, as amended**:
 - a. That the Student Loan Fund be continued as at present.
 - b. That the General Assembly continue to participate in United Ministries in Education as at present.
 - c. That, in relation to its assignment to recommend lodgment of higher education functions at the General Assembly level after 1982:
 - (1) the Task Force be asked to consider in particular:
 - (a) the function of social and public policy ministry;
 - (b) the function of coordination and planning for church colleges and campus ministry;

- (c) the function of support for, and the relationships with Stillman College and the Presbyterian School of Christian Education;
 - (d) the functions of the Student Loan Fund; and
 - (e) the ecumenical policy of the General Assembly.
 - (2) the Task Force be asked to include in its recommendations to the General Assembly in 1982:
 - (a) advice concerning relative priorities among the higher education functions to be lodged at the General Assembly level;
 - (b) a staffing pattern for higher education functions to be lodged at the General Assembly level; and
 - (c) a plan of support for Stillman College and the Presbyterian School of Christian Education.
 - d. (1) That Section 4.E. (see Appendix, page 356), concerning Africa, **be approved.**
 - (2) That Recommendation 12 **be approved:**
 - a. That the Mission Board's priority on the Africa area (as compared with other overseas areas) be confirmed, and made the overseas area priority of the General Assembly; that the Mission Board be directed to implement this priority in allocation of personnel and resources and in regional planning for the next decade; and that within the Africa region priority continue to be given to major partnership relationships in Zaire.
 - b. That the Mission Board continue to represent various segments of the denominational constituency in its Africa/Middle East involvements, engaging in a variety of types of mission activity, consonant with the stance of partner churches.
 - e. (1) That Section 4.F. (see Appendix, page 358), concerning Minority Church Education, **be approved.**
 - (2) That Recommendation 14 **be approved:**
That Minority Church Education be continued essentially as at present.
 - f. (1) That Section 4.G. (see Appendix, page 358), concerning the Office of Corporate Witness in Public Affairs, **be approved.**
 - (2) That Recommendation 15 **be approved:**
That the Office of Corporate Witness in Public Affairs be continued in essentially the present form, with the present level of support.
 - g. (1) That Section 4.I. (see Appendix, page 360), concerning Regional Communicators, **be approved with comment:** That concern be expressed about the completeness of the narratives and the adequacy of the data base; and that ORE be urged in writing future narratives, to be more inclusive and to use a more adequate data base.
 - (2) That Recommendation 17 **be approved, as amended:**
 - a. That the Regional Communication System be continued.
 - b. That the Mission Board be instructed to enter into negotiations with the Synods concerning shared funding and job description guidelines for Regional Communicators and to report on progress to the 121st General Assembly.
 - c. That the continuation or termination of the International Communication system be left to the decision of the Division of International Mission.
 - h. (1) That Section 4.J. (see Appendix, page 361), concerning Youth Ministry, **be approved.**
 - (2) That Recommendation 18 **be approved:**
That the Youth Ministry function be continued and strengthened, and that the General Assembly Mission Board be asked to give careful attention to the widespread call from the church at large for provision of more leadership and resources for a denominationally-coordinated peer group youth program.
3. Committee on Women's Concerns
- a. That Recommendation 7, which reads,
 - 7.a. That the 120th General Assembly be provided with strategies which have been developed for these two objectives;

- b. That the 120th General Assembly adopt the two objectives presented above for the Mission Direction on Women in addition to the four objectives recommended by the Mission Board.
be answered by referral to the action of the Assembly on Item II.A.1.b.(1) of this Report concerning the addition of Objective 5, Mission Direction 1, Reconciliation; and that the strategies originally developed by the Mission Board be referred back to the Mission Board.
- b. That Recommendation 8 and Council on Church and Race Recommendation 3 **be approved:**
 That the 120th General Assembly instruct the Mission Board, in implementing the Mission Direction on Women, to give priority attention to the strategy calling for the formation of a Third World (Racial/Ethnic) Women's Group.
4. That Ad Interim Committee for the Consultation on Church Union Recommendation 1.b.(1.) **be approved:**
 b. The Ad Interim Committee recommends that the 120th General Assembly (1980):
 (1.) Request the Mission Board to initiate a study of the document, *In Quest of a Church of Christ Uniting*, in a broadly representative number of settings throughout the Church, to enlist responses from such study of the document, and to forward such responses to the Ad Interim Committee on the Consultation on Church Union by March 31, 1981.
5. a. That Task Force on Higher Education Recommendation A. **be approved:**
 A. That the General Assembly reaffirm the following specific functions assigned to the Task Force by the 117th General Assembly for the Special Emphasis, with "the proper follow-up and lodgement of ongoing and institutional concerns being completed in 1982" (*Minutes* I, pp. 207-208):
 1. Planning for, carrying out and following up the special Higher Education Emphasis set for 1979, 1980, 1981, helping the Church understand the crisis and the need for new strategies for both ministry in and with higher education and for institutions.
 2. Being a catalytic agent, encouraging and administering a fund for the development of a variety of models for new strategies, and for sharing information with judicatories, institutions, and with individual congregations.
 3. Encouraging institutions individually and cooperatively to seek to provide answers to the question "What is the unique contribution of each Church-related institution of higher education?"
 4. Developing guidelines and criteria for the institutions to be officially related to the PCUS and to encourage and assist the process of developing proper jurisdictions and covenants between institutions and judicatories (synods and presbyteries).
 b. That Task Force on Higher Education Recommendation H. **be approved as amended:**
- H. That the General Assembly, in approving the 1981 budget of the General Assembly Mission Board, allocate financial support for the Special Emphasis on Higher Education and the work of the General Assembly Task Force on Higher Education as follows:
 1. Maintain present budget of \$10,000 for 1981;
 2. A continuation of staff and administrative expenses of the Special Emphasis as a "court partnership function" at the level of at least \$40,000 in 1981.
- B. That Communication 80-38 (2.) from the Council of the Synod of Florida (see page 63), concerning the Regional Communicator, **be answered by referral** to the action of the Assembly on Item II.A.2.g. of this Report.
- C. Overtures
 1. That Overture 80-1 from the Presbytery of North Alabama (see page 65), concerning cultural pluralism, **be answered by referral** to action of the Assembly on Item II.A.1.b.(1) of this Report.
 2. That Overture 80-6 from the Presbytery of Southeast Missouri (see page 66) and Overture 80-29 from the Presbytery of John Calvin Union (see page 73), regarding Regional Communicators, **be answered by referral** to the action of the Assembly on Item II.A.2.g.(2) of this Report.

3. That the portion of Overture 80-22 from the Presbytery of St. Johns (see page 71), requesting the development and maintenance of a current listing of persons who are available for interim pastorates and a listing of persons who have been trained as interim pastors **be approved; with the exception** that the portion requesting development of workshops for training for interim pastors be referred to the lower judicatories through the Mission Board.
4. That Overture 80-25 from the Presbytery of Tres Rios (see page 71), concerning staff position in the Office of Minority Affairs, **be answered by** recommending that the Mission Board give consideration to assigning one staff position in the Office of Minority Affairs of the Mission Board to a Mexican-American from the Southwestern Region of the PCUS.
5. That Overture 80-34 from the Presbytery of Brazos (see page 74) concerning a Mission Direction statement, **be answered by referral to** the action of the Assembly on Direction 2, Objectives 1-4, of Proclamation in Item II.A.1.b.(1) of this Report.
6. That Overture 80-37 from the Presbytery of Louisville Union (see page 76) concerning a peacemaking project, **be approved** (see p.266 for funding).
7. That Overture 80-35 from the Presbytery of Missouri Union (see page 75), concerning peacemaking, **be answered by referral to** the action of the Assembly on Item II.C.6. of this Report.
8. That Overture 80-45 from the Presbytery of Asheville (see page 77), concerning domestic missionaries, **be answered by referral to** the action of the Assembly on Item II.A.1.b.(1) of this Report.
9. That Overture 80-46 from the Presbytery of John Calvin Union (see page 78), concerning a joint Office of Youth Ministry, **be approved**.
- D. That Resolution 80-14 from Commissioners Vee Huie and William L. Hatcher (see page 96), concerning the coordination of Women's Ministry, **be approved**.

JOE BRYAN DONAHO
Chairperson

Rev. Taft Lyon, Jr., presided during the next Report.

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD ADMINISTRATION

Dr. Harold M. McNeil, Chairperson, presented the Report of the Standing Committee on Mission Board Administration, which **was adopted, as follows:**

- I. The Standing Committee on Mission Board Administration considered the following items referred to it:
 - A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. Mission Board Staff Resources.
 - b. Members of Councils and Committees.
 - c. Board Members Attendance Report.
 - d. Task Force on the Stewardship of Accumulated Resources Report.
 - e. Stillman College Report.
 - f. Mountain Retreat Association Management Council Report.
 - g. The Presbyterian Foundation, Inc. Report.
 - h. Mission Board Recommendation 8.
 - i. Mission Board Recommendation 9.
 - j. Mission Board Recommendation 10.
 - k. Mission Board Recommendation 13.
 - l. Mission Board Recommendation 14.
 - m. Mission Board Recommendation 15.
 - n. Mission Board Recommendation 16, and Mission Board Response 12.
 - o. Mission Board Recommendation 22.

- p. Mission Board Recommendation 24.
 - q. Mission Board Recommendation 26.
 - r. Mission Board Recommendation 27.
 - s. Mission Board Recommendation 36.
 - t. Mission Board Recommendation 43.
 - u. Mission Board Response 16.
- 2. Office of Review and Evaluation
 - a. Section 4.H, Recommendation 16 and Appendix B.
 - b. Section 5.B.
- 3. Council on Theology and Culture
 - a. Recommendation I.27.
 - b. Recommendation I.28.
- 4. Permanent Nominating Committee nominations to:
 - a. Presbyterian Foundation, Inc.
 - b. Task Force on Higher Education.
 - c. General Assembly Mission Board.
 - d. General Assembly Mission Board Chairperson-elect.
- 5. Task Force on Higher Education Recommendation G.
- B. Communications 80-2, 80-3, 80-4 (A.), 80-4 (C.), 80-7 (A.), 80-7 (C.), 80-8, 80-9 (1.) and (2.), 80-20 (2.), 80-26, 80-36, 80-37.
- C. Overtures 80-2, 80-3, 80-12, 80-48.
- D. Resolution 80-6.
- E. Minutes
 - 1. General Assembly Mission Board
 - 2. Presbyterian Foundation
 - 3. Stillman College
- F. Audits
 - 1. Stillman College
 - 2. Presbyterian Foundation
 - 3. Montreat Management Council.
 - 4. General Assembly Mission Board.

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 - 1. General Assembly Mission Board
 - a. That the Report on Staff Resources (see Appendix, page 457) **be approved.**
 - b. That the Report on Members of Councils and Committees (see Appendix, page 459) **be approved.**
 - That the Report on Board Member Attendance (see Appendix, page 461) **be approved with the following comment:**
That proper steps be taken to amend the Manual of the General Assembly so that when a member of the General Assembly Mission Board has two consecutive unexcused absences that he/she loses his/her vote until such time that the vote is restored by the Mission Board.
 - d. That the Report of the Task Force on the Stewardship of Accumulated Resources (see Appendix, page 545), **be approved.**
 - e. That the Report of Stillman College (see Appendix, page 561) **be approved.**
 - f. That the Report of the Mountain Retreat Association Management Council (see Appendix, page 562) **be approved.**
 - g. That the Report of the Presbyterian Foundation, Inc. (see Appendix, page 562), **be approved.**
 - h. That Mission Board Recommendation 8 **be approved:**
 - 8. That the General Assembly encourage presbyteries and local congregations to give careful consideration to the Mission opportunities throughout the life of the Church, urging local congregations to set a percentage goal of their total budgets for other courts of the Church, and presbyteries to consider setting a percentage goal of at least 50% of their budgets for Mission opportunities at the synod and General Assembly levels.
 - i. That Mission Board Recommendation 9 **be approved:**
 - 9. That the Presbyterian School of Christian Education, Mountain Retreat

Association, and Stillman College develop and continue special appeal programs among foundations and individuals until 1985, and that the General Assembly Committee preparing the 1985 Church-Wide Mission and Capital Funds Campaign carefully consider the needs of these General Assembly agencies.

- j. That Mission Board Recommendation 10 **be approved:**
 - 10. That the General Assembly Special Task Force on the Stewardship of Accumulated Resources give special consideration to the needs of the General Assembly boards and agencies in developing programs for special giving opportunities.
- k. That Mission Board Recommendation 13 **be approved:**
 - 13. That the Board of Annuities and Relief be authorized to promote the Joy Gift Offering to be received on December 20, 1981 for ministerial relief.
- l. That Mission Board Recommendation 14 **be approved:**
 - 14. That the Mission Board be authorized to promote Witness Season January-March 1981; and that local congregations be urged to participate in the Witness Season Study emphases: "Latin America" and "The Individual and Society, Biblical Understanding of Mission." As a part of the Witness Season, a special offering with a challenge goal of \$1,000,000 will be received on February 15, 1981, with 80% to be used for programs of Christian Witness overseas and 20% to be used for programs of Christian Witness in the United States. Gifts may be designated or restricted for one of these programs and these restricted gifts shall not be counted in the percentage distribution.
- m. That Mission Board Recommendation 15 **be approved:**
 - 15. That the Mission Board be authorized to promote a Special Offering entitled "One Great Hour of Sharing" for Easter Sunday, April 19, 1981, for the alleviation of suffering and human need; and that receipts from this offering be administered by the General Assembly Mission Board as follows:
 - a. 55% for World Service, to be administered by the Office of World Service and World Hunger for ongoing service programs being carried out both ecumenically and denominationally, including relief, rehabilitation and refugee resettlement;
 - b. 25% for World Hunger, to be administered by the Task Force on World Hunger for program attacking the root causes of hunger and promoting development at home and abroad;
 - c. 20% for the Crisis Fund, to be administered by the Crisis Fund Committee, to respond to crises in the United States and abroad arising from natural disasters, civil disorders and acute human distress.
- n. Regarding the Martin Luther King, Jr. Fund Special Offering
 - (1) That Mission Board Recommendation 16 **be approved, as amended:**
 - 16. That the Mission Board be authorized to promote a special offering for the Martin Luther King, Jr. Fund for Economic Self-Development of Minority People on October 18, 1981. From the gifts received, 40% will be used for current needs and 60% will be used to build a permanent fund.
 - (2) That Mission Board Response 12 (see Appendix, page 606) **be approved.**
- o. That Mission Board Recommendation 22 **be approved, as amended:**
 - 22. That the 120th General Assembly approve and take action to implement the following plan which provides a procedure for the election of the Board of Trustees of Stock of the Mountain Retreat Association and for the functioning of the Mountain Retreat Association as a non-profit corporation:
 - a. Each synod shall provide the Permanent Nominating Committee with the names of three persons who shall be proposed as the synod's representatives on the Board of Trustees of Stock of the

Mountain Retreat Association, which shall be included with a list of ten additional persons provided by the Permanent Nominating Committee who shall serve as the General Assembly representatives, not less than three-fourths being officers, ministers, elders or deacons of the Presbyterian Church in the United States. That the Permanent Nominating Committee shall present these names to the General Assembly to be confirmed by the General Assembly as nominees to the Board of Trustees/Management Council and forwarded to the Board of Trustees/Management Council for their election at its next meeting.

- b. That the General Assembly recommend to the newly elected Board of Trustees of Stock of the Mountain Retreat Association that it take action by charter amendment, by-law amendment, procedural rule amendment or otherwise as necessary.—
 - (1) To set the number of members of the Board of Trustees at 31, having regard for the quorum of 20 as provided in the Declaration of Trust.
 - (2) To fix the term of service for members of the Board of Trustees at three years with eligibility for one additional term of service. Classes to be established whereby approximately one-third of members will be elected each year.
 - (3) To establish an on-going system of nominations through the Permanent Nominating Committee of the General Assembly whereby future nominees will be proposed and elected as outlined above. (see a)
 - (4) To set the number of Directors of the Mountain Retreat Association at 17, with at least one of the Synod's nominees from each Synod, to be elected from among the Members of the Board of Trustees.
 - (5) To establish a procedure whereby the Stock held by the Board of Trustees may be voted by one or more Members of the Board of Trustees designated by the Board of Trustees.
- p. That Mission Board Recommendation 24 **be approved:**
 - 24. That the General Assembly adopt the following recommendations regarding the Church-wide Mission and Capital Funds Campaign:
 - a. That the General Assembly hear a ten minute progress report on the work of the Church-wide Mission and Capital Funds Campaign Committee from Reverend James V. Johnson, Jr., Chair of the Committee.

Dr. Johnson addressed the Assembly. He presented Dr. Marc Weersing, Campaign Chairperson, who also addressed the Assembly.

- b. That the General Assembly urge presbyteries and synods to free the years 1985-88 from any other major fund-raising campaigns in light of the approved Church-wide Mission and Capital Funds Campaign to begin in 1985.
- c. That the General Assembly defer to the 121st General Assembly the decision on any additional directives to the Church-wide Mission and Capital Funds Campaign regarding causes or policies to be included in the Campaign.
- q. (1) That Mission Board Recommendation 26 **be approved:**
 - 26. That the General Assembly approve the report of the General Assembly Special Task Force on the Stewardship of Accumulated Resources (see Appendix, page 545).
 - (2) That Rev. E. Lee Stoffel be granted the privilege of the floor for not more than ten minutes to speak to the Stewardship of Accumulated Resources.

Dr. Stoffel addressed the Assembly.

- r. That Mission Board Recommendation 27 **be approved:**
 - 27. That the General Assembly approve the implementation of a group property insurance program with the Preferred Risk Insurance Group of West Des Moines, Iowa.
 - s. That Mission Board Recommendation 36 **be approved, as amended:**
 - 36. That the General Assembly urge its committee which is planning the forthcoming Church-wide Mission and Capital Funds Campaign to consider making provision whereby, in the use of the offering proceeds which are allocated for new church development, encouragement be given to the establishment of ecumenical parishes in cooperation with Christians of other denominations.
 - t. That Mission Board Recommendation 43 **be approved:**
 - 43. That W. Lamont Brown (1) be elected by the 1980 General Assembly to a one-year term on the Presbyterian Foundation Board of Trustees, Class of 1981.
 - u. That Mission Board Response 16 (see Appendix, page 607), regarding Presbyterian Center Trustees, **be approved.**
2. Office of Review and Evaluation
- a. Section 4.H, Recommendation 16 and Appendix B.
 That Recommendation 16 **be approved as amended:**
 - a. That the Foundation perform as corporate Trustee of the General Assembly in administering and investing property and funds of the General Assembly and its agencies (with the exception of the Board of Annuities and Relief) which are not required for current operation or otherwise assigned or designated by the donor or General Assembly; and that General Assembly institutions having invested funds and endowments (Presbyterian School of Christian Education, Stillman College, Montreat, Historical Foundation) be invited but not required to utilize the services of the Foundation;
 - b. That prior to transfer of all such funds to the Foundation by the General Assembly Mission Board and other agencies, the agency concerned prepare a statement specifying the purposes for which funds are to be used, as well as payment schedule required; and that such statements be submitted to the 1981 General Assembly for approval;
 - c. That the promotion and development of special and deferred gifts, bequests, and legacies to the General Assembly and its Mission Board be the responsibility of the Foundation; that the Foundation in consultation with the Mission Board and other agencies concerned submit a detailed plan for future scope, staffing and funding of this function to the 1981 General Assembly;
 - d. That in implementing these recommendations, the Foundation examine the possibility of funding its operating expenses from fund management fees rather than the benevolence budget and report to the 1981 General Assembly as to the feasibility of this mode of operation;
 - e. That until action is taken by the 1981 General Assembly on the plan for the development function, the present separate and joint development work by the Foundation and the Mission Board be continued;
 - f. That if the Foundation is designated as the agency primarily responsible for the development of gifts and bequests, its offices be located in the Presbyterian Center in Atlanta as early as the way may be clear to do so and funding is provided.
 - g. That a member of the General Assembly Mission Board be added to the investment committee of the Presbyterian Foundation; that fiduciary investment policies be reviewed in light of the policies previously approved for the Mission Board; that revised policies be submitted to the 1981 General Assembly for approval; and that following such approval, the Investment Committee of the General Assembly Mission Board be terminated.

- h. That a joint staff committee or other suitable structure be established to provide for coordination and communication on matters of mutual concern between the two agencies; and that the General Assembly Mission Board, through the Division of Corporate and Social Mission, prepare and submit to the 1981 General Assembly procedures by which, in coordination with the Presbyterian Foundation, it can implement approved General Assembly policies relating to General Assembly Social Responsibility in Investments;
 - i. That an annual display of the holdings of the Foundation be made available to General Assembly;
 - j. That Recommendations 1, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18 and 19 of the study team report, Appendix B (see Appendix, page 370), be approved and referred to the Foundation for implementation; and that Recommendation 12 Appendix B be approved and referred to the Permanent Nominating Committee and Synods.
 - b. That Section 5.B. (see Appendix, page 365), concerning Membership Analysis of the Mission Board, **be approved.**
- 3. Council on Theology and Culture
 - a. That Recommendation I.27 which reads,
 - 27. That the Mission Board, in cooperation with appropriate Church courts, invite Presbyterian labor and management leaders to meetings to share with them this Policy Statement and the Church's concern for justice in labor-management relations, and to receive from them their recommendations for the Church's role in this area.

be approved with the following comment:

It is the Assembly's assumption that these meetings will take place primarily at presbytery or regional levels.
 - b. That Recommendation I.28 **be approved:**
 - 28. That the Mission Board be directed to consider preparation of curriculum resources in labor-management relations for use by the local churches; such materials are to include the Biblical basis, the theological foundations, current bibliography, sources for speakers, and other relevant information as well as suggested models for individual and congregational involvement in labor-management relations.
- 4. Permanent Nominating Committee
 - a. (1) That, as nominated by the Permanent Nominating Committee, Ethel Darden (1) **be elected** to the *Class of 1982* of the Presbyterian Foundation, Inc.
 - (2) That, as nominated by the Permanent Nominating Committee, Maria Elena Garza (1) and Ida Hicks (1) **be elected** to the *Class of 1983* of the Presbyterian Foundation, Inc.
 - b. That, as nominated by the Permanent Nominating Committee, Joseph B. Martin **be elected** to the Task Force on Higher Education to fill a vacancy.
 - c. (1) That, as nominated by the Permanent Nominating Committee, Betty Patrick Merritt (1) **be elected** to the *Class of 1981* of the General Assembly Mission Board.
 - (2) That, as nominated by the Permanent Nominating Committee, Louvina W. Baker (1), Ralph Gonzales (2), Jean G. Miller (2), Gay D. Mothershed (2), Sara Anna Payne (2) **be elected** to the *Class of 1983* of the General Assembly Mission Board.
 - d. That, as nominated by the Permanent Nominating Committee, E. Lee Stoffel **be elected** Chairperson-elect of the General Assembly Mission Board.
- 5. That Task Force on Higher Education Recommendation G **be approved:**
 - G. That the Task Force membership be expanded to 13 with at least one to be named from the membership of the Association of Presbyterian Colleges, at least one from the Synod Executives and two from among recognized leaders in the PCUS who are familiar with and committed to the mission of the church in and with higher education.
- B. 1. That Communication 80-2 from the Synod of Florida (see page 35) **be answered by electing** Rev. Robert W. Gray (1) to the General Assembly Mission Board, *Class of 1983.*

- 2.a. That Communication 80-3 (A.) from the Synod of North Carolina (see page 35) be answered **by the election** of A.M. McGeachy (1) and Jesse M. Parks (1) to the General Assembly Mission Board, *Class of 1982*.
 - b. That Communication 80-3 (B.) from the Synod of North Carolina (see page 36) be answered **by the election** of Robert E. Burns, III (2) and Lewis W. Bledsoe (1) to the General Assembly Mission Board, *Class of 1983*.
 - 3.a. That Communication 80-4 (A.) from the Synod of the Virginias (see page 36) be answered **by the election** of Reverend J. Kenneth Rogers (1), Mr. Charles Pond (1) and Reverend Edward McLeod (2) to the General Assembly Mission Board, *Class of 1983*.
 - b. That Communication 80-4 (C.) from the Synod of the Virginias (see page 36) be answered **by the election** of Elmer H. Dodson (2) to the Board of Trustees, Presbyterian Foundation, *Class of 1983*.
 - 4.a. That Communication 80-7 (A.) from the Synod of Red River (see page 37) be answered **by the election** of Mrs. Cloyd L. Winkler (1) and Reverend Robert L. Malsbary (1) to the General Assembly Mission Board, *Class of 1983*.
 - b. That Communication 80-7 (B.) from the Synod of Red River (see page 37) be answered **by the election** of Mr. Walter Trulock, III (1) to the Board of Trustees, Presbyterian Foundation, *Class of 1982*.
 - 5.a. That Communication 80-8 (A.) from the Synod of Mid-South (see page 37) be answered **by the election** of Reverend Edwin G. Thomas (1) and Judge T. Mack Blackburn (1) to the General Assembly Mission Board, *Class of 1983*.
 - b. That Communication 80-8 (B.) from the Synod of Mid-South (see page 37) be answered **by the election** of Steve Callahan (1) to the General Assembly Mission Board, *Class of 1981*.
 - 6.a. That Communication 80-9 (1.) from the Synod of the Southeast (see page 38) be answered **by the election** of Mr. Fred Brogden, (2) and Reverend Scott Woodmansee (2) to the General Assembly Mission Board, *Class of 1983*.
 - b. That the Communication 80-8 (B.) from the Synod of the Southeast (see page 37) be answered **by the election** of Mr. Lewis Harrison (2) to the Board of Trustees, Presbyterian Foundation, *Class of 1983*.
 7. That Communication 80-20 (2.) from the Caribbean and North American Area Council, World Alliance of Reformed Churches (see page 54), regarding the establishment of a communications network, **be approved with comment:**
That the Mission Board name the staff person and the ten other persons.
 8. That Communication 80-26 from the Synod of the Southeast (see page 56), be answered **by the election** of Reverend Marc C. Weersing (1) to the General Assembly Mission Board, *Class of 1983*.
 - 9.a. That Communication 80-36 (1.) from the Synod of Red River (see page 62), regarding nominations to the Montreat Management Council, **be answered by the action** of the Assembly in approving the Supplemental Report of the Permanent Nominating Committee (see page 312).
 - b. That Communication 80-36 (2.) from the Synod of Red River (see page 62), be answered **by the election** of Morrell Trimble (1) to the Board of Trustees, Presbyterian Foundation, *Class of 1983*.
 10. That Communication 80-37 from Stillman College (see page 62), regarding the election of the Board of Trustees, **be approved by the election** of the listed Trustees.
- C. Overtures
1. That Overture 80-2, from the Presbytery of the Everglades (see page 65), regarding the investigation of the possibility of providing an exchange for church bonds and aiding churches which desire to use this method to raise funds for expansion **be rejected with comment:**
This is a highly technical field in which we do not have the desired expertise.
 2. That Overture 80-12 from the Presbytery of Cherokee (see page 68), regarding the Mission Board, other agencies and their staffs to continue the practice of sending a bare minimum, yet sufficient, number of representatives to resource these standing committees **be approved**.
 3. That Overture 80-48 from the Presbytery of Albemarle (see page 78), regarding preparation of materials to assist sessions in preparing children and parents to partake of the Lord's Supper **be approved** (see page 266, Item II.B.10. for funding).

D. Resolution

1. That Resolution 80-6 from Commissioners Clarence G. Durham and Jack Edward Maxwell (see page 93), regarding the re-employment of Dr. George Thompson Brown as staff director of the Division of International Mission **be rejected, with comment:**

The Assembly's decision is based on information provided by the General Assembly Mission Board.

E. Minutes

1. That the Minutes of the General Assembly Mission Board **be approved without exception.**
2. That the Minutes of the Presbyterian Foundation **be approved without exception.**
3. That the Minutes of Stillman College **be approved without exception.**

F. Audits

That the Audits of the following **be approved:**

1. Stillman College
2. Presbyterian Foundation
3. Montreat Management Council
4. General Assembly Mission Board

HAROLD M. McNEILL
Chairperson

Moderator Stitt returned to the Chair.

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD PROGRAM

Ms. Calista Dunham, Chairperson, presented the Report of the Standing Committee on Mission Board Program, which **was adopted, as amended, as follows:**

I. The Standing Committee on Mission Board Program considered the following items referred to it:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board
 - a. General Assembly Mission Board Narrative Report.
 - b. Program Calendar and Mission Board Recommendation 44.
 - c. Joint Strategy Committee Report.
 - d. Report on "China," and Mission Board Recommendation 20.
 - e. Report of Presbyterian Hunger Program, and Mission Board Recommendation 28.
 - f. Mission Board Recommendation 33.
 - g. Mission Board Response 13.
 - h. Mission Board Response 14.
 - i. Mission Board Response 15.
 - j. Mission Board Response 17.
2. Council on Theology and Culture
 - a. Recommendation I.26.
 - b. Recommendation I.30.
 - c. Recommendation H.24.
3. Task Force on Higher Education Report and Recommendations B, C, D, E, F.

B. Resolutions 80-11, 80-17.

II. **YOUR COMMITTEE RECOMMENDS:**

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board.
 - a. That the General Assembly Mission Board Narrative Report (see Appendix, page 446), **be approved with the comment:** Under Division of Court Partnership Services (see Appendix, page 454) with respect to Professional Development, the Assembly feels the need of clarity concerning "the 'log jam' of

clergy placement," and the Assembly is concerned that the report reveals "... there is no indication of relief . . . in the immediate future."

b. That Recommendation 44 **be approved:**

44. That the 120th General Assembly confirm the Program Calendar dates for 1980-82, **as amended:**

CALENDAR OF DENOMINATIONAL MONTHLY EMPHASIS AND SPECIAL DAYS

	1980	1981	1982
Emphasis: <u>Christian Education</u>			
Christian Education Season	Sept.	Sept.	Sept.
Lord's Day Observance	Sept. 14	Sept. 13	Sept. 12
PSCE Sunday	Sept. 28	Sept. 27	Sept. 26
Emphases: <u>Corporate and Social Mission</u>			
<u>Stewardship, Church Officer Development</u>			
Worldwide Communion Sunday	Oct. 5	Oct. 4	Oct. 3
Laity Sunday	Oct. 12	Oct. 11	Oct. 10
Martin Luther King, Jr. Sunday		Oct. 18	
World Order and Peace Sunday	Oct. 19	Oct. 18	Oct. 17
Reformation Sunday	Oct. 26	Oct. 25	Oct. 31
Emphases: <u>Stewardship, Church Officer Development</u>			
World Community Day	Nov. 7	Nov. 8	Nov. 5
Stewardship Dedication Sunday	Nov. 9	Nov. 8	Nov. 14
Nationwide Bible Reading Season	Nov. 27- Dec. 31	Nov. 26- Dec. 31	Nov. 25- Dec. 31
Universal Bible Sunday	Nov. 23	Nov. 15	Nov. 21
Emphasis: <u>Ministerial Relief</u>			
Advent	Nov. 30- Dec. 24	Nov. 29- Dec. 24	Nov. 28- Dec. 24
Human Rights Day	Dec. 10	Dec. 10	Dec. 10
Joy Gift Sunday	Dec. 21	Dec. 20	Dec. 19
Christmas Day	Dec. 25	Dec. 25	Dec. 25
Christian Student Sunday	Dec. 28	Dec. 27	Dec. 26
Emphasis: <u>Witness Season</u>			
Epiphany		Jan. 6	Jan. 6
Martin Luther King, Jr., Birthday		Jan. 15	Jan. 15
Stillman College Sunday		Jan. 18	Jan. 17
Week of Prayer for Christian Unity		Jan. 18-25	Jan. 18-25
Emphasis: <u>Witness Season</u>			
Race Relations Sunday		Feb. 1	Feb. 7
Criminal Justice Sunday		Feb. 8	Feb. 14
Witness Season Offering		Feb. 15	Feb. 21
Ash Wednesday		Mar. 4	Feb. 24
Lent		Mar. 4- Apr. 18	Feb. 24- Apr. 10
World Day of Prayer		Mar. 6	Mar. 5

Emphasis: Christian Higher Education

Maundy Thursday	Apr. 16	Apr. 8
Good Friday	Apr. 17	Apr. 9
Easter	Apr. 19	Apr. 11
Easter Offering—"One Great Hour of Sharing"	Apr. 19	Apr. 11
National Christian College Day	Apr. 26	Apr. 18
Seminary Day	Apr. 26	Apr. 25

**Emphasis: Christian Family Education
"Women's Birthday Offering"**

May Fellowship Day	May 1	May 7
Economic Justice Sunday	May 17	May 16
Christian Family Week	May 3-9	May 2-9
"This Is Your Church" Study	May 10-June 6	May 30-June 26
Ascension Day	May 28	May 20
Pentecost	June 7	May 30
Call to Prayer for General Assembly	May 17	June 6
Trinity Sunday	June 14	June 6
Montreat Sunday	June 14	June 6

Emphasis: Christian Citizenship

July

July

- c. That the Joint Strategy Committee Report (see Appendix, page 478) **be approved.**
- d. That Recommendation 20 concerning the Report on "China", **be approved**, with gratitude to God for this significant development:
 - 20. That the General Assembly approve the Report on China (see Appendix, page 542).
- e. That the Report of the Presbyterian Hunger Program and Recommendation 28 **be approved:**
 - 28. That the General Assembly approve the plan for a joint Presbyterian Hunger Program, prepared by the PCUS Task Force on World Hunger and the UPCUSA Hunger Program Advisory Committee and approved by the Mission Board, as directed by the 119th General Assembly:

PRESBYTERIAN HUNGER PROGRAM

I. PURPOSE

Hunger in the world is real, and is getting worse. God calls the Church to commitment to alleviate hunger in all possible ways. In response to that mission imperative, the Presbyterian Church in the United States and the United Presbyterian Church in the U.S.A. have developed significant hunger programs which in recent years have worked increasingly together. The 1979 General Assemblies of the two denominations approved a "Common Affirmation on Global Hunger" which outlined five areas of activity and pledged the churches "to become the conscious instruments of Christ's judging and renewing action, praying that God's kingdom may come, God's will may be done that all the earth's children may be given daily bread."

That mission imperative now leads these two hunger programs to the realization that the tragic conditions of hunger and poverty in the world demand the very best mobilization of resources for that task. That mobilization may now be best accomplished through one hunger program, building on the strengths of the best achievements of the two bodies and focusing the energy of the churches in the most effective way toward that mission challenge. The Presbyterian Hunger Program therefore provides challenge and channel to the two constituencies and structures. Insofar as it fulfills that imperative, it will thereby make its best contribution to the future united church.

II. FUNCTIONS OF THE PRESBYTERIAN HUNGER PROGRAM COMMITTEE

- 1. To implement the *Common Affirmation on Global Hunger* and other relevant policies and subsequent deliveries of the General Assemblies of the two denominations.

2. To develop programs and strategies for implementing the Presbyterian Hunger Program, in cooperation with appropriate judicatories and agencies.
3. To develop guidelines for dealing with proposals, with due consideration to relationships with middle judicatories of both churches within the U.S. and with partner churches and ecumenical agencies, for approval by both the Program Agency and the General Assembly Mission Board.
4. To report to the Program Agency and the Mission Board its actions for review.

III. ORGANIZATION

The Presbyterian Hunger Program shall be governed by a committee appointed by the Program Agency Board of the United Presbyterian Church in the USA and the General Assembly Mission Board of the Presbyterian Church in the United States.

Membership

- a. The Committee shall be composed of 18 members.
- b. Following their own procedures, the Program Agency Board shall name 10 members and the General Assembly Mission Board shall name 8.
- c. Each of the 18 members shall be appointed for a three-year term with the term of office of $\frac{1}{3}$ of the membership expiring each year. The initial group of members shall be divided into three classes to serve a term of one, two, or three years. No member shall serve more than six consecutive years.
- d. Vacancies will be reported to the Program Agency Board and the General Assembly Mission Board immediately upon their occurrence, for replacement at the earliest possible date by those boards, by their regular process.
- e. The Committee with the concurrence of the Joint Coordinators (see IV.1) shall have the authority to co-opt persons for sub-committees and to obtain consultants.
- f. The officers shall be Chairperson, Vice-Chairperson and Secretary. The Vice-Chairperson shall be appointed alternately by the Program Agency Board and the General Assembly Mission Board, and ordinarily be confirmed as Chairperson by the two parent bodies in the following year. The Committee shall elect a secretary.
- g. The Executive Committee shall be the officers, together with the Chairpersons of subcommittees.
- h. The Committee shall appoint sub-committees and task forces to carry out its work and shall elect chairpersons for its sub-committees.

IV. RELATIONS TO PROGRAM AGENCY AND GENERAL ASSEMBLY MISSION BOARD

1. The Program Agency will designate the Coordinator of Unit II of the Program Agency and the General Assembly Mission Board will designate the Director of the Division of Corporate and Social Mission of the General Assembly Mission Board as Joint Coordinators with the following responsibilities:
 - a. to serve as a channel for the Presbyterian Hunger Program to efficiently gain entry to both national church structures.
 - b. to facilitate the reporting of the Presbyterian Hunger Program Committee to the parent bodies; and
 - c. to facilitate the supervision of the Presbyterian Hunger Program Committee and its staff by the parent bodies, in order to make effective the work of the Presbyterian Hunger Program throughout both systems.
2. Every three years the Presbyterian Hunger Program shall be jointly evaluated by the Program Agency and the Mission Board according to agreed-upon procedures. On the basis of these evaluations the parent bodies shall consult about and agree upon needed changes and/or continuation or replacement of the Presbyterian Hunger Program.

V. FUNDING

1. Administrative budget for staff and offices, promotion and interpretation will be determined separately by the Program Agency and the Mission Board.
2. Presbyterian Hunger Program Committee operational expenses will be apportioned between the Program Agency and the General Assembly Mission Board.
3. Hunger Program funds from the two denominations, after the necessary expenses included in 1 and 2 above has been deducted, will be combined in a Presbyterian Hunger Program Fund to be administered by the Presbyterian Hunger Program Committee, in accord with guidelines to be

approved by the Program Agency and the Mission Board. For practical purposes the fund will be operated through one accounting system.

4. The Presbyterian Hunger Program Committee will propose an overall budget in compliance with the working schedules by which budgets are developed in the two parent bodies for approval by those bodies.

5. The Presbyterian Hunger Program Committee will advise on promotion and interpretation activities for funding the Presbyterian Hunger Program. The Committee will examine current arrangements for funding the Presbyterian Hunger Program and will make recommendations to the Program Agency and the Mission Board for the improvement of those funding mechanisms.

VI. STAFFING

1. The Program Agency and the General Assembly Mission Board will provide staff to serve the Presbyterian Hunger Program, each naming one Co-Director, and such other staff as are agreed upon.

2. The Presbyterian Hunger Program staff will be supplemented by staff members with necessary expertise from elsewhere in the parent bodies who are assigned by those bodies to the Presbyterian Hunger Program staff for specific functions.

3. The Presbyterian Hunger Program Committee will make recommendations to the Program Agency and the Mission Board regarding responsibilities of staff people who are related to the Hunger Program.

4. Evaluation of the Co-Directors will be the responsibility of the Joint Coordinators (see IV. 1), in consultation with the Executive Committee of the Presbyterian Hunger Program Committee.

5. Presbyterian Hunger Program staff members from each denomination shall as a team serve both churches.

PLAN FOR IMPLEMENTATION

Following approval of the Proposed Plan for a Presbyterian Hunger Program by the Program Agency Board and the General Assembly Mission Board, and prior to establishment of the Joint program, the remainder of calendar year 1980 shall be used to prepare for the new plan to go into effect at the beginning of 1981, according to the following procedure:

(1) Program Agency and Mission Board shall report their actions to their respective General Assemblies in 1980.

(2) Program Agency and Mission Board shall name members to the proposed Presbyterian Hunger Program Committee.

(3) Program Agency and Mission Board shall consult with their respective agencies representing middle judicatory executives, on the manner by which the Presbyterian Hunger Program Committee shall relate to middle judicatories, especially with regard to guidelines for dealing with project proposals and funding.

(4) Program Agency and Mission Board shall resolve any remaining differences which would hinder the operation of a joint program.

(5) Program Agency and Mission Board shall consider means of economizing staff time and representation in relation to various ecumenical and coalitional organizations.

f. That Recommendation 33 **be approved:**

33. That the 120th General Assembly take note of the recommendations from the Mission Board (see Appendix, page 546), regarding certain communications before this Assembly from the National Council of Churches.

g. That Response 13 (see Appendix, page 606), concerning family life, **be approved.**

h. That Response 14 (see Appendix, page 606), concerning Chaplains and Military Personnel, **be approved.**

i. That Response 15 (see Appendix, page 606) concerning a Ministry with Aging, **be approved.**

j. That Response 17 (see Appendix, page 607), regarding Materials Distribution Service, **be approved.**

2. Council on Theology and Culture

a. That Recommendation I.26, which reads,

26. That, beginning in 1982, the General Assembly designate the Sunday before Labor Day, each year, as "Labor Sunday", and urge all Presbyterian Church in United States congregations to give special attention on that occa-

sion to the needs and concerns of working people and the need for a Christian attitude on labor-management relations; that on Labor Sunday, in 1982 and thereafter, the General Assembly request that this Policy Statement on Labor Relations be shared with members of this Church, and that the Mission Board be directed to prepare resources for liturgy and preaching for this occasion. **be rejected.**

- b. That Recommendation I.30 **be approved:**

I.30. That, when feasible, Assembly-wide conferences such as those in Montreat incorporate the rationale and concerns expressed in this Public Policy Statement, so that they may help develop awareness and action strategies within the Church regarding labor-management relations in the South.

- c. (1) That Recommendation H.24 **be approved, as amended:**

H.24. That the 120th General Assembly instruct the General Assembly Mission Board to:

a. Utilize data from the Task Force on Mass Media of the United Presbyterian Church in the U.S.A. and participate with the United Presbyterian Church, U.S.A. in a mass media ministry, including television.

b. Provide information to Presbyteries on Television Awareness Training.

c. Recommend other actions and programs related to televisions as appropriate.

(2) That the 120th General Assembly instruct the Council on Theology and Culture to complete the study on "The Impact of Television on Preaching and Teaching the Gospel," and to present it to the 121st General Assembly (see page 266, Item II.B.11. for funding).

3. Task Force on Higher Education

- a. That the Report of the Task Force on Higher Education (see Appendix, page 423) **be approved.**

- b. That Recommendation B. **be approved:**

B. That local churches be encouraged to initiate cooperative relationships with institutions of higher education, making use of current resources available through United Ministries in Education and project proposals to the Task Force for the Special Challenge Grant Fund.

- c. That Recommendation C. **be approved:**

C. That appropriate presbytery committees and synod groups on higher education be encouraged to collaborate on regional seminars to address the challenges and opportunities for higher education ministries, making use of the resources provided through delegates to the Memphis leadership conference and members of the Synod Advisory Committee.

- d. That Recommendation D. **be approved:**

D. That the member institutions of the Association of Presbyterian Colleges and related PCUS church courts be requested to sustain current efforts toward the development of criteria and guidelines for PCUS church-college relationships, making use of resources provided through the Task Force on Higher Education and continuing the process of consultation for recommendations to the 121st General Assembly.

- e. That Recommendation E. **be approved:**

E. That the General Assembly acknowledge with gratitude the support provided by United Ministries in Education (UME) for the work of the Task Force and, therefore, affirm the decision of the Mission Board to give "its full and enthusiastic support to the participation of the Division of Corporate and Social Mission in the covenant of United Ministries in Education."

- f. That Recommendation F. **be approved:**

F. That the General Assembly express its appreciation to the Women of the Church through the Women's Advisory Council and other groups for their support of the Challenge Grant Fund for the Special Emphasis on Higher Education.

B. Resolutions

1. That Resolution 80-11, from Commissioners Nelson Stubblefield and Don R. Williams (see page 95), regarding PCUS contributions toward the relief of world hun-

ger, **be answered as follows:** The intent of the resolution has been met by the existence of the Halt Hunger Fund of the Presbyterian Church, U.S., and the One Great Hour of Sharing (Easter Offering). It is recommended that the existence of the Halt Hunger Fund be reemphasized throughout the Presbyterian Church, U.S.

2. That Resolution 80-17, from Commissioners William H. Hymes and Harold McNeill (see page 97), regarding refugees and U.S. minorities, **be adopted, as amended.**

Therefore, Be It Resolved That the 120th General Assembly

(1) call upon all its congregations, including those which are engaged in refugee resettlement, to look seriously at the situation of ethnic minorities within their own communities to determine how they may express Christian compassion and justice on their behalf as well as on behalf of those coming from abroad;

(2) call upon all its congregations to assist in advocacy for and resettlement of Haitian refugees and other minorities coming to the United States;

(3) direct the General Assembly Mission Board to provide help to presbyteries and congregations in order that response to the needs of refugees coming to the United States may be viewed in the context of the needs of ethnic minorities in this country, so that our efforts may be consistent with our profession of Christian compassion and justice;

(4) recognize that unless we deal with oppressed minority (for example, Black) people in our own communities, our effort to settle foreign refugees lacks credibility and is not rooted in a genuine concern for justice;

(5) hear via telephone Rev. Irvin Elligan, Jr., Pastor of New Covenant Presbyterian Church, Miami, speak for five minutes.

Rev. Ivan Hoy spoke re Rev. Irvin Elligan, Jr., who then spoke to the Assembly via telephone.

CALISTA DUNHAM
Chairperson

SUPPLEMENTAL REPORT OF THE PERMANENT NOMINATING COMMITTEE

The Assembly voted to hear the Supplemental Report of the Permanent Nominating Committee (see Appendix, page 312), which was presented by the Chairperson, Rev. R. W. Jablonowski, Jr. and **adopted, as follows:**

- A. That, as nominated by the Permanent Nominating Committee, Cynthia Weeks (1) **be elected** to the Council on Theology and Culture, *Class of 1982*.
- B. That, as nominated by the Permanent Nominating Committee, Donald Peck (1) **be elected** to the Presbyterian Foundation, *Class of 1982*.
- C. That, as nominated by the Permanent Nominating Committee, Irvine Williams **be elected** to the Capital Funds Campaign Committee.
- D. That, as nominated by the Permanent Nominating Committee, the following persons **be elected** to the Publications Advisory Board:

Edward H. Harte

Ernest Kelly, Jr.

Mrs. G. Carswell Hughs

George Smith

Ray A. Killian

- E. That, as nominated by the Permanent Nominating Committee, the following persons **be elected** to the Task Force on Higher Education:

William J. Fogleman

Lena B. Prewitt

A. A. Markley, III

Harry Edmund Smith

- F. That, as nominated by the Permanent Nominating Committee, the General Assembly **designate** the following persons **as its nominees** to the Board of Trustees of Stock/Management Council of the Mountain Retreat Association:

Class of 1981:

Charles Bell (2)
 Frederick E. Brogden (1)
 M. Bland Dudley (1)
 Mary Hammond (1)

William G. Hazen (1)
 A. Rudolph Hendricks (2)
 Kate H. Woods (1)
 James L. Hudson (1)

Class of 1982:

Leta Bahn (1)
 William Guy Delaney (2)
 Collier S. Harvey, Jr. (1)
 Walk Jones (1)
 Donald O. McInnis (1)
 Katherine R. Morton (2)

Gordon Query (1)
 John R. Shirek (1)
 W. Herb Smith, Jr. (1)
 James B. Tubbs (1)
 Ann Hoch West (1)

Class of 1983:

Mildred Caldwell (1)
 Jane Carpenter (1)
 James F. Ford (2)
 Robert Guthrie (1)
 John Hinkle (1)
 Elizabeth H. Lamb (1)

Ida McCaskill (1)
 Joseph C. Meux (1)
 Richard Porter (2)
 Herb Rule, III (2)
 Clay Samson (1)
 Wayne P. Todd (1)

Dr. Jablonowski presented Mrs. Jane Straughan, new Chairperson of the General Assembly Mission Board.

The Assembly recessed until 8:30 A.M. with prayer voiced by Mrs. Cathy Morgan.

EIGHTH DAY—FRIDAY

June 6, 1980—8:30 A.M.

Commissioners and Advisory Participants gathered for worship: A Celebration of Unity Amidst Diversity. Liturgist was Rev. Harold Daniels. Preacher was Dr. Jorge Lara-Braud. Mrs. Sarah Johnson was organist.

The Moderator convened the Assembly.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Rev. Morton McMillan, Jr., Chairperson, presented the Report of the Standing Committee on Bills and Overtures, which **was adopted**.

The Minutes for June 5, 1980, were approved.

Mrs. Judith Lutz, Chairperson, Standing Committee on Church Orders and Vocations, presented the following motion after consultation with Rev. Milton Riviere, Director, Court Partnership Services (see Item II.A.6. page 114, of the Report of the Standing Committee):

In the last paragraph, replace "The Committee on Theological Education" with "The General Assembly Mission Board through its Division of Court Partnership Services."

Rev. Paul Thompson presented the pages. Mr. Steve Keeler, on behalf of the pages, made presentations of tee shirts to the Stated Clerk and to Paul Thompson.

ECUMENICAL PARTICIPANTS

Ms. Charlotte Emel, Ecumenical Participant from the Christian Church (Disciples of Christ), brought greetings to the Assembly on behalf of all the Ecumenical Participants. Bishop Linsey led the Assembly in a song.

Dr. Jorge Lara-Braud, the new Director of the Council on Theology and Culture, was introduced to the Assembly by the Moderator.

REPORT OF THE STANDING COMMITTEE ON FUNDING AND BUDGETS

Mr. John Shirek, Chairperson, presented the Report of the Standing Committee on Funding and Budgets, which **was adopted, as amended, as follows:**

- I. The Standing Committee on Funding and Budgets considered the following items referred to it:
 - A. Reports, Portions of Report, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. 1981 General Assembly Benevolent Budget.
 - b. 1981 Mission Board Budget and Plans.
 - c. Mission Board Recommendation 11.
 - d. Mission Board Recommendation 12.
 - e. Mission Board Recommendation 17.
 - f. Mission Board Recommendation 18.
 - g. Mission Board Recommendation 19.
 - h. Financial Displays and Audits.
 2. Office of Review and Evaluation Section 5.A. and Recommendation 19.
 3. Council on Church and Race Budget Request.
 4. Historical Foundation Recommendation 2 and Audit.
 5. Committee on Assembly Operations
 - a. Section III.A. and Recommendation 2.
 - b. Section III.B. and Recommendation 3.
 - c. Section III.C. and Recommendation 4.
 - d. Section III.D. and Recommendation 5.
 6. Joint Committee on Women Recommendation 2.
 - B. Referrals:
 1. From the Standing Committee on Interpreting the Faith concerning funding requested for Resolution 80-3.
 2. From the Standing Committee on Church Orders and Vocations concerning funding for Mission Board Recommendation 3.
 3. From the Standing Committee on the Church Catholic concerning emergency funding from the 1980 Budget for the Ad Interim Committee on the Consultation on Church Union.
 4. From the Standing Committee on Ethics and Society concerning funding requested for Resolution 80-13.
 5. From the Standing Committee on Interpreting the Faith concerning funding for Council on Theology and Culture Recommendation 21.
 6. From the Standing Committee on Organization and Procedures concerning funding for the Office of Review and Evaluation Recommendation 2.a.(7).
 7. From the Standing Committee on Mission Board Priorities and Goals concerning funding for Overture 80-37.
 8. From the Standing Committee on Justice and Human Development concerning funding for Council on Theology and Culture Recommendations B.5 and B.7.
 9. From the Standing Committee on Justice and Human Development concerning funding for Communication 80-20.
 10. From the Standing Committee on Mission Board Administration concerning funding for Overture 80-48.
 11. From the Standing Committee on Mission Board Program, concerning funding for Council on Theology and Culture special request.
 - C. Additional Recommendations

II. YOUR COMMITTEE RECOMMENDS:

- A. Reports, Portions of Reports, and/or Recommendations as follows:
 1. General Assembly Mission Board
 - a. That, having carefully studied the 1981 General Assembly Benevolent Budget Report, including the 1981 General Assembly Benevolent Budget (see Appen-

- dix, page 466) income projections, this Report **be accepted as background information** for consideration of the basic benevolent challenge income goal.
- b. That, having carefully studied the 1981 Mission Board Budget and Plans, including 1981 Basic Program and Other Programs income projections (see Appendix, page 466f.), this Report **be accepted as background information** for consideration of the 1981 Mission Board Budget.
- c. That Mission Board Recommendation 11 **be approved**:
11. That a challenge goal of \$7,800,000 for the General Assembly Benevolent Budget be set for 1981, and that sessions and presbyteries be asked to increase their gifts by at least 10% over those of 1980.
- d. That Mission Board Recommendation 12 **be approved**:
12. That the following percentage distributions of regular benevolent receipts of 1981 be approved.

	Percentages	Estimated Dollar Goal
Board of Annuities and Relief	2.4487	\$ 191,000
General Assembly Mission Fund		
Mission Board	86.6795	6,761,000
Stillman College	3.4744	271,000
Presbyterian School of Christian Education	2.7436	214,000
Montreat	2.6539	207,000
National Council of Churches	.8077	63,000
World Council of Churches	.4615	36,000
American Bible Society	.3846	30,000
Presbyterian Foundation	.3205	25,000
Lord's Day Alliance	.0128	1,000
Religion in American Life	.0128	1,000
TOTAL General Assembly Mission Fund	97.5513	\$7,609,000
TOTAL General Assembly Benevolent Budget Goal	100.0000	\$7,800,000

- e. That Mission Board Recommendation 17 **be approved**:
17. That the proposed Mission Board Budget be approved for 1981 planning with the understanding that should basic budget income exceed the estimates, the authorization for the use of the additional funds will be made by the 122nd General Assembly and that expenditures for programs beyond the basic budget will be determined by the amount received for these programs.

1981 Mission Board Plans and Budget

	1979 Expenditures Pre-Audit	1980 Budget	1981 Proposed
NATIONAL MISSION			
Basic	\$ 781,880	\$ 849,000	*\$ 829,000
Other	309,098	650,000	* 800,000
Total	\$ 1,090,978	\$ 1,499,000	\$ 1,629,000
INTERNATIONAL MISSION			
Basic	\$ 4,226,609	\$ 4,115,000	*\$ 3,728,000
Other	3,026,773	3,090,000	* 4,000,000
Total	\$ 7,253,382	\$ 7,205,000	\$ 7,728,000
CORPORATE AND SOCIAL MISSION			
Basic	\$ 750,334	\$ 752,000	\$ 796,000
Other	1,293,724	900,000	1,600,000
Total	\$ 2,044,058	\$ 1,652,000	\$ 2,396,000
COURT PARTNERSHIP SERVICES			
Basic	\$ 861,092	\$ 807,000	\$ 854,000
Other	6,545	12,000	40,000
Total	\$ 867,637	\$ 819,000	\$ 894,000
CENTRAL SUPPORT SERVICES			
Basic	\$ 1,144,741	\$ 987,000	\$ 1,045,000
Other	35,272	40,000	40,000
Total	\$ 1,180,013	\$ 1,027,000	\$ 1,085,000
ADMINISTRATIVE UNIT			
Basic	\$ 280,146	\$ 310,000	\$ 328,000
Other	-0-	8,000	20,000
Total	\$ 280,146	\$ 318,000	\$ 348,000
CONTINGENCY	\$ 39,941	\$ 50,000	\$ 50,000
TOTALS			
Basic	\$ 8,084,743	\$ 7,870,000	\$ 7,630,000
Other	4,671,412	4,700,000	6,500,000
Total	\$ 12,756,155	\$ 12,570,000	\$ 14,130,000

*Adjustments made for transfer of Witness Season Offering from Basic Budget to Other.

- f. That Mission Board Recommendation 18 **be approved:**
 18. That Option C (see Appendix, page 467), authorizing the use of \$200,000 from the Program Stabilization Fund for the implementation of Mission Objectives chosen by the General Assembly, be approved.
- g. That Mission Board Recommendation 19 **be approved:**
 19. That the Mission Board be authorized to make appropriate adjustments and interdivisional transfer within the approved overall totals of its 1981 budget to respond to actions and directives of this General Assembly.
- h. That in connection with the Financial Displays of the Central Treasurer (see Appendix, page 609), **no action be taken** and that the **certificates of audits** of the Central Treasurer **be approved, with the comment** that it is recommended that future financial displays and audits show provisions for depreciation and amortization of furniture, equipment, and leasehold improvements.
2. (a) That the Office of Review and Evaluation Report concerning the cost effectiveness study recommended by the 119th General Assembly (see Appendix, page 363), **be accepted as background information.**
 (b) That Office of Review and Evaluation Recommendation 19 **be approved:**
 a. That all General Assembly's agencies be encouraged to examine the cost of alternate ways of reaching particular objectives, choosing whenever appropriate those ways which will reach the desired objective in the least costly way.
 b. That the following criterion be added to those previously approved for evaluations conducted by the Office of Review and Evaluation.
COST EFFECTIVENESS: General relationship of cost to results achieved, as indicated by:
 (a) Relative cost, as a proportion of total funds available.
 (b) Relative results, as a proportionate part of or contribution to the total accomplishments of agencies.
 (c) Appropriateness of the cost in light of constituency judgments as to relative importance and effectiveness.
 (d) Appropriateness of the cost in light of other priority indicators.
 (e) Appropriateness of the cost in light of any duplication with functions performed by other courts or secular agencies.
 (f) Relative cost of performing the function denominationally or ecumenically.
3. The the Council on Church and Race Budget Request (see Appendix, page 397) for a budget increase of \$5,150 over the recommended amount in the 1981 Tentative Operating Expense Budget (see Item II.A.5.b. of this Report) **be disapproved.**
4. That Historical Foundation Recommendation 2 **be approved, with the comment** that it is recommended that future financial displays and audits show annual provision for depreciation:
 2. That the Audited Financial Reports of the Historical Foundation of the Presbyterian and Reformed Churches for calendar 1979 be approved.
5. Committee on Assembly Operations
 a. That Recommendation 2 **be approved, as amended:**
 That the General Assembly adopt an Adjusted Net Operating Expense Budget for 1980 in the amount of \$1,348,895 as follows:

	1980 Approved	1980 Adjusted
General Assembly Session	215,000	240,000
General Assembly Printing	106,000	136,800
Moderator's Office	14,000	18,500
Stated Clerk's Office	253,599	253,599
Office of Review & Evaluation	138,535	138,535
Council on Theology & Culture	87,064	90,064

MINUTES OF THE GENERAL ASSEMBLY

Committee on Women's Concerns	78,370	78,370
Historical Foundation	217,000	217,000
Council on Church & Race	73,041	73,041
Committee on Assembly Operations	15,900	15,900
Permanent Judicial Commission	5,300	5,300
Permanent Nominating Committee	6,360	6,360
Nat'l Council of Churches	7,000	7,000
World Council of Churches	3,000	3,000
World Alliance of Reformed Churches	26,310	26,310
Other Ecumenical Delegations	—0—	—0—
Consultation on Church Union	15,701	18,126
Funding & Lodgment	5,000	6,000
Joint Committee on Union	22,750	22,750
Const. Problems of Union Presbyteries	1,040	1,040
Church Property	2,000	2,000
Legal Fund	6,000	20,000
SC-Mid. Jud. Exec.	500	500
ORE 7-year Study	5,000	5,000
GROSS OPERATING EXPENSES	1,304,470	1,385,195
Less Reim. Income	—0—	(36,300)
Net Operating Expense Budget	1,304,470	1,348,895
Projected Operating Income*	1,439,200	1,386,200
Projected Surplus	134,730	37,305

*1980 Proj. Operating Income = Per Capita and Other Income

Adjustments to the 1980 Approved Budget are:

1. An increase of \$25,000 to the General Assembly meeting deemed necessary due to anticipated costs of the Myrtle Beach Assembly.
2. An increase in the amount of \$14,000 to the Legal Fund, due to legal fees anticipated in connection with church property cases currently in litigation, and
3. A line item transfer of \$1,000 from GA Printing to Funding and Lodgment.

The complete detail of this budget is presented to the Standing Committee on Funding and Budgets and the audit of the funds managed by CAO is available to the Commissioners to the General Assembly. The approval of this budget by the Assembly, specifying amounts allocated to particular purposes and committees, will constitute the Stated Clerk's authorization to authorize the payment of bills by the Central Treasurer.

- b. That Committee on Assembly Operations Recommendation 3 be approved, as amended:

That the General Assembly adopt a Tentative Net Operating Expense Budget for 1981 in the amount of \$1,569,617 including the following expenses:

	1981 Tentative
General Assembly Session	339,500
General Assembly Printing	146,000
Moderator's Office	19,500
Stated Clerk's Office	294,735
Office of Review & Evaluation	129,176
Council on Theology & Culture	88,763
Committee on Women's Concerns	83,405
Historical Foundation	233,075
Council on Church & Race	78,863
Committee on Assembly Operations	15,000
Permanent Judicial Commission	8,000

Permanent Nominating Committee	9,000
Nat'l Council of Churches	10,000
World Council of Churches	3,415
World Alliance of Reformed Churches	30,185
Other Ecumenical Delegations	—0—
Consultation on Church Union	26,000
Funding & Lodgment	—0—
Joint Committee on Union	40,000
Const. Problems of Union Presbyteries	1,120
Church Property	2,380
Legal Fund	6,000
SC-Mid. Jud. Exec.	500
ORE 7-year Study	5,000
GROSS OPERATING EXPENSES	1,569,617
PROJECTED OPERATING INCOME*	1,573,800
Projected Surplus	4,183

*1981 Proj. Operating Income = Per Capita Income

Approval by the General Assembly of the adjusted Tentative Operating Expense Budget for 1981 will affirm the authorization of the Stated Clerk to disburse such funds under the tentative budget from January 1, 1981, until approval of an Adjusted Operating Expense Budget for 1981 by the 121st General Assembly meeting in that year.

c. That Committee on Assembly Operations Recommendation 4 **be approved:**

That the per capita apportionment for 1981 be set at \$1.83 and that this include 3 ½¢ for the World Alliance of Reformed Churches, the apportionment to be based upon the total membership of each presbytery reported as of December 31, 1979, with payment in full due on January 1, 1981.

d. That Committee on Assembly Operations Recommendation 5 **be adopted, as amended:**

That the following be approved:

- (1) Because the 116th General Assembly established a legal fund to be used in litigation concerning church properties, and the 117th General Assembly established Designated Reserves of the Operating Expense Budget with three categories which did not include the legal fund; that said Designated Reserve be amended and that for 1980 a legal fund contingencies item of \$60,000 be added to the Operating Expense Budget — Designated Reserves to be funded as follows:
\$33,000 received from presbyteries in response to a special appeal, and \$27,000 received from Manley Estate Income.

- (2) That for 1981 all other income including that derived from Interest on Investments, Publications, Bequests, Moderator expense reimbursements, Printing expense reimbursement from Assembly Agencies, and Miscellaneous be designated for OGA Reserve Restoration.

6. That Joint Committee on Women Recommendation 2 **be approved** inasmuch as said funding is included in the 1981 Tentative Operating Expense Budget:
2. It requests continued funding from the Joint Committee on Reunion.

B. Referrals

1. That the Referral from the Standing Committee on Interpreting the Faith on Resolution 80-3 (see page 187, Item II.B.1) concerning funding for the Council on Theology and Culture recommending \$1,500 in 1980 and \$3,500 in 1981 for a Task Team on Science and Theology Dialogue **be answered** by the previous action amending the 1980 Operating Expense Budget to include \$1,500 and by **taking no action** for the 1981 request.
2. That the Referral from the Standing Committee on Church Orders and Vocations on Mission Board Recommendation 40 (see page 111, Item II.A.2.d.(8) concerning funding in the amount of \$2,000 for printing and distributing the paper, "Ordination for Church Educators", **be approved** as provided for in the 1980 General Assembly Mission Board Budget.

3. That the Referral from the Standing Committee on Church Catholic on the request from the Ad Interim Committee on the Consultation on Church Union concerning emergency funding of \$2,425 to purchase and mail to local churches the document, "In Quest of a Church of Christ Uniting," (see page 191, Item II.A.5.a.(3) **be approved** by the previous action amending the 1980 Operating Expense Budget.
 4. That the Referral from the Standing Committee on Ethics and Society on Resolution 80-13 (see page 232, Item II.A.2.d.) concerning funding of \$1,000 to develop and make resources available so that churches can remember and give thanks for the Church's 60-year-old mission among farm workers during Farm Worker Week, April 27-May 3, 1981, **be approved** by funding the request from 1980 General Assembly Mission Board restricted funds.
 5. That the Referral from the Standing Committee on Interpreting the Faith on the Council on Theology and Culture Recommendation 21 (see page 186, Item II.A.1.d.(4)) concerning funding of \$1,500 to prepare a study guide for the paper, "Marriage: A Theological Statement," **be approved** by funding the request from the 1980 General Assembly Mission Board Budget.
 6. That the Referral from the Standing Committee on Organization and Procedures on the Office of Review and Evaluation Recommendation 2.a.(7) (see page 152, Item II.A.2.a.(3)) concerning transferring up to \$500,000 from Mission Board reserves to be made available to the Publications Department for working capital during the transitional period **be approved by amending** the amount transferred to "up to \$300,000".
 7. That the Referral from the Standing Committee on Mission Board Priorities and Goals on Overture 80-37 (see page 245, Item II.B.6.) concerning funding of \$10,000 to staff and fund a peace-making project **be answered with no action**, because this project is a Mission Direction priority and is included in the implementation of said priorities by the Mission Board.
 8. That the Referral from the Standing Committee on Justice and Human Development on Council on Theology and Culture Recommendations B.5 and B.7 (see page 218, Item II.A.2.a.) concerning funding of \$1,500 to prepare and print a study guide for the paper, "The Nature and Purpose of Human Sexuality, **be approved** by funding the request from the 1980 Mission Board budget.
 9. That the Referral from the Standing Committee on Justice and Human Development on Communication 80-20 (see page 220, Item II.B.5) concerning funding of \$5,000 for legal fees and family maintenance for Taiwanese detainees **be approved** by authorizing a grant from restricted funds of the Division of Corporate and Social Mission.
 10. That the Referral from the Standing Committee on Mission Board Administration on Overture 80-48 (see page 251, Item II.C.3) concerning funding of \$3,00 for preparation of materials and guidelines to assist church Sessions in appropriate educational and nurturing opportunities for those welcomed to the Lord's Table **be approved** by funding the request from the 1980 General Assembly Mission Board Budget.
 11. That the Referral from the Standing Committee on Mission Board Program on the Council of Theology and Culture's special request for \$1,500 to fund the completion of a feasibility study of a Church television ministry, **be answered by** the action of the Assembly on Item II.A.2.c(2) of the Report of the Standing Committee on Mission Board Program (see page 257), funding to be provided out of the 1980 Operating Expense Budget as previously amended.
- C. Additional Recommendations
1. *Whereas*, it is acknowledged that fully-informed Commissioners to the General Assembly are necessary for the considered judgment and expeditious processing of all business to come before the Assembly; and,
Whereas, an important consideration during business deliberation is understanding of and familiarity with budgets and the budgetary process; and,
Whereas, an excellent overview of the budgetary process is contained within the Report of the Ad Interim Committee on Funding and Lodgment to the 120th General Assembly (see Appendix, page 404);
Therefore, it is recommended that said information be made available to future Commissioners by including a summary in the Manual for Commissioners, and,

It Is Further Recommended that the General Assembly request Mr. Paul W. McCreight, Chairperson of the Ad Interim Committee, to prepare said summary for inclusion in the Manual for the 121st General Assembly, and succeeding Assemblies.

2. The Standing Committee on Funding and Budgets recommends that the 120th General Assembly *instruct* the General Assembly Mission Board to determine from the appropriate court of jurisdiction all acceptable uses that may be made of General Assembly Mission Board court-restricted funds and to make recommendations concerning the use of said funds to the 121st General Assembly.

JOHN R. SHIREK
Chairperson

The Assembly voted that all actions taken pending adoption of the Report of the Standing Committee on Funding and Budgets, and all actions deferred pending adoption of the Report of the Standing Committee on Funding and Budgets, and all Reports needing to be adopted as a whole, as amended, because they were left uncompleted pending adoption of the Report of the Standing Committee on Funding and Budgets, now be approved.

The Assembly expressed its appreciation to Rev. Pat McClurg, for her work as Administrative Director, General Assembly Mission Board.

COMMITTEE ON THANKS

Mr. William G. Whitter, Chairperson, presented the Report of the Committee on thanks, which **was adopted, as follows:**

We have been greatly impressed by the hard work, careful planning, unselfish labor, and warm spirit of the people of the First Presbyterian Church of Myrtle Beach and Pee Dee Presbytery. The 120th General Assembly of the Presbyterian Church in the United States is proud and grateful for the privilege of meeting in this community of sharing souls. It is obvious that Presbyterians went to great lengths to seek the cooperation of the entire community of Myrtle Beach.

To the leadership of First Presbyterian Church, led by Dr. Joe Stowe, the Rev. Daniel D. Robinson, Mrs. Mary Hazel Haselden, and Co-Chairpersons Mr. Ashby Ward and Mrs. Robin Edwards, we are deeply indebted. The fish-fry was delightful. All Commissioners received key chains made by Mrs. Teresa Ribar, who also coordinated the committee which made the sand dollar necklaces for Commissioners and visitors and the shell decorations for the dining tables. Miss Frances Townsend designed and created the "Holy Kite" placed in the Assembly Hall. For these gifts given to us, we say, "God bless you."

Forty-five churches and 500 volunteers from Pee Dee Presbytery provided the General Assembly with 70,000 delicious cookies, served as host and hostesses, secretaries, guides, and chauffeurs. We are especially grateful for the leadership of J. Edward Craig, Executive Secretary, and Lola Faye Craig, who coordinated this significant contribution.

We applaud the resolution adopted earlier by this Assembly commending the retiring Moderator, Dr. Albert Curry Winn, and express appreciation for his leadership. And to Dr. David Leander Stitt, our present Moderator, we express gratitude for his patience, humor, and compassion. We express our appreciation to F. Wellford Hobbie, outgoing Chairperson of the General Assembly Mission Board and to Ruling Elder Jack Admire, outgoing Chairperson of the Permanent Judicial Commission, for the service they have rendered.

Many have worked long hours behind the scenes to provide smooth operation of this Assembly. To all the staff of the General Assembly Mission Board, the Chairpersons and Secretaries of the Standing Committees, and their Advisory Consultants, and especially to the Office of the Stated Clerk led by Jim Andrews and Flynn V. Long, Jr., we say, "Well done!" The Assembly thanks the pages who served in the Office of the Stated Clerk with an untiring good spirit. They are: Ms. Anne R. Ledbetter, Miss Judy Clark, Miss Laurey Hartwell, Miss Leslie McLeod, Miss Stephanie Sleight, Mr. John N. Miller, Jr., Mr. Sam McAliley, Mr. Bryan McDowell, Mr. Grady Perryman, and Mr. Steve Keeler.

We have been inspired by those who planned and led us in worship, especially the Presbyterian College Choir at Clinton, S.C. led by the director, Dr. Charles T. Gaines, the Pee Dee Presbytery

Choir, and the choir from the Korean Presbyterian Church in Columbia, S.C. As we adjourn this 120th General Assembly, let us thank God for our holy calling, and celebrate the faithfulness of all who have served to make this week a blessing.

WILLIAM G. WHITTER
Chairperson

The Youth Advisory Participants were heard for five minutes. Appreciation was expressed by them to the Youth Advisory Consultants, Dee Koza-Woodward, Bill Forbes, and Calvin Houston.

The Moderator expressed appreciation to Rev. Flynn Long for his service as Stated Clerk to this Assembly.

Rev. James E. Andrews, Stated Clerk, was presented to the Assembly. He brought greetings to the Assembly, and expressed his thanks to his staff for their work at this Assembly and during the year.

The Minutes for June 6, 1980 were read and approved.

The Moderator gave the following announcement of adjournment: "By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in the United States is now adjourned to convene at Houston, Texas on the 20th day of May 1981."

The Moderator voiced the closing prayer and benediction.

Mrs. Jane Stitt led the Assembly in the singing of one stanza of "Blest Be The Tie That Binds."

DAVID L. STITT
Moderator
FLYNN V. LONG, JR.
Stated Clerk

APPENDIX

REPORT OF THE MODERATOR

Although you are not the Assembly that elected me, I want to thank the Church through you for the inestimable privilege of serving as Moderator. People have a love-hate relationship with the church. And when they have expended their negative emotions on the bureaucracy in Atlanta, or on their own pastors in some cases, they look around for someone to love. And there's the Moderator, a non-establishment figure without enough power to threaten anyone and with a one-year term, so she or he quits before the honeymoon is over. My wife and I have been on the receiving end of gracious hospitality, red-carpet treatment, the South's best cooking, and lots of love. It's just great!

We've had the privilege, which is granted to only a few, of seeing our great church from Kansas City to Miami and from Washington to El Paso, of visiting our partner churches in Zaire and Lesotho, and even of invading UPUSA territory in Michigan and California. What a rare gift has been given us to see the diversity and the energy and the health of this great church, as well as some of its problems and some of its sickness. I must say that my moderatorial year would not have been quite the thrilling experience it has been, had not the UPUSA Assembly in the providence of God elected Howard Rice as its Moderator. The Rices and the Winns were instantly *sympatico* and Howard and I had 12 joint appearances, mostly in the South. Those occasions were among the real highlights of the year.

I have spoken, according to my reckoning, 177 times this year, beginning with my acceptance speech in Kansas City and ending last night with the opening sermon in Myrtle Beach. I have been in all the Synods and in 41 out of the 60 Presbyteries. I have not dared to keep a record of the miles traveled, the hands shaken, or the cookies consumed. We have crossed the paths of old friends we thought we'd never see again and made new friends of inestimable value.

I have to report to you that there are some serious questions abroad in the church regarding the Moderator's role as "Ambassador of the General Assembly to all parts of the church," as it is phrased in the Standing Rules of the General Assembly. As we all know, this role is not mentioned in the Book of Church Order. It has grown like Topsy from the day when my grandfather was criticized for signing a letter as Moderator, when, as his critic said, the court had adjourned and his duties were at an end. It now constitutes a considerable burden on church funds, on the personnel in the Stated Clerk's office, on hosts and hostesses, on the world's dwindling petroleum supply, and on the Moderator himself or herself.

One of the esteemed scholars of the church suggested to me in all seriousness that I not travel at all, that I refuse all invitations. It would give a needed message to the church, he said. Many pastors have written or spoken of their appreciation of my efforts to continue serving my own congregation during this year. It gives a message, they say, about the importance of the pastorate, the front line of the church. There's a lot of sentiment out there to reduce Moderatorial travel.

It needs to be said that many of those who favor reduction in principle feel that their own church or presbytery is an obvious exception. People have been courteous when I refused anniversary occasions, Presbytery meetings, youth conferences in order to be in my own parish, but they haven't exactly liked it.

I have three proposals to make. One is that much money and petroleum and Moderatorial energy can be saved if invitations are coordinated through Presbyteries and/or Synods. At present any local pastor, conference director, Presbyterial president or personal friend just writes direct to the Stated Clerk. Example: six invitations to Texas in six different months. There are a few Presbyteries, like South Louisiana, that ask for a block of the Moderator's time and work out the local itinerary. That makes much more sense. I have urged the Program and Resourcing Coordinating Council—that's the Synod and Presbytery Executive types—to coordinate travel for future Moderators, if the Moderators so desire.

Another proposal is that no church should feel it has the duty or privilege to have the Moderator every year. With over 4,000 churches and only 365 days in a year, it's obvious that when some churches "always have the Moderator," it means other churches *never* have the Moderator.

As the energy crunch worsens, we may need to take a leaf out of the book of the Church of Scotland or of the Presbyterian Church of Southern Africa. In those churches a different portion of the church's territory is assigned each year for moderatorial visitation. In our case, a Moderator could visit one of the Synods this year; the next Moderator could visit a different Synod, and so on. In seven years the whole church would have been visited and we could start around again.

It is my personal conviction that we cannot continue to defend the sort of itinerary I followed this year, despite my efforts to curtail it. We cannot defend it in a world of energy shortage. We cannot defend it in a church where money is in short supply and missionary imperatives are great.

I believe there are great values in the Moderator's role as Ambassador to all parts of the church. I believe these values can be preserved and perhaps enhanced by a more selective, better-coordinated itinerary. If the church agrees, then the church must help. The church must reduce its expectations, which by now are clearly unreasonable. The Moderator alone cannot achieve the desired simplification and coordination. We must all work at it together.

These remarks in no way diminish the gratitude with which I began. I only wish each one of you could see the church as I have been privileged to see it this year. There are no grounds for despair, just as there are no grounds for boasting. But there are grounds for amazement at the overflowing grace of the Lord Jesus Christ, who clearly loves the Church and intends to sanctify her that she might be presented before him in splendor, without spot or wrinkle or any such thing (Eph. 4:25-27).

Albert Curry Winn, *Moderator*
119th General Assembly
Presbyterian Church in the United States

REPORT OF THE STATED CLERK

I. Office Administration

The 120th General Assembly has the opportunity to express appreciation to Ms. Gaye Thompson, who leaves our staff immediately following the Assembly's adjournment, and to welcome the Reverend Ms. Joyce Cummings Tucker, Assistant Stated Clerk and Ms. Jacqueline Cody, since May, 1979, our receptionist. Ms. Thompson will be leaving Atlanta as her spouse accepts a call to a pastorate in South Louisiana Presbytery. Ms. Tucker joined our staff in September, coming from the John Knox Presbyterian Church of Marietta, Ga., where she was Associate Pastor.

The rest of the staff is unchanged, except for its increasing competency. The employment of Ms. Tucker represents the establishment of the first additional full-time staff position since 1975.

The 119th General Assembly (1979) referred to the Stated Clerk several items of business related to the processing and publication of the annual reports of Presbyteries. Appendix E details those referrals and the responses of the Clerk.

II. Ecumenical Representation

In August and September the Stated Clerk visited Taiwan and Korea, making official calls at the offices of many leaders of Presbyterian Churches in those countries, and representing the P.C.U.S. at the General Assemblies of the Presbyterian Church of Korea and the Presbyterian Church in the Republic of Korea. In addition, several days were spent visiting Presbyterian military chaplains in Korea, and traveling with them to places where they serve in ministry to Army and Air Force personnel. The trip was planned in connection with the 1979 meeting of the Executive Committee of the World Alliance of Reformed Churches, held near Seoul, Korea. Most of the activities were carried out jointly with Dr. William P. Thompson, Stated Clerk of the United Presbyterian General Assembly. The decision to extend the trip to include a visit to Taiwan was made in the light of reports of increasing government pressure on the Presbyterian Church of Taiwan. Officers, pastors and members of our sister Church in Taiwan expressed great appreciation for the visit. An overture from Brazos Presbytery to this Assembly deals with the problems of the Presbyterian Church in Taiwan, and a distinguished minister of that denomination is scheduled to be an Ecumenical Participant in this Assembly.

The Stated Clerk also represented the General Assembly, and the Caribbean and North American Area Council of the World Alliance of Reformed Churches, at the General Synod of the United Reformed Church of Jamaica and Grand Cayman in March. That sister Church is also represented here by an Ecumenical Participant and a number of new ventures in mission partnership between our two denominations are being considered.

It is impossible to escape the conviction that these Churches, like us, heirs of the Reformed tradition, can teach us much about the central purpose of the Church, and faithfulness to the Lord of the Church. They are vital and exciting fellowships, exploring new ways of witness in situations that are often difficult and sometimes dangerous.

In defense of the budget, let me report that most of the expenses for this unusually heavy travel schedule were paid for by the World Alliance of Reformed Churches, not the Operating Expense Budget of the General Assembly. As we moved into the 1980 budget year ecumenical activities for all of the Assembly's delegates to ecumenical bodies have been sharply reduced. As of January 1, participation by representatives of the PCUS in the various working groups of the Consultation on Church Union was discontinued except for the two representatives serving on the Executive Committee, and one delegate who chairs a major committee in the process of completing a critical report. At the same time, delegates to the National Council of Churches were advised not to accept appointment to any subunits, or engage in activities beyond the plenary meetings of the Governing Board of the NCC, unless funding could be secured from other sources. Some PCUS participation in COCU is being funded from a fund in that organization established to assist in meeting the travel expenses of representation from less privileged Black Churches. The arrival of the 1981 budget year will bring a welcome expansion of our capacity to meet our ecumenical responsibilities.

III. Assembly Meetings

The 120th General Assembly (1980) will follow the practice of recent years which permits some flexibility in the establishment of standing committees. As the operation of the denominational structure set up in 1972 becomes more familiar, the need for committees like those on Mission Board Organization and General Assembly Rules and Procedures has diminished. At the same time, this Assembly has before it a number of recommendations affecting both areas.

On the basis of last year's successful merger of the two budgeting bodies into a single committee, a similar committee has been established to deal with the report of the Ad Interim Committee

on Funding and Lodgment, related parts of the report of the Office of Review and Evaluation, and other business of a similar nature.

The report of the Stated Clerk to the 119th General Assembly (1979) raised the possibility that the General Assembly should reduce its schedule of meetings to once in two years. Appendix A to this report includes the necessary language of a Constitutional Amendment to accomplish that goal, and other recommendations to assure a smooth transition. The 119th General Assembly (1979) also requested the Office of the Stated Clerk to "present for approval to the 120th General Assembly guidelines for the writing and reviewing of Synod Minutes." Proposed guidelines are contained in Appendix B.

IV. Constitutional Matters

A. The protracted litigation over a number of cases in which Presbyteries resisted efforts of a part of a particular church to withdraw from this denomination is nearly over. As reported by the Committee on Assembly Operations (p. 316) the effort to defend our Constitutional position on Presbytery jurisdiction was expensive.

The best legal advice we can secure agrees on two points:

- a. There is no point in pursuing major litigation at this time unless a case develops on totally new points of law, and
- b. As soon as the last pending case is finally disposed of, a careful review of the Book of Church Order is needed to determine whether or not amendment is necessary — first, to make sure the authority of Presbytery to exercise review and control over Sessions and churches is clearly stated, and second, to see whether or not the status of the property of congregations needs clarification.

A small committee, composed primarily of attorneys who have served on the Assembly's Permanent Judicial Commission, has been appointed to undertake such a review, and to present recommendations to the 121st General Assembly (1981) through the Permanent Judicial Commission.

- B. The Work Group on Ecumenical Barriers has completed its work and amendments designed to permit a broader range of ecumenical participation are being recommended to this Assembly (see p. 330).
- C. The 119th General Assembly approved and recommended to the Presbyteries for advice and consent a number of amendments to the Constitution. Appendix C reports the votes on the amendments and includes recommendations that will bring before this Assembly for final enactment those amendments which have received the votes of the necessary number of Presbyteries.

James E. Andrews
Stated Clerk

Appendix A

BIENNIAL MEETINGS OF THE GENERAL ASSEMBLY

It is recommended that Section 18-2, *Form of Government*, which reads:

"18.2 The General Assembly, which is a permanent court, shall meet at least annually, and shall consist of . . ."

be amended to read:

"18.2 The General Assembly, which is a permanent court, shall meet at least every two years as provided for in the Standing Rules of the Assembly, and shall consist of . . ."

In order to make the change to biennial Assemblies effective, it is further recommended:

1. The amendment to Section 18-2, if approved by the required number of the Presbyteries and if enacted finally by the subsequent Assembly, shall become effective in 1983, and no Assembly shall be held in 1984.
2. The Permanent Judicial Commission shall be instructed to bring to the 1981 General Assembly the necessary amendments to Chapter 20 of the Form of Government, and to the Rules of Discipline, that shall:
 - a. Establish the Permanent Judicial Commission as the final body of appeal in cases of process arising from the lower courts,
 - b. Give to the Judicial Commission final authority in the interpretation of the Book of Church Order,
 - c. Protect the Church, the churches, the courts, and their members and ministers from undue delay in seeking relief through appeal or complaint,
 - d. Provide any other protection or enablement the Judicial Commission shall determine to be advisable.
3. The Committee on Assembly Operations be instructed to review the Standing Rules of the Assembly and to recommend such amendments as it shall deem wise and necessary, including amendments that shall:
 - a. Establish a "commitment fund" for the costs of a meeting of the General Assembly and related expenses so that major fluctuations in the per capita apportionment may be avoided,
 - b. Include in the "commitment fund" an allocation to the General Assembly Mission Board to assist in planning and carrying out a major popular event during years when the Assembly does not meet,
 - c. Protect the Moderator from an undue continuing burden during the two-year term of office by reducing the amount of time required each year by at least half the current demand,
 - d. Reduce the frequency of joint Assemblies with the United Presbyterian Church in the U.S.A., to every fourth year,
 - e. Control the volume of business coming before each Assembly so that a biennial meeting shall not require a major increase in the length of the meeting,
 - f. Encourage the various boards and agencies to publish on their own initiative, between meetings of the Assembly such study documents and papers as may be important to the edification of the Church and challenging to its mission.
4. All boards, agencies, committees and councils be instructed to plan their work so as to eliminate at least one meeting per year in view of the reduction of the pressure to prepare for Assembly meetings

Appendix B

The authority of the General Assembly over the various Synods which may from time to time be established is limited to the express provisions of the Form of Government. The following sections are particularly relevant to these "Guidelines:"

Section 14-4. The basic equality of Church courts.

Section 14-5. Matters of jurisdiction: review and control.

Section 14-6. Means by which matters move from one court to another.

Section 18-6. The specific powers (jurisdiction) of the Assembly;

1. Appellate jurisdiction.
5. Review Synod records
6. Promote Constitutional regularity.
7. Correct disorderly actions in lower courts.
15. Superintend its affairs of the whole Church.

The Assembly does not possess the authority to require any particular form for Synod minutes. But it may, as a part of its review authority, request and urge the Synods to give serious consideration to general "Guidelines" for Synod records. It is clear that the "records" of a Synod may cover a wider body of material than do the "minutes" of a Synod meeting.

The following guidelines have been prepared by direction of the 119th General Assembly (1979) (See *Minutes*, 1979, p. 165) and it is **recommended that they be adopted as a pattern which the Synods may wish to follow:**

GUIDELINES FOR THE PREPARATION AND REVIEW OF SYNOD RECORDS

1. Each Synod shall deliver to the Stated Clerk of the General Assembly, no less than 40 days prior to the meeting of the Assembly, three copies of the records of the Synod.
 - a. The record shall cover the period between the most recent annual or biennial meetings of the Synod.
 - b. The record may be in any legible and preservable form (typed and copied or printed) that will assure the production of identical copies.
 - c. The record shall include either an index or an expanded table of its contents.
2. The Assembly Standing Committee responsible for the review of Synod records shall ascertain that the following matters have been adequately dealt with by each Synod:
 - a. The preparation of a list of the Presbyteries under the jurisdiction of the Synod, and a summary of the important changes which have taken place in the churches, courts, institutions, agencies and mission within the bounds of the Synod during the period under review.
 - b. Adequate information regarding Synod's review of the record of its Presbyteries, including any exceptions to Presbytery records cited by the Synod, and Synod's efforts to secure correction of such deficiencies.
 - c. Report of Synod's action with regard to exceptions to Synod's records cited by previous General Assemblies.
3. The Assembly Standing Committee shall report to the Assembly whether or not the Synods have:
 - a. Recorded their proceedings correctly and clearly.
 - b. Properly disposed of all business before the court.
 - c. Conducted its affairs in regular and Constitutional order.
 - d. Been prudent, equitable, and zealous for the promotion of the mission, spiritual welfare, enlargement, and doctrinal soundness of the people, churches, and courts under their jurisdiction.

In the examination of Synods' records, the Assembly and its committee is not limited to matters of form, but may consider the constitutionality and merit of the actions recorded.

Appendix C

PROPOSED CONSTITUTIONAL AMENDMENTS APPROVED BY A MAJORITY OF THE PRESBYTERIES

A. Amendment Dealing With Church Ordinances.	For	Against
<i>That Form of Government</i> 3-5 be amended to add the italicized words, to read:	57	2
3-5. The Ordinances established for his Church by Christ, the Head, are: prayer, the singing of psalms and hymns; reading, expounding, preaching <i>and hearing</i> the Word of God; the administration of the Sacraments of Baptism and the Lord's Supper; fasting and thanksgiving; catechising; Christian nurture; making offerings for the relief of the poor, the extension of the Gospel and other Christian causes; <i>Christian service in and to the world by striving for justice, exercising compassion and working for peace</i> ; exercising discipline; and invoking the blessing of God for all people.		
B. Amendment Dealing With Church Discipline.		
<i>The Rules of Discipline</i> 101-1 be amended by striking the last sentence and inserting in place thereof the following, so that it reads:	57	2
101-1. . . . Thus, the purpose of discipline is to honor God by making clear the significance of membership in the Body of Christ, to preserve the purity of the Church by nourishing the individual within the life of the believing community and to correct or restrain wrongdoing in order to bring members to repentance and restoration.		
C. Amendments Dealing With Church Membership.		
(NOTE: The 119th General Assembly has directed that all amendments in Section C be approved or rejected as a unit.)	33	26
1. <i>That Form of Government</i> 1-4 be amended by inserting "confirmed" before "church members" in line 1 and by inserting "confirmed" before "members of a church" in line 2.		
2. <i>That Form of Government</i> Chapter 5 be amended as follows:		
a. That the first sentence of Section 5-1 be replaced with the following:		
5-1. For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church.		
b. That Section 5-1 be amended by deleting "communing" and inserting "confirmed" in line 4.		
c. That Section 5-3 be amended by deleting "active" and inserting "confirmed" in lines 1 and 3.		
3. <i>That Form of Government</i> Chapter 6 be amended as follows:		
a. That Section 6-1 be amended by adding "confirmed" before "membership" in line 2.		
b. That Section 6-2 be amended by deleting "communing members on the active" and inserting "members on the confirmed" in line 4.		

4. That *Form of Government* Chapter 7 be amended by deleting the present Chapter 7 and adding a new Chapter 7 entitled "Church Membership," to read as follows:

For

Against

7-1. Confirmed members are those persons who have been baptized, have made a public profession of faith in Christ, and have been confirmed in their Church membership by the Session, thereby being recognized as prepared to exercise governance in the Church. They are entitled to all the rights and privileges of Church membership, including the right to present children for Baptism and the right to take part in meetings of the congregation.

7-2. Baptized members are all those persons who have received the Sacrament of Baptism and who have been enrolled as baptized members by the Session, but have not been yet confirmed.

7-3. The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is affirmed and membership in a particular church established by Baptism. All Baptized members are entitled to participate in the Sacrament of the Lord's Supper.

7-4. All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and discipline of the Church, with a view to their embracing Christ, and thus possessing all the benefits of the covenant.

7-5. Affiliate members are confirmed members of other churches of our denomination, or of other churches of other denominations recognized by our own as true branches of the Church of Jesus Christ, which members are temporarily absent for educational, military, or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Session, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of confirmed members except the right to vote and hold office.

5. a. The *Form of Government* 8-7 be replaced with the following:

8-7. The Session shall keep the following rolls of the members of the particular church:

- (1) The roll of confirmed members.
- (2) The roll of baptized members which shall include
 - (a) those baptized in the particular church,
 - (b) the baptized children of confirmed members received by certificate from other particular churches,
 - (c) any other baptized children presented for membership to the Session.
- (3) The roll of inactive members, consisting of persons removed by the Session from the roll of confirmed members because of inactivity in the church's life and work. Only the roll of confirmed members need be reported to the Presbytery.

- | | For | Against |
|--|-----|---------|
| b. That <i>Form of Government</i> 8-9 be amended by adding "confirmed" before "member" in line 1. | | |
| c. The <i>Form of Government</i> 8-10 be amended by inserting "confirmed" before "member" in the last sentence, so that the sentence will read:
"If such a confirmed member . . ." | | |
| d. That <i>Form of Government</i> 8-11 be amended by deleting "active" and inserting "confirmed" in line 3. | | |
| e. That <i>Form of Government</i> 8-14 be amended by deleting "active" and inserting "confirmed" in line 5. | | |
| f. That <i>Form of Government</i> 8-15 be amended by deleting "communing" and inserting "confirmed" in line 1. | | |
| g. That <i>Form of Government</i> 8-17 be amended by inserting "confirmed" before "member" in line 1 and by deleting "active" and inserting "confirmed" in line 4. | | |
| 5. a. That <i>Form of Government</i> 15-6(3) be replaced with the following:

15-6(3). To instruct parents who are confirmed members to present their children for Baptism, to enroll baptized members, and to welcome baptized members to the Lord's Table. (See § 209-10) | | |
| b. That <i>Form of Government</i> 15-6(4) be replaced with the following:

15-6(4). To confirm the membership of persons upon profession of faith in Jesus Christ, and to receive as confirmed members, members from other churches upon presentation of a satisfactory certificate of dismission, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ. | | |
| c. That <i>Form of Government</i> 15-8 be replaced with the following:

15-8. Every session shall also keep an accurate record of births and adoptions, of baptisms, of acts of welcoming children to the Lord's Table, of confirmations, of receptions from other churches, of dismissals to other churches, and of marriages and deaths. | | |
| 7. That <i>Form of Government</i> 16-1 be amended by deleting "communicants" and inserting "confirmed members" in line 3. | | |
| 8. That <i>Form of Government</i> 17-1(1), be amended by replacing the second sentence with the following:

17-1(1). . . . A church whose confirmed membership exceeds 1,500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each 1,000 confirmed members. . . . | | |
| 9. That <i>Form of Government</i> 18-2 be amended by deleting "communicants" and inserting "confirmed members" in both places. | | |
| 10. That <i>Form of Government</i> 23-5 be amended by deleting "of | | |

- | | | |
|--|-----|---------|
| | For | Against |
|--|-----|---------|
- membership" and inserting "of which the person is a confirmed member" in the last sentence.
11. a. That *Form of Government* 24-2 be amended by deleting "members of the Church in full communion" and inserting "confirmed members of the Church" in line 1.
 - b. That *Form of Government* 24-3(2) be amended by deleting "communicant" in lines 4 and 5.
 12. That *Form of Government* 26-2 be amended by deleting "adult" and by inserting "confirmed" in line 8 and by deleting "communing" and inserting "confirmed" in line 9.
 13. That *Form of Government* 31-2(16) be amended by deleting "communicant" and by inserting "confirmed (communicant)."
 14. a. That *Form of Government* 32-2(3)(c) be amended by deleting "communicant strength" and by inserting "confirmed membership (communicant strength)."
 - b. That *Form of Government* 32-2(5) be amended by inserting "confirmed (communicant)" before "membership" in line 4.
 - c. That *Form of Government* 32-2(6) be amended by deleting "communicant" and inserting "confirmed (communicant)" in the last sentence.
 15. That *Rules of Discipline* 101-4 be amended by deleting "communing" and inserting "confirmed" in line 1.
 16. That *Rules of Discipline* 105-20 be amended by deleting "communing" and inserting "confirmed" in line 3.
 17. That *Rules of Discipline* 111-1 be amended by deleting "communing" and inserting "confirmed" in line 1.
 18. That *Rules of Discipline* 117-1 be amended by deleting "communing" and inserting "confirmed" in line 4.
 19. a. That *Directory for Worship* Chapter 9 Title be changed to "Sacrament of Baptism and Welcome to the Lord's Table."
 - b. That *Directory for Worship* new Section 209-10 be added as follows:

209-10. In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation.
 20. a. That *Directory for Worship* Chapter 10 Title be changed to "Profession of Faith and Confirmation."
 - b. That *Directory for Worship* 210-1 be replaced with the following:

	For	Against
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210-1. Children born or adopted within the Church are under the care of a particular church. They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Sessions, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed.

- c. That *Directory for Worship* 210-2 be amended by deleting "admission to the Lord's Table" and inserting "confirmation" in line 4.
- d. That *Directory for Worship* 210-3 be amended by deleting "full membership in a church" and inserting "confirmation" in lines 1 and 2 and by deleting "communing" and inserting "confirmed" in line 7.
- e. That *Directory for Worship* 210-4 be amended by deleting "admission to the Lord's Table and full membership in a church" and inserting "confirmation" in lines 1 and 2, by deleting "admit them to the Lord's Table" in line 6, and by replacing "communing" with "confirmed" in line 7.
- f. That *Directory for Worship* 210-5 be amended by replacing the first paragraph through part (b) as follows:

210-5. The time having come during public worship for confirmation, those who have been approved by the Session shall take their places in the presence of the congregation and the Minister shall proceed after the following or like form:

(a) The Minister shall introduce previously baptized persons who have been examined by the Session and approved as to their faith in Jesus Christ and their desire to serve him in the church and who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. (Any such previously baptized persons who have not already been welcomed to the Lord's Table shall be welcomed to the Sacrament at this time.)

(b) The Minister shall introduce any candidates for baptism, who have been examined and approved as to their acceptance of Christ as Savior and Lord and who present themselves for baptism, for welcome to the Lord's Table, and for confirmation.

That *Directory for Worship* 210-5(c) be amended by deleting "making a profession" and inserting "seeking confirmed membership" in line 1.

- h. That *Directory for Worship* 210-5, paragraph 2, be amended by striking "Inasmuch . . . Universal." and inserting:

	For	Against
210-5. . . . Inasmuch as you have made profession of your faith and obedience, have received Christian Baptism, and have by the Church Session been welcomed to the Sacrament of the Lord's Supper and admitted to confirmed membership in this congregation, I declare you entitled to the privileges of confirmed membership in this particular church and of the full fellowship of the Church Universal.		
21. a. That <i>Directory for Worship</i> 211-7 be amended by deleting lines 12 through 15 and inserting: 211-7. . . . The Minister shall invite to partake of the Sacrament (a) All confirmed members (7-1) (b) all baptized members (7-2) (c) all who are communicant members in good standing in a Christian church, who trust in the Lord Jesus Christ and repent of their sins, and who would covenant afresh to live as followers of Christ.		
b. That <i>Directory for Worship</i> 211-7, final sentence, be amended by deleting "non-communicants" and inserting "those not coming to the Table."		
D. <i>Amendments Dealing With Women and Ethnic Minorities.</i>		
1. That <i>Form of Government</i> Chapter 13 be amended by adding a new Section 13-8 to read: 13-8. In the selection of members of all commissions, committees, boards and agencies, and in the selection of representatives to all higher courts, every Church court shall make sincere and diligent effort to achieve fair and equitable representation of women and ethnic minorities.	50	9
2. That <i>Form of Government</i> 21-2(3) be amended by inserting the words "and members of ethnic minority groups" after the word "women" in the last sentence of the second paragraph.	55	4
3. That <i>Form of Government</i> 26-6 be amended by deleting the second sentence and inserting the following: 26-6. . . . The Presbytery shall concur in the call when it is satisfied that the Commission on the Minister has itself given serious consideration to Candidates irrespective of their race, ethnic origin, sex, age, or marital status, has assisted the calling agency in giving serious consideration to such Candidates, and is satisfied that the Candidate is suitable to the Church.	47	12
4. That <i>Directory for Worship</i> 201-5 be amended by deleting the period at the end and adding the following: 201-5. . . . nor shall any persons be excluded from the leadership of worship or assisting in the orderly arrangements for worship on such grounds.	54	5
5. That <i>Directory for Worship</i> 219-1 be amended by inserting therein the following italicized language, so that it reads: 219-1. Whereas those with a special sense of call are led to God into special fields of service, it is incumbent upon every member of the Church by virtue of vows of Church membership	56	3

	For	Against
to attend services of worship regularly; to give generously to the support of the Church; to participate as fully as possible in church activities; to give responsible consideration to accepting service in the Church courts and their committees, commissions, boards and agencies; to take part in the formal educational program of the Church; to observe family prayer, daily Bible reading and grace at meals in the home; and in every way to reflect in daily living his or her relationship to Christ as Savior and Lord.		
E. Amendment Dealing With The Ordination of Ruling Elders and Deacons		
That <i>Form of Government</i> 29-12 be amended by inserting after the word "ordained" the words "in the Presbyterian Church in the United States or any other Reformed Body . . ."	51	8
H. Amendment Dealing With Care and Supervision of Candidates.		
That <i>Form of Government</i> 24-13 be amended by deleting the words "and supervision", so that it reads:	50	8
24-13. A candidate for the ministry must be under the care of a Presbytery for a minimum of one year prior to ordination or transferal to another Presbytery for the purpose of ordination.		

PROPOSED CONSTITUTIONAL AMENDMENTS NOT RECEIVING APPROVAL BY THE NECESSARY NUMBER OF PRESBYTERIES

F. Amendments Dealing With Amendments to the Constitution.		
(NOTE: The Assembly action on these amendments requires approval of $\frac{3}{4}$ of the Presbyteries. While the Assembly did not direct that the amendments in Section F be approved or rejected as a unit, such unit treatment would be appropriate in view of the close relationship of the proposed amendments—Stated Clerk.)		
1. That <i>Form of Government</i> 30-1(2) be amended to read:		
30-1(2). The advice and consent of a majority of the Presbyteries, determined as provided in 30-6.	30	29
2. That <i>Form of Government</i> 30-2(2) be amended to read:		
30-2(2). The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.	30	29
3. That <i>Form of Government</i> 30-3(2) be amended to read:		
30-3(2). The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.	30	29
4. That <i>Form of Government</i> Chapter 30 be amended by adding a new Section 30-6, to read:		
30-6. For the purpose of determining whether the required consent of the Presbyteries to any amendments recommended by the General Assembly under 30-1, 30-2, or 30-3 has been given, the following procedure applies. Each Presbytery shall decide the question whether it consents to an amendment by		

simple majority vote of its members at a duly constituted meeting of the Presbytery. The decision of each Presbytery to consent or not to consent shall be accorded a numerical value—to be known as its “weighted vote”—that is equal to the number of Commissioners to which the Presbytery was entitled at the General Assembly next preceding the Presbytery vote upon the amendment. The consent of a majority of the Presbyteries required by 30-1(2) exists if a majority of the weighted votes of all the Presbyteries favors the amendment. The consent of three-fourths of the Presbyteries required by 30-2(2) and 30-3(2) exists if three-fourths of the weighted votes of all the Presbyteries favor the amendment.

For Against

30 29

(These amendments to Chapter 30 of the *Book of Church Order* shall become effective upon the date of convening of the General Assembly next following the adjournment of the General Assembly at which they shall have been enacted. They shall apply only to amendments which are recommended by the General Assembly on and after their effective date.)

G. *Amendment Dealing With Union Synods.*

That the *Form of Government* be amended by adding a new Chapter 33 to read:

CHAPTER 33
OF UNION SYNODS

33-1 A Synod of this Church may unite to form a union Synod with a synod of The United Presbyterian Church in the United States of America, or a particular Synod of the Reformed Church in America, with the approval of each General Assembly (General Synod), provided that the following Plan of Union is adopted by each Synod (particular Synod) involved:

25 33

33-1a This plan of union is adopted by the Synod of _____ and the Synod (Particular Synod) of _____ effective as of _____ (date), when each of the bodies has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on a docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each General Assembly (General Synod).
33-1b The purpose of the union shall be the furtherance of a united witness and mission for all churches and Presbyteries (Classes) within the union Synod, the administration of a single program of nurture and service; and the responsible fulfillment of the functions and duties of a Synod as specified in the Constitutions of both Churches.

33-1c The union synods shall be subject to the Constitutions of both denominations as set forth below:

- (1) The Synod shall submit its records at least annually and whenever requested, to both General Assemblies (General Synods).
- (2) The union Synod shall be under the discipline of both Churches according to standing rules agreed upon in harmony with the Constitutions of the two denominations where they coincide; and in harmony with the mandatory provisions of the laws of either Church where the other is permissive; and at the choice of the Synod where they may be contradictory.
- (3) Wherever the Constitutions of the two denominations differ, the mandatory provisions of the one shall apply in all cases where the other is permissive. Wherever there are conflicting mandatory

provisions (except as provided in (2) above), the union Synod shall overture the General Assemblies (General Synods) of both denominations to resolve the conflict, either by authoritative interpretation or by constitutional amendment.

(4) Complaints against the actions of the synod shall be made to one General Assembly (General Synod) only, at the choice of the Synod, and its decision shall be binding on all parties to such actions.

33-1d The membership of the union Synod shall consist of all ministers and churches of all the Presbyteries (Classes) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated Synod under the general provision of c. (3) above.

33-1e By this act of uniting Synods, all Presbyteries (Classes) within the jurisdiction of the united Synods shall become union Presbyteries (Classes), and shall be governed according to the applicable provisions of this Constitution.

33-1f The union Synod shall cause a corporation to be formed under the appropriate laws of the state (where permissible), which corporation shall include in its articles or charter the substance of Sections a, b, and c above. All property of the uniting Synods, real and personal, shall be transferred to the corporation formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting Synods, and it shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of either uniting Synod shall be liabilities of the union Synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the law of that state.

33-1g If the union Synod should at any time cease to operate under this plan of union as it is or as it may be modified by both denominations acting concurrently, all property, real and personal, of the union Synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of said property, if such is determinable. If the origin be not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

33-1h The union Synod shall adopt standing rules which shall define the operation of the union Synod in such manner as to fulfill the functions of Synods as defined in the Constitution of both denominations.

33-1i Each minister in a union Synod staff position shall be, or become, a member of a Presbytery (Classis) within the union Synod.

33-1j No provision in this plan of union shall be construed as modifying or amending the Constitution of this Church in its application to any but union Synods organized under this Chapter.

NOTE: The 119th General Assembly voted that amendment G. "become effective as of the convening date of the General Assembly next following the adjournment of the General Assembly at which it shall have been enacted."

James E. Andrews,
Stated Clerk

For Against

STAFF SALARY INFORMATION**BOARD OF ANNUITIES AND RELIEF**

Reported by the Board for 1980

I. Executive Head	\$34,361
II. Division, Department Heads, Administrative Personnel	
Assistant to Executive Secretary	24,000
Assistant to Executive Secretary	23,000
Actuary	20,940
Assistant to Actuary	18,540
Comptroller	20,820
Administrative Assistant	16,020
Department Manager	18,180
Department Manager	18,180
Department Manager	16,560

The Assembly is advised that (a) these figures represent salary and housing allowance; (b) the Board pays the full annuity dues for each employee, either to the Ministers' Annuity Fund or to the Employees' Annuity Fund; (c) the employer's share of Social Security is paid for non-ordained personnel; and (d) a group life and major medical insurance policy is provided for the employee and his/her eligible dependents and a group accident policy is also provided by the Board. Items (b) through (d) are in addition to salary and housing.

	OFFICE OF THE STATED CLERK—1980	
Stated Clerk		33,500
Associate Stated Clerk		27,750
Assistant Stated Clerk (Part-time)		13,080
Assistant Stated Clerk		16,700
Assistant Stated Clerk		16,700

The Assembly is advised that the salaries represent actual payments to employees, including any amount designated as housing or manse allowance. In addition, for the listed persons the following benefits are provided: full payment of annuity dues, employer's share of Social Security for non-clergy personnel, group life and major medical insurance coverage, and group accident insurance coverage.

	OFFICE OF REVIEW AND EVALUATION—1980	
Chairperson		\$29,300
Staff Member		27,700

The Assembly is advised that in addition to salaries, staff persons also receive full annuity dues, employer's share of Social Security from non-clergy personnel, group life and major medical insurance coverage for each employee and his/her dependents, additional term life insurance, and group accident insurance coverage.

	COMMITTEE ON WOMEN'S CONCERNS—1980	
Staff Person		21,906

The Assembly is advised that in addition to salary, the staff person also receives full annuity dues, employer's share of Social Security for non-clergy personnel, a group life and major medical insurance policy, and group accident policy.

	COUNCIL ON CHURCH AND RACE—1980	
Staff Person		\$24,517

The Assembly is advised that in addition to the listed salary, which includes \$1,837 for payment of Social Security taxes, the staff person also receives full payment of annuity dues, a group life and major medical insurance policy, and group accident insurance.

	COUNCIL ON THEOLOGY AND CULTURE—1980	
Staff Person		\$29,960

**THE HISTORICAL FOUNDATION OF
THE PRESBYTERIAN AND REFORMED CHURCHES**

The following figures for 1980 are those authorized as of January 1, 1980:

Executive Director	25,800
Senior Librarian	17,200
Librarian	11,100
Librarian	10,400
Archivist	10,200
Local Church History Coordinator	12,000
Secretarial/Administrative (average)	10,000

The Historical Foundation provides employees coverage available from the Board of Annuities and Relief, Social Security, and North Carolina Workmen's Compensation.

THE PRESBYTERIAN FOUNDATION, INC. (U.S.)—1980

Executive Director	\$26,300
Associate Director	17,013
Field Representative	14,760
Administrative Assistant	13,920

The Assembly is advised that (a) these figures represent salary and housing allowance for ministerial employees; (b) the Foundation pays the full annuity dues for each employee where applicable; (c) a group life and major medical insurance policy is provided for all employees, and a group accident policy is also provided by the Board for eligible employees. Items (b) and (c) are in addition to salary and housing.

Appendix E

MATTERS RELATED TO THE ANNUAL STATISTICAL REPORTS OF THE
PRESBYTERIES

The following three actions, all affecting the statistical procedures carried out in the Office of the Stated Clerk, were taken by the 119th General Assembly (1979):

- b. (1) That Section (a) of Recommendation 1 be adopted, as amended:
 1. (a) That the 119th General Assembly request presbyteries to urge local churches to submit complete statistical information as to the number of women members, elders and deacons in each congregation, and to report to the Stated Clerk the percentage of local churches providing such complete statistical data.
 - (2) That Section (b) of Recommendation 1, which reads:
 - (b) That the 119th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the Statistical Summaries by Synods and Presbyteries printed in the minutes.

be referred to the Stated Clerk with the request that he advise the 120th General Assembly concerning the feasibility of gathering and reporting the requested information.

- c. That Recommendation 2, which reads,
 2. That the 119th General Assembly instruct the Stated Clerk to include the following additional items in the annual report from local congregations beginning with the 1979 reports:
 - (a) other program staff in addition to clergy (such staff to be identified as those who generate program, who are responsible to the session, and who are employed more than half time);
 - (b) identification of all clergy and program staff by name, title and sex.
- be referred to the Stated Clerk with the request that he advise the 120th General Assembly regarding the feasibility of gathering the requested information.

With regard to the first action, the Stated Clerk reports that 36 Presbyteries (61% of the total) sent the information upon request. The responses have been forwarded to the Committee on Women's Concerns.

The current state of data processing in the Presbyterian Center does not permit response to the second request for the publication of certain data. The inquiry sent to the Presbyteries did not produce a sufficient response, and it is not possible at this time to prepare new programs for the recovery of any new summaries from the existing data base. The Stated Clerk advises the 120th General Assembly (1980) that the publication of such information is not feasible.

The 120th General Assembly (1980) will receive a progress report on the matter of a joint statistical report for both the United Presbyterian Church and the Presbyterian Church in the U.S. That matter makes it difficult to deal separately with the issues raised in the third request, which asks for information on program staff as well as title.

The Assembly may wish to recall that its authority in collecting statistical data is limited to the requirement of Section 16-8, *Form of Government*, that Presbyteries report to the General Assembly annually "the condition and progress of religion within its bounds . . . and all the important changes such as the ordinations, the receiving and dismissing of members, the removal of members by death, the union and the division of churches, and the formation of new ones."

The items requested in the current form distributed for use by particular churches are developed from discussions held annually with Presbytery clerks, and from conferences with United Presbyterian colleagues. There is a strong resistance in both groups against the addition of new items. The Office of the Stated Clerk does not determine the content of annual report forms. It responds to the decisions of the Presbyteries regarding useful information.

It must also be pointed out that new information could be inserted in the current statistics volume only by eliminating an equal amount of current information, or else by adding extensive and costly new tables.

In addition, the freeze on new data programming makes the recovery of the information impossible, even if the material could be added to the data bank.

The collection of the names of program staff has been, when undertaken at all, the responsibility of those agencies of the Church which felt the need for such information.

The Assembly is advised that the collection and publication of such information is not feasible. **It is recommended that the 120th General Assembly:**

- (1) Instruct those agencies which desire such information to prepare the forms for collecting the information in consultation with the Stated Clerk; and

- (2) Instruct the Stated Clerk to mail the forms to Presbyteries along with the report form for particular churches.
- (3) Require all such forms returned to the Office of the Stated Clerk shall be delivered to the agency which prepared the form.

REPORT OF THE PROVISIONAL REFERENCE COMMITTEE

The Provisional Reference Committee, composed of Moderator Albert C. Winn, Committee on Assembly Operations Representative J. Phillips Noble, and Assembly Clerk James E. Andrews (Chairperson) met March 28, 1980, in Atlanta. Meeting with the Committee were the Reverend Dr. Patricia A. McClurg, Administrative Director of the General Assembly Mission Board, and Associate Stated Clerk Flynn V. Long.

As provided for in Standing Rule 6.3, the committee:

1. Approved for presentation to the Standing Committee on Bills and Overtures recommended referrals of the items of business coming before the 120th General Assembly (1980). (See page 81 for referrals as approved by the Standing Committee on Bills and Overtures.)
2. Approved plans for a May 1-2, 1980 training session for chairpersons and advisory consultants of standing committees of the 1980 General Assembly.
3. Appointed the following persons to serve as chairpersons and advisory consultants of this session of the General Assembly:

Committee	Chairperson	Advisory Consultant
Bills and Overtures	T. M. McMillan	Thomas J. Reeves
Funding and Budgets	John R. Shirek	A. M. Hart
Organization and Procedures	John Handley	Joe W. Sandifer
GROUP I		
Polity	Nancy McCann	Virginia Simmons Ellis
Supervision of Lower Courts	Clay Doyle	Joseph R. Cochran
Church Orders and Vocations	Cleda Locey	James A. Nisbet
Office of the General Assembly	Judy Lutz	Deedie Simmons
	William H. Hymes	Lena Clausell
GROUP II		
Mission Board Administration	Daniel Adams	James D. Baskin
Mission Board Program	Harold McNeill	Joyce P. Bauer
Mission Board Priorities and Goals	Calista Dunham	Barry D. VanDeventer
	Joe Donaho	John Danhof
GROUP III		
Church Catholic	Eleanor Robinson	Anne Eckel Treichler
Justice and Human Development	Elizabeth Douglass	Douglas W. Oldenburg
Ethics and Society	Tom Schmid	Katherine M. Meacham
Interpreting the Faith	Will Kennedy	Joe W. Rigsby
	Dan Rhodes	Jeffrey R. Wampler

(See page 88 for Standing Committee assignments—*Stated Clerk.*)

REPORT OF THE PERMANENT JUDICIAL COMMISSION

The following actions were taken on matters referred to the Commission under the Constitution and comprise the Commission's report to the General Assembly on matters other than cases of process.

PJC Item A (See page 112)

In response to the instructions from the 118th General Assembly (1978) directing the Permanent Judicial Commission to prepare an amendment to the BCO relative to the releasing of Ministers from ordination and the restoration of released Ministers to resumption of Ministry, the Permanent Judicial Commission reports as follows:

The Permanent Judicial Commission recommends the present provisions of the BCO relative to divesting of office on request (BCO 112-1) remain and that a new section be included on release and restoration. The present provisions result in a revocation of ordination while the new suggested provision does not. It is the belief of the Commission that there are Ministers who may desire their ordination to be revoked and therefore this existing section should remain. Inasmuch as the subject of both is essentially the same, it is the opinion of the Commission that they should be located together. The existing section is in the Rules of Discipline and the PJC recommends that the new section be placed there also. In actuality, the subject matter of both of these sections does not properly fall within a disciplinary section but moving them to any other area of the BCO would require substantial renumbering and may lead to confusion. It is our opinion that until such time as a major redrafting is accomplished it would be better to continue the present pattern. However, if the General Assembly desires to locate the new provisions (which relate only to Ministers and not to other officers) in a section other than the Rules of Discipline, the Commission suggests its location as 28-6 and 28-7, and suggests that the title of Chapter 28 be changed by the addition of a colon (:) and the following words—"Release of Ministers from Exercise of Ordained Office and Restoration Thereto."

The Permanent Judicial Commission recommends that:

1. **The title of Chapter 12, Rules of Discipline, be changed to read "Divesting of Office Upon Request: Release of Ministers from Exercise of Ordained Office and Restoration Thereto."**
2. **A new Section 112-2 be added as follows:**
 112-2. **If a Minister desires to be released from the exercise of ordained office, such Minister shall make application to the Presbytery of his or her membership. The Presbytery may, if such Minister be in good standing, release him or her from the exercise of ordained office and after a second vote at a subsequent meeting return that person to the status of a member in the Church. In such case the Presbytery shall delete that person's name from the roll of the Presbytery and assign him or her to membership in some particular church subject to the approval of that church. The status of a Minister who has been so released and assigned to membership shall be the same as that of any other Church member. Use of the titles Minister, Pastor, or similar designations by such persons is deemed inappropriate. No judgment of failure on the part of the Minister is implied by this action.**
3. **A new Section 112-3 be added as follows:**
 112-3. **If a former Minister released under § 112-2 desires to reenter the Ministry and be restored to continuing membership in Presbytery, that person shall make application to the Presbytery which granted his or her release and shall be restored to the right of exercise of ordained office without reordination and enrolled as a member of that Presbytery upon:**
 - (1) **Verification by that Presbytery from the Presbytery (or its equivalent) within whose bounds the applicant will serve that a Call is being presented;**
 - (2) **Satisfactory completion of such examination as may be required by the Presbytery which granted release from the exercise of ordained office;**
 - (3) **Affirmation of the ordination vows in effect at the time of application for restoration;**
 - (4) **Approval of restoration by the Presbytery which granted release from the exercise of ordained office.**

Thereafter, the procedures for calling a Minister to a definite work as set forth in 26-6, 26-7, and following shall be pursued. However, if the Call then being presented is not within six months placed in the restored Minister's hands and accepted by the said Minister, the restoration shall be void automatically, that person's name deleted from the roll of Presbytery, and he or she re-assigned to membership in his or her former church.

PJC Item B

(See page 113)

In response to Overture 79-40 from the Presbytery of Grace-Union, the Permanent Judicial Commission advised the General Assembly as follows:

BCO 25-4 (a), paragraph 3, provides that "a Minister may not be called to be Pastor or Associate Pastor by a church which that Minister has served as Stated Supply, unless six months have elapsed since the ending of the temporary relationship." The same limitation is placed on the calling of a Minister who has served as Interim Supply (25-4 (b), paragraph 2).

Overture 79-40 from Grace Union Presbytery seeks to create an exception to that rule "where a Minister in a temporary relationship (including Stated Supply) is called to a 'tentmaker' pastorate in which one-half or less time is contracted for pastoral services."

The existing rule was adopted for several reasons, including the need to protect congregations and Presbyteries in the orderly selection of Ministers. These reasons still remain.

The Permanent Judicial Commission RECOMMENDS that the overture be answered in the negative.

PJC Item C

(See page 117)

Overture 79-48 from the Presbytery of Del Salvador requests an amendment to BCO 5-1 to permit "proxy" voting when a congregation is voting on matters of incorporation. The rationale for the requested change is the difficulty of obtaining the requisite number of affirmative votes, particularly in older congregations in states whose laws requires the *consent* or *presence* of one-half of the church members to effect incorporation. The need for such change would appear to be of limited application and the problem generally resolvable by a careful maintenance of the active role of the particular church and the holding of the congregational meeting at a time when at least one half of the members would probably attend (such as immediately following a Sunday church service). Nevertheless, it appears that some congregations may, in spite of taking such steps, continue to experience an inability to effect necessary incorporation acts. As long as the proxy voting is restricted to incorporation acts, the use thereof would not seem detrimental.

The Permanent Judicial Commission therefore RECOMMENDS to the General Assembly that BCO, Section 5-1 be amended to read as follows:

"Section 5-1. For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church. Except as herein otherwise provided, only such members in good standing who are present at a congregational meeting are entitled to vote. A congregation may at its discretion set a minimum age for the voting of confirmed members in congregational meetings, provided that such age be not more than sixteen.

Where applicable state law requires the consent or presence of one-half (½) or more of the members of a particular church to vote on a question of incorporation of that church, or on a question of an amendment to the corporate charter or certificate, or in order to authorize incorporators or other officers to do such acts and deeds as shall be necessary to effect the authorizations and directives of the congregation in connection with incorporation and amendments as aforesaid, a member in good standing may give to another member in good standing in that particular church, his or her written proxy to vote in his or her name and stand on such questions. The proxy document shall state the date and time of the congregational meeting, and may include adjournments thereof, provided however, no proxy document issued in this regard shall be effective for more than sixty days from its date. Proxies shall not be counted for the purpose of determining the presence of a quorum under the provisions of Section 5-3 of this chapter."

PJC Item D

(See page 127)

In response to Overture 79-50 from the Presbytery of St. Andrew, the Permanent Judicial Commission reports that it concurs therewith and **RECOMMENDS the following amendments:**

1. That the BCO, Chapter 16-1 be amended by adding the following sentence to the end of that section:

"Each Ruling Elder elected Moderator shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her Session."

2. That the BCO, Chapter 16-3 be amended by inserting immediately after the first comma, the phrase:
 "unless he or she is serving in the office of Moderator."
 3. That the BCO, Chapter 17-1 (1) be amended by inserting after the second sentence, this sentence:
 "Each Ruling Elder elected Moderator shall be enrolled as a member of the Synod for the term of office, whether or not commissioned by his or her Session, or Presbytery."
 4. That the BCO, Chapter 17-2 be amended by inserting after the first sentence, changing the period to a comma: "unless he or she is serving in the office of Moderator."
- PJC Item E**
 (See page 117)

In response to Overture 79-54 from the Presbytery of Transylvania Union, the Permanent Judicial Commission advises the General Assembly that it concurs with the concern of the Presbytery of Transylvania Union, that Sessions and congregations be encouraged to comply with the provisions of BCO 8-10. The Permanent Judicial Commission does not believe, however, that an amendment to the BCO is an appropriate method of accomplishing this and **SUGGESTS** that the General Assembly seek other methods by which compliance with this procedure be encouraged. The PJC is concerned, however, over the practical problem which churches face in notifying a church in another area of the fact that a member has moved into its vicinity, considering the fact that in most areas several churches could be found that could be notified. It would seem more logical that the church notify the Presbytery and that the Presbytery in turn select a church or churches and so notify the Sessions of those churches.

If the General Assembly deems it desirable, the PJC recommends that BCO 8-10 be amended by deleting the second sentence therefrom and substituting therefor the following:

"The Session shall at the same time notify the Presbytery into which the member has moved of such move, and the Presbytery shall in turn notify the Sessions of a church or churches into whose vicinity the member has moved requesting it to take pastoral oversight of the member."

PJC Item F
 (See page 127)

In response to Overture 80-5 from the Presbytery of Shenandoah, the Permanent Judicial Commission advises the General Assembly that it supports the purpose of the overture and concurs in the importance of the Synods, Presbyteries, and Sessions taking the action therein suggested. However, the Synods, Presbyteries and Sessions already possess the power to accomplish the purpose of the Overture and therefore an amendment to the BCO is not necessary. **The PJC RECOMMENDS that the General Assembly urge and encourage the Synods, Presbyteries and Sessions to perform the requested purposes without the necessity of amending the BCO.**

PJC Item G
 (See page 113)

In response to Overture 80-27 from the Presbytery of Kansas City Union suggesting an amendment to the BCO to permit ordination of a candidate to be held in the Presbytery from which he or she was a candidate, the PJC advises the General Assembly that the PCUS has traditionally considered ordination to be the beginning of ministry whereas the United Presbyterian Church has considered ordination to be the culmination of the candidacy process. The PJC sees no way to resolve the obvious difference of approach at this time and **RECOMMENDS that the Overture be answered in the negative.**

PJC Item H
 (See page 127)

In response to Overture 80-8 from the Presbytery of Concord requesting clarification of the definition and role of an evangelist, the **Permanent Judicial Commission RECOMMENDS to the General Assembly the following statement:**

A minister is always accountable and therefore subject to the jurisdiction of the Presbytery of which he or she is a member. (BCO Chapters 10 and 16). This is true even where the Minister has been granted permission to labor in an approved work of an agency not under the jurisdiction of the Presbytery. (BCO § 10-8 and 16-7). Whether or not a Presbytery can "properly" receive a Minister employed as an "Evangelist" by a corporation not subject to the jurisdiction of Presbytery requires a determination by the Presbytery that the nature of the work is proper to the ministry of the Gospel, and that the particular work serves the best interests of the Church and the Minister. (BCO § 26-9). The General Assembly has made

the following statement concerning guidelines on "work proper to the ministry of the Gospel" (See GA *Minutes* 1974, page 114):

"The BCO 26-9 is very clear in its intent to preserve the right of original jurisdiction of the Presbytery to determine 'that the nature of the work is proper to the Ministry of the Gospel, and that the particular work serves the best interest of the Church and the Minister Therefore, the judgment of the Assembly is that details for determining what work is proper to the ministry of the word and sacraments are not appropriate for inclusion in the BCO, but that Presbyteries must exercise their best judgment on the merits of each individual case.

"However, because this question currently is of interest to the Church, the Assembly offers the following observations:

1. 'Church' in all of our Reformed and Presbyterian documents, refers to the Church catholic, of which Jesus Christ is the King and Head. (See Form of Government, Preface I-1.) Therefore, 'Church' is not to be restricted in meaning to 'local congregation.' A Minister may well serve the 'Church' and the PCUS in particular, in nontraditional patterns of ministry, including certain secular expressions of ministry.

2. The Minister traditionally has been viewed as pastor of a congregation. The *Book of Church Order*, however, recognizes 'ministry' in the context of the whole mission of the 'Church of Jesus Christ.' Therefore, there are provisions for specialized ministries (i.e. teachers in Presbyterian and non-denominational schools, administrators, counselors, etc. See 10-3, 5, 6, 7, and 26-8, 9).

3. When a congregation calls a minister to labor as pastor, the call is given to Presbytery which places it in the hands of the Minister. In effect, Presbytery has determined that the call is in order, and, in exercising its authority, commissions that person to fulfill the various functions required by the call. (See 26-6). It is the Presbytery that must determine that any call and the work involved in that call is proper. (See also Chapter 10.)

4. According to BCO 26-8, when the Presbytery shall 'call a minister to labor in the Church at tasks edifying to the Church, but not involving pastoral relationships, the court or agency shall lay before the Presbytery having jurisdiction of the minister a call appropriate to the service involved.' This provision clearly preserves the right of original jurisdiction by requiring the Presbytery to exercise its judgment of each individual and specialized ministry.

5. The question of what is proper to the work of ministry is a matter currently being considered by several committees and agencies of the General Assembly (The General Assembly Permanent Theological Committee; The Division of Professional Development of the G.E.B). The answer to the question will grow out of the Church's sensitivity to its legacy, its present work and its future ministry in this world."

§ 10-6 of *The Book of Church Order* sets forth certain duties with which a minister called as an Evangelist shall be charged and other duties with which such minister may be charged. These duties indicate the traditional role of an "Evangelist" consonant with the theology and polity of the Presbyterian Church in the United States. However, the role of a minister who serves in an evangelistic capacity is not limited necessarily to the duties described in Section 10-6.

PJC Item I
(See page 117)

In response to Communication 80-5 from Ray A. Howe, Chairperson of the Commission on the Minister of PeeDee Presbytery, seeking clarification on how a chaplain in the Home of Retarded persons, which home is supported and run by the State, may carry out the administration of the Sacraments for those who are residents, **the PJC RECOMMENDS that the General Assembly advise Reverend Howe as follows:**

The wording of the request mentions Sacraments in the plural, therefore, evidently referring to both Baptism and the Lord's Supper. Chapter 9 of the Directory of Worship, paragraph 209-1 and following, are to be taken into consideration in instructing a Chaplain concerning his power to baptize infants or adults who might be making a profession of faith and seeking admission to the Lord's Table. This latter is covered in Chapter 210.

When the Sacrament in question is the Lord's Supper, Chapter 211, paragraphs 1, 2, 3, and 4 are to be studied. Chapter 211-1 states that the Sacrament of the Lord's Supper may be administered only by an ordained Minister of the Word. 211-2 indicates that the stated times of the celebration are to be determined by the session for each congregation. 211-3 authorizes the celebration of the Sacrament in connection with the visitation of the sick. 211-4 should be quoted — "Higher Church courts may appoint times for the celebration of

the Lord's Supper either during their sessions or in connection with some gathering of believers which is under their control." BCO Chapter 16-7 (2) reads: "The Presbytery has power to assume original jurisdiction in cases in which a church Session cannot exercise its authority."

The commissioning of an Evangelist by a Presbytery from BCO Chapter 10-6 reads: "When a Minister is called by a Presbytery to labor as an Evangelist, the Presbytery shall commission that Minister to preach the Word and administer the Sacraments in other countries or in parts of the Church which have no regular ministration of the Word, subject to the provisions of 16-2 and 18-6 (8)."

In the light of these references and of the practice by which the Church has empowered Chaplains in the armed services to labor as Evangelists, preach the Word, and administer the Sacraments, the opinion is offered that in the case of the chaplain in the home for the retarded persons, he or she might be given evangelistic powers and, as he or she is commissioned, those powers be specified as preaching the Word and administering the Sacraments.

PJC Item J

(See page 118)

In response to Overture 80-13 from Cherokee Presbytery requesting the General Assembly to instruct the PJC to research, study and give constitutional basis for or against the practice of giving vote even in committee to non-Commissioner participants to the General Assembly, the Permanent Judicial Commission submits to the General Assembly a review of the actions of the General Assembly and the PJC relative to this particular item.

The 1970 General Assembly, meeting in Memphis, received a Commissioner's Resolution asking that the Standing Rules of the General Assembly be amended to allow each Presbytery to send one Youth delegate to the G.A. and that that delegate be allowed to have a vote and voice on Standing committees of the G.A. but be denied a vote in the proceedings of the General Assembly plenary itself. This matter was approved by the 1970 G.A. as an amendment to the Standing Rules.

In 1971, at Massanetta, the G.A. added, for a limited period, the possibility for those Presbyteries which did not elect a woman as a Commissioner to the G.A. to elect a woman delegate who would be accorded the same privileges as given in 1970 to Youth delegates. This procedure expired for women delegates, as per Standing Rule, in 1976.

In 1973, the G.A. was requested, once it had convened, by the Black Presbyterian Leadership Caucus, to allow certain Ethnic Minority young people who were present to be accorded by the G.A., as a suspension to the Standing Rules, the privileges of being Youth delegates to the G.A. The adoption of new Standing Rules in 1974, at Louisville, Kentucky, regularized this entire procedure and changed the names to the more appropriate title of Advisory Participants to the General Assembly. It also added the category of Ethnic Minority Youth Participants and Ethnic Minority Participants (adult).

In 1977, the Assembly meeting at Nashville, Tennessee, approved the addition of ten Seminary student Advisory Participants, to be nominated to the Presbyteries through the Office of the Stated Clerk by the seminaries themselves, and the annual request from the G.A. to certain denominations (to be specified for the following year) who would be requested by their own procedures to designate Ecumenical Advisory Participants to the PCUS General Assembly.

In all cases the Assembly has had these proposals before it either by Commissioner Resolution, by Overture from Presbytery, by recommendation of the Committee on Assembly Operation, or from the Ecumenical Coordinating Team through the General Assembly Mission Board. The latter brought their proposals as the result of the Ecumenical Consultation at Kanuga.

In all these cases, the status of the Advisory Participant is precisely the same, and it allows the Advisory Participant to have membership on the Standing Committee as a voting member, but merely to be an Advisory Participant with the privilege of the floor in plenary sessions of the G.A. In short, the person is an Advisory Participant and the Standing Rules cannot make this person have the status of a Commissioner to the Assembly.

It is important to note that this is done by the Standing Rules of the G.A. and has been tested by a number of requests by way of Overtures which have sought constitutional change in *The Book of Church Order* to specify the role of Advisory Participants at the G.A. The Assembly has consistently, upon the advice of its Permanent Judicial Commission, refused to revise the Constitution on the grounds that the G.A. has sufficient power within its Standing Rules to describe this particular procedure without the necessity of cluttering up the Constitution with details. Since the G.A. has the power to approve and revise its Standing Rules, it has never been necessary for this matter to be sent down to Presbyteries for advice or consent. (Some references: *Minutes*, 1970, pp. 94, 102, 103; *Minutes*, 1971, pp. 191, 174; *Minutes*, 1973, pp. 176, 197.)

PJC Item K
(See page 119)

Overture 80-21 from St. Andrew Presbytery asks for an amendment to one of the proposed amendments sent down to the Presbyteries by the 119th General Assembly. The Overture points to a seeming inconsistency in two proposed amendments to the Directory for Worship and Work dealing with the Admission of baptized children to the Lord's Table.

The Permanent Judicial Commission and the Council on Theology and Culture are both aware that the proposed constitutional changes to the Directory for Worship and Work are incomplete and do not give specific guidance to Sessions as they exercise their responsibility towards baptized members. The proposed changes were deliberately written in an open-ended way which would give Sessions the freedom to find creative ways to nurture baptized children in the meaning of the Lord's Supper and to welcome them to the Table. The Council on Theology and Culture has requested churches to share positive experiences with the Council. The Council hopes to learn from these experiences and then provide further clarification, helps, and amendment to the Directory for Worship and Work.

The Permanent Judicial Commission RECOMMENDS to the 120th General Assembly that no amendments to the proposed amendments be attempted at this time. If the amendments providing for the Admission of Children to the Lord's Table are approved by a majority of the Presbyteries and enacted by the 120th General Assembly, then the Church can in future years begin the process of adding some specifics and resolving seeming inconsistencies.

PJC Item L
(See page 128)

In response to the recommendation of the Council on Church and Race for an amendment to the *Book of Church Order*, Section 16-5, the Permanent Judicial Commission ADVISES the General Assembly that the language suggested is sufficient to accomplish the purpose if the G.A. wishes to adopt it.

PJC Item M
(See page 129)

In response to the recommendation of the Committee on Women's Concerns, to amend various chapters of the *Book of Church Order* relative to the obtaining of statistical information, the Permanent Judicial Commission advises the General Assembly as follows:

Significant recommendations for changes in the *Book of Church Order* regarding the principles of inclusiveness are before the Presbyteries at present for their advice and consent. (See Part I, *Journal, Minutes of the 119th General Assembly*, p. 288 D, Amendments dealing with women and ethnic minorities.)

Although the gathering of statistics on the number of women and ethnic minority persons elected as Commissioners to meetings of Presbyteries, Synods, and General Assembly would be valuable information to have, the Permanent Judicial Commission does not feel that the mandatory gathering of this data belongs in the *Book of Church Order*.

Therefore, the **Permanent Judicial Commission RECOMMENDS that the General Assembly, the Synods and Presbyteries perform the requested purposes without the necessity of amending the *Book of Church Order*.**

PJC Item N
(See page 129)

The Permanent Judicial Commission has given serious consideration to the *Form of Government* Amendments recommended by the Work Group on Constitutional Barriers, along with the following related items of business:

1. Mission Board Recommendation 35, asking for Constitutional provisions for federated and union churches involving other denominations which "maintain the word and sacraments in their fundamental integrity."
2. Overture 80-30 from the Presbytery of John Calvin Union, which seeks Constitutional amendments providing for temporary membership in P.C.U.S. Presbyteries by Ministers of other churches "in correspondence with the General Assembly, . . ."

The objectives of these two items can be attained through amendments recommended by the Work Group on Constitutional Barriers. **The Permanent Judicial Commission therefore RECOMMENDS that Mission Board Recommendation 35 and Overture 80-30 be answered by the Assembly's action on the recommendations of the Work Group on Constitutional Barriers.**

With regard to the recommendations of the Work Group on Constitutional Barriers, the Permanent Judicial Commission is of the opinion that additional study at the Presbytery level is necessary before these provisions are added to the *Form of Government*. Many of the additions make explicit important concepts that have been a part of the traditional thinking of our Church. Others,

while innovative, are not greatly different from our current practice. A number of the changes represent significant changes in our system of polity. For example, the use of a "church council" as a governing authority over a congregation [proposed 31-8(6)], the acceptance of Ministers from non-Reformed churches as voting members of Presbytery, and the great latitude given to Presbyteries in establishing united or federated work with Churches outside the Reformed family.

The Permanent Judicial Commission is not prepared to either affirm or reject these proposals. The Commission does believe some wider response from the denomination is needed before submitting these proposals for a vote, and **therefore RECOMMENDS:**

1. That the Stated Clerk, in consultation with the Office of Ecumenical Coordination, select a representative number of Presbyteries which shall be asked to study the proposed changes and submit a response by November 1, 1980, and
2. That copies of the proposed amendments be made available at cost to others interested in studying the proposals.
3. That the Permanent Judicial Commission be instructed to consider the response from the selected Presbyteries, and any other responses received, and to make recommendations concerning the proposed changes to the 121st General Assembly.

PJC Item O
(See page 113)

The Permanent Judicial Commission, upon review of the recommendation of the Mission Board for amendment to Section 24-5 to exclude from the provisions thereof Section 24-4, and after consultation with staff personnel, found that there were also matters within Section 24-3 of the BCO which should not be available for waiver. Further, the PJC was of the opinion that the desired result can best be obtained by amending Section 24-3 to provide the items which may be waived, and to repeal Section 24-5 in its entirety.

Accordingly, **the PJC RECOMMENDS:**

1. That Section 24-3(2) of the BCO be amended to read as follows:

(2) Care of Presbytery. A person seeking to become a Candidate for the Ministry of the Word shall apply to be received under the care of the Presbytery which has jurisdiction of the church in which the applicant is a confirmed member. The applicant shall have been a confirmed member of that congregation for the six (6) months preceding the filing of an application to the Presbytery. An applicant may be admitted to candidacy by a Presbytery after the following documents have been submitted to the Committee on Candidates at least two months before Presbytery is asked to act:

(a) A written evaluation of the individual's potential for the ordained Ministry and an endorsement of the applicant by the Session shall be submitted to Presbytery's Committee on Candidates. Before the Session interviews the applicant or acts on an evaluation and endorsement, it shall meet with a representative of the Committee on Candidates who will discuss the qualities needed in Ministers, and the obligations assumed by a sponsoring church.

(b) An evaluation shall be made of the applicant's emotional, intellectual and vocational aptitudes for the ministry by a career counseling center or other qualified professional counselor approved by Presbytery for this purpose. The report, jointly prepared by the applicant and the center or counselor, shall with the approval of the applicant be shared with Presbytery's Committee on Candidates.

(c) A report from a physician indicating an individual's health and physical condition.

(d) A transcript from all the educational institutions above the secondary level which the applicant has attended; and if the applicant is enrolled in a theological seminary, then also an evaluation of potential for the ministry. The selection of the author of this evaluation shall be agreed upon in advance by the applicant and the Committee.

(e) A written statement by the applicant setting forth his or her experience of Christian grace, and the specific experiences which led to a sense of call.

(f) The Presbytery's Committee on Candidates, after studying the above written documents, shall have a personal conference with the applicant to determine if it feels the applicant has those qualities and sense of call needed for an effective ministry. The Committee shall recommend to Presbytery whether or not each applicant should be received under its care.

(g) The documents required to be submitted in (a) through (d) above may, for cause shown, be waived provided such action is first introduced and proposed at a meeting of

Presbytery, and thereupon docketed for a subsequent Presbytery meeting, and acted upon at such subsequent Presbytery meeting favorably by a three-fourths vote of Presbytery.

2. That Section 24-5 of the BCO be deleted.

PJC Item P
(See page 120)

The 118th General Assembly (1978) acting on the recommendation of the PJC approved changes in the wording of the BCO in order to eliminate language which discriminated against women. Such a change occurred in Section 16-2. The former language of this sentence read: "A Minister shall hold his membership in the Presbytery where his work is located unless there are reasons satisfactory to his Presbytery why he should not do so." The language approved by the Assembly and carried in two successive annual editions of the BCO makes the last part of the sentence read: "Unless there are reasons satisfactory to that Presbytery why the Minister should not do so." It is apparent that the use of the word "that" was incorrect and that it should have read "his or her". The use of the word "that" creates confusion over which Presbytery is intended. Since the 1978 changes were approved as editorial corrections not requiring the advice and consent of the Presbyteries, the PJC advises the G.A. that this error can be corrected in the same manner. It is therefore the **recommendation of the PJC to the G.A. that the G.A. instruct the Stated Clerk to editorially change the word "that" as contained in BCO 16-2 to read "his or her."**

PJC Item Q
(See page 138)

In response to Overture 80-26 from Kansas City Union Presbytery seeking an amendment to BCO 16-5 to make the examination of every Minister seeking admission to a Presbytery permissive and not mandatory, the **PJC RECOMMENDS to the G.A. that this overture be answered in the negative.** The present BCO provision does not prescribe the extent of the examination to be held, but merely mandates that certain areas be examined. Presbytery has the license to make this examination as short or as extensive as it wishes. It is the opinion of the PJC that the requirement for an examination should not be eliminated.

PJC Item R
(See page 138)

The Permanent Judicial Commission RECOMMENDS to the General Assembly that Section 16-5 of the BCO be amended by striking the words "from another Presbytery" from the second line of the second paragraph thereof, so that such sentence shall read as follows:

"Should the Presbytery fail to sustain the examination of a Minister seeking admission, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to such statement in the same minutes."

The Permanent Judicial Commission feels that there is no logical basis to extend the benefits of the second paragraph of Section 16-5 of the BCO only to PCUS Ministers, the conclusion required by the present language. [See PJC preliminary decision in Medford (Everglades Presbytery) vs. Synod of Florida].

The refusal to receive an ordained Minister is of serious consequence, and this procedural protection is required to sustain the integrity of the acts of the Presbytery as well as to provide the Minister and others with full documentation of the Presbytery's dealings with the Minister.

PJC Item S
(See page 120)

In response to the recommendation to permit biennial Assemblies found in Appendix A of the Stated Clerk's Report, the Permanent Judicial Commission reports as follows:

The Permanent Judicial Commission does not recommend either adoption or rejection of the proposal to hold General Assembly meetings every other year, believing that the General Assembly itself should make such determination. If the Assembly desires to approve the concept of biennial Assemblies, the proposed language is adequate.

However, the Permanent Judicial Commission wishes to **ADVISE** the General Assembly that the passage of the proposed amendment by the requisite Assemblies and the majority of the Presbyteries would technically render it possible for an Assembly to approve a biennial Assembly without the passage of other changes to solve the problems cited in the Stated Clerk's Report. The Permanent Judicial Commission would point out that the passage of the additional changes will be essential to biennial Assemblies.

AMENDMENTS TO THE FORM OF GOVERNMENT SENT DOWN FOR ADVICE AND CONSENT

(Note: The following amendments to the *Form of Government* are being sent down to the presbyteries for advice and consent.—*Stated Clerk.*)

A. AMENDMENTS DEALING WITH RELEASING OF MINISTERS FROM ORDINATION AND RESTORATION.

1. The title of Chapter 12, *Rules of Discipline*, be changed to read "Divesting of Office Upon Request: Release of Ministers from Exercise of Ordained Office and Restoration Thereto." *underlined added.*
2. A new Section 112-2 be added as follows:

112-2. If a Minister desires to be released from the exercise of ordained office, such Minister shall make application to the Presbytery of his or her membership. The Presbytery may, if such Minister be in good standing, release him or her from the exercise of ordained office and after a second vote at a subsequent meeting return that person to the status of a member in the Church. In such case the Presbytery shall delete that person's name from the roll of the Presbytery and assign him or her to membership in some particular church subject to the approval of that church. The status of a Minister who has been so released and assigned to membership shall be the same as that of any other Church member. Use of the titles Minister, Pastor, or similar designations by such persons is deemed inappropriate. No judgment of failure on the part of the Minister is implied by this action.

3. A new Section 112-3 be added as follows:

112-3. If a former Minister released under § 112-2 desires to reenter the Ministry and be restored to continuing membership in Presbytery, that person shall make application to the Presbytery which granted his or her release and shall be restored to the right of exercise of ordained office without reordination and enrolled as a member of that Presbytery upon:

- (1) Verification by that Presbytery from the Presbytery (or its equivalent) within whose bounds the applicant will serve, that a call is being presented;
- (2) Satisfactory completion of such examination as may be required by the Presbytery which granted release from the exercise of ordained office;
- (3) Affirmation of the ordination vows in effect at the time of application for restoration;
- (4) Approval of restoration by the Presbytery which granted release from the exercise of ordained office.

Thereafter, the procedures for calling a Minister to a definite work as set forth in 26-6, 26-7, and following shall be pursued. However, if the call then being presented, has not within six months of the date of restoration, been placed in the restored Minister's hands and accepted by the said Minister, the restoration shall be void automatically, that person's name deleted from the roll of Presbytery, and he or she reassigned to membership in his or her former church.

B. AMENDMENTS DEALING WITH CARE AND SUPERVISION OF CANDIDATES.

1. *Form of Government* 24-3(2) be amended to read as follows:

(2) *Care of Presbytery.* A person seeking to become a Candidate for the Ministry of the Word shall apply to be received under the care of the Presbytery which has jurisdiction of the church in which the applicant is a confirmed member. The applicant shall have been a confirmed member of that congregation for the six (6) months preceding the filing of an application to the Presbytery. An applicant may be admitted to candidacy by a Presbytery after the following documents have been submitted to the Committee on Candidates at least two months before Presbytery is asked to act:

- (a) A written evaluation of the individual's potential for the ordained Ministry and an endorsement of the applicant by the Session shall be submitted to Presbytery's Committee on Candidates. Before the Session interviews the applicant or acts on an evaluation and endorsement, it shall meet with a representative of the Committee on Candidates

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who will discuss the qualities needed in Ministers, and the obligations assumed by a sponsoring church.

(b) An evaluation shall be made of the applicant's emotional, intellectual and vocational aptitudes for the ministry by a career counseling center or other qualified professional counselor approved by Presbytery for this purpose. The report, jointly prepared by the applicant and the center or counselor, shall with the approval of the applicant be shared with Presbytery's Committee on Candidates.

(c) A report from a physician indicating an individual's health and physical condition.

(d) A transcript from all the educational institutions above the secondary level which the applicant has attended; and if the applicant is enrolled in a theological seminary, then also an evaluation of potential for the ministry. The selection of the author of this evaluation shall be agreed upon in advance by the applicant and the Committee.

(e) A written statement by the applicant setting forth his or her experience of Christian grace, and the specific experiences which led to a sense of call.

(f) The Presbytery's Committee on Candidates, after studying the above written documents, shall have a personal conference with the applicant to determine if it feels the applicant has those qualities and sense of call needed for an effective ministry. The Committee shall recommend to Presbytery whether or not each applicant should be received under its care.

(g) The documents required to be submitted in (a) through (d) above may, for cause shown, be waived provided such action is first introduced and proposed at a meeting of Presbytery, and thereupon docketed for a subsequent Presbytery meeting, and acted upon at such subsequent Presbytery meeting favorably by a three-fourths vote of Presbytery.

2. That *Form of Government* 24-5 be deleted.

C. AMENDMENT DEALING WITH PROXY VOTING UNDER CERTAIN CIRCUMSTANCES.

That *Form of Government* 5-1 be amended to read as follows:

Section 5-1. For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church. Except as herein otherwise provided, only such members in good standing who are present at a congregational meeting are entitled to vote. A congregation may at its discretion set a minimum age for the voting of confirmed members in congregational meetings, provided that such age be not more than sixteen.

Where applicable state law requires the consent or presence of one-half ($\frac{1}{2}$) or more of the members of a particular church to vote on a question of incorporation of that church, or on a question of an amendment to the corporate charter or certificate, or in order to authorize incorporators or other officers to do such acts and deeds as shall be necessary to effect the authorizations and directives of the congregation in connection with incorporation and amendments as aforesaid, a member in good standing may give to another member in good standing in that particular church, his or her written proxy to vote in his or her name and stand on such questions. The proxy document shall state the date and time of the congregational meeting, and may include adjournments thereof, provided however, no proxy document issued in this regard shall be effective for more than sixty days from its date. Proxies shall not be counted for the purpose of determining the presence of a quorum under the provisions of Section 5-3 of this chapter.

D. AMENDMENTS DEALING WITH MODERATORS BEING ENROLLED AS MEMBERS OF PRESBYTERY FOR THEIR TERMS OF OFFICE.

1. That *Form of Government* 16-1 be amended by adding the following sentence to the end of that section:

Each Ruling Elder elected Moderator shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her Session.

2. That the *Form of Government* 16-3 be amended by inserting immediately after the first comma, the phrase:

"unless he or she is serving in the office of Moderator."

3. That *Form of Government* 17-1 (1) be amended by inserting after the second sentence, this sentence:

"Each Ruling Elder elected Moderator shall be enrolled as a member of the Synod for the term of office, whether or not commissioned by his or her Session, or Presbytery."

4. That *Form of Government* 17-2 be amended by inserting after the first sentence, changing the period to a comma: "unless he or she is serving in the office of Moderator."

E. AMENDMENTS DEALING WITH ECUMENICAL MISSION AND MINISTRY.

1. a. That *Form of Government* Preface (Parts II and III) be amended to read as follows:

II. THE CONSTITUTION DEFINED

The Constitution of the Presbyterian Church in the United States consists of its doctrinal symbols, embraced in the Confession of Faith and the Larger and Shorter Catechisms, together with the Book of Church Order, which comprises the Form of Government, the Rules of Discipline, and the Directory for Worship. The Constitution is the formal expression of the faith and order of this Church, a branch of the one holy catholic and apostolic church.

III. THE DOCTRINE OF CHURCH GOVERNMENT—SUMMARY

2. The Church catholic, which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is his visible kingdom of grace, and is a single Church, one in each place and time, the same in all places and ages.

5. Ecclesiastical jurisdiction is a joint power, to be exercised by Presbyters in courts, and cannot be exercised by Presbyters as individuals. The courts may have authority over one or many churches, but sustain such mutual relations to other courts of this church and the appropriate bodies of other churches as to express the unity of the Church catholic.

- b. That *Form of Government* 1-1 be amended to read as follows:

§ 1-1. Jesus Christ has ordained the Church, which is his body, for the edification of his people, their growth in unity, the propagation of the Christian faith and the evangelization of the world. The ordinances, officers and judicatories which Christ has given the Church are means to these ends.

- c. That *Form of Government* 3-6 be amended to read as follows:

§ 3-6. A church without a Pastor, and with no Minister available, should be convened by the Session on the Lord's Day, and at other suitable times, for prayer, praise, the reading and expounding of the Holy Scriptures, and exhortation or the reading of a sermon of some approved Minister.

- d. That *Form of Government* 3-7 be amended to read as follows:

§ 3-7. Wherever possible Christians should join themselves to other believers in congregations for the worship of Almighty God and participation in the work of the Church. In places where there are no congregations of this church, they should seek membership in other congregations where they may be nurtured by the regular reception of the Word and the Sacraments. In places where there is no particular church, Christians should meet together regularly for the worship of God.

- e. That *Form of Government* 8-1 be amended to read as follows:

§ 8-1. The Church Session may receive members from other churches by certificate of dismission from other churches in our own denomination or in another denomination recognized as a true branch of the Church of Jesus Christ. [See § 2-2.]

- f. That *Form of Government* 13-1 be amended to read as follows:

§ 13-1. A definite form is necessary for the government of the Church. It is expedient and agreeable to Scripture and to the practice of the early Christians that the Church be governed by representative assemblies, composed of Presbyters or Elders. These assemblies, called Church courts, in the order of their regular gradation, are: Church Sessions, Presbyteries, Synods, and the General Assembly. Officers for each of these courts are a Moderator and a Clerk or Clerks as may be determined by the court.

- g. That *Form of Government* 14-7 be amended to read as follows:

§ 14-7. Each court should maintain with the appropriate judicatories of other Churches such relations and activities as shall express the unity of Christ's one Church and encourage the reception of the Gospel by all persons.

2. a. That *Form of Government* 5-4 be amended to read as follows:
 § 5-4. The Pastor shall be the Moderator of congregational meetings by virtue of office. If it should be impracticable or inexpedient for the Pastor to preside, or if there is no Pastor, the Session shall appoint one of its number to call the meeting to order and to preside until the congregation shall elect its presiding officer, who shall be a Minister of the Presbyterian Church in the United States, or a Minister of another Church serving the congregation in a relationship which has been approved by the Presbytery, or any adult member of that particular church. [See § 25-4 and § 25-6.]
- b. That *Form of Government* 25-4 be amended to read as follows:
 § 25-4. When a church does not have a Pastor, or while the Pastor is unable to perform the duties of the office, the Session should obtain the services of a Minister in a temporary pastoral relation. If an appropriate Minister of this denomination cannot be secured, the Session with the permission of Presbytery may secure the services of a Minister of another denomination which is judged by Presbytery to hold the Word and Sacraments in fundamental integrity. [See § 25-6]
 (Note: 25-4(a)-(c) and final paragraph remain the same).
- c. That *Form of Government* 25-6 be amended to read as follows:
 § 25-6. In exceptional cases the Presbytery may approve one of its churches inviting a Minister of another Church to serve in a temporary pastoral relation. Such a Minister may moderate meetings of the Session, without the right to vote, when invited by the Session, except in judicial procedures; and may moderate meetings of the congregation, when elected by the congregation. [See also § 5-4; 15-4 and 25-4.]
3. a. That *Form of Government* 31-1 be amended to read as follows:
 CHAPTER 31 *Of Union Churches and Federated Churches.*
 § 31-1. Particular churches of this Church may unite to form union churches with one or more particular churches of the United Presbyterian Church in the United States of America, of the Reformed Church in America, and of other Reformed bodies, with the approval of the Presbytery. Presbyteries of this Church may act in concert with comparable judicatories of the United Presbyterian Church in the United States of America, of the Reformed Church in America, and of other Reformed bodies to organize union churches, or to reorganize a particular church to become a union church. Such union churches shall be subject to the provisions of the following sections of this chapter as applicable.
- b. That *Form of Government* Chapter 31 be amended by adding a new Section 31-4 to read:
 § 31-4. Particular churches of this church may, with the approval of Presbytery, unite to form union churches with other Churches, which churches have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity. Presbyteries of this Church may act in concert with comparable governing bodies of other Churches, which have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity, to organize union churches. Presbyteries may reorganize existing churches to become union churches as provided in this Section and in Section 31-5. The union churches provided for in this section may involve two or more denominations.
- c. That *Form of Government* Chapter 31 be amended by adding a new Section 31-5 to read:
 § 31-5. The following Plan of Union shall be adopted by the union church so formed or organized:
 (1) The following Plan of Union is adopted by the _ Presbyterian Church of _ and the _ Church of _ effective as of the date when each of the congregations has approved the plan by a two-thirds majority of those present and entitled to vote at a regularly called or stated congregational meeting with such notice and quorum as is required by the constitutional documents of each Church.

(2) The purpose of this union is to provide for the worship of Almighty God and instruction in the Christian religion by a united congregation which will share the property, real and personal, of the uniting churches and provide for the services of a Minister or Ministers and other staff for the united church.

(3) The union church shall be subject to the Constitutions (Disciplines or other organic documents) of each Church involved, as set forth in paragraphs (14), (15), (17), and (18) below.

(4) The union church shall be governed by a representative body elected by the congregation from among its members. Those elected to the governing body shall be spiritual officers as described in Sections 11-3 and 11-4. The members of the governing body need not be Elders, but if the plan of union provides for Elders, the governing body shall consist of Elders, and the governing body shall have the powers of a Session. (See Chapter 15.)

If the governing body is not composed of Elders, the congregation shall elect, using the procedures described in Chapter 29, at least three persons who shall be Elders, and who shall be responsible for the exercise of such ecclesiastical authority as may be appropriate to a union church. (See Chapter 15.)

(5) Members and former members of the governing body of the union church shall be eligible to represent the church in higher judicatories of the denominations involved in the union church with such rights and privileges as those judicatories may grant, provided however only members and former members who are Elders shall be eligible to membership and office in the higher courts of this denomination.

(6) The governing body of the union church shall report an equal share of the total membership of the union church to each judicatory of jurisdiction, and such membership shall be published in the annual statistical report or yearbook of each Church involved with a note to the effect that the report is that of a union church, and with an indication of the total actual membership. A similar report of other statistical information regarding membership in the union church, its church school and other organizations, and of financial information shall be provided by the governing body to each Church involved which requests it.

(7) The Minister or Ministers of the united church shall be full and responsible members of each judicatory of immediate jurisdiction and shall be subject to discipline as provided below in paragraph (15).

(8) The uniting church shall cause a corporation to be formed under the appropriate laws of the state where permissible. That corporation shall include in its articles or charter the substance of paragraph (3) above.

(9) All property of the uniting churches, real and personal, and all property of any union church no matter how formed, shall be transferred to the corporation formed under the requirements of paragraph (8) above. The new corporation shall be the legal successor of the corporations, if any, of the uniting churches, and shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of the uniting churches shall be liabilities of the united church. In any state where a church corporation is forbidden, the purposes of this paragraph shall be achieved in harmony with the law of the state.

(10) Trustees of the corporation (or the unincorporated body) shall be elected in harmony with civil law according to the constitutional provisions in paragraph (3) above as interpreted by paragraph (18) below.

(11) While recognizing the basic right of any giver to designate the cause or causes to which a personal gift shall go, the governing body of the united church shall annually propose to the congregation a general mission or benevolence program which shall be divided equitably among the officially approved causes of each denomination. The proportions

shall be as the governing body shall decide in response to the requests of the higher judicatories.

(12) Per capita apportionments or assessments shall be paid to each judicatory of jurisdiction on the basis of the total active membership of the union church, equally divided among the denominations involved.

(13) All members of the united church shall be under the discipline of the governing body according to the rules agreed upon in harmony with the constitution of each denomination where they coincide, and in harmony with the mandatory provisions of the constitution of one denomination where the others are permissive, and at the choice of the governing body where they may be contradictory.

(14) Appeals or complaints against the actions of the governing body shall be made to the appropriate judicatory of one of the participating Churches. The members bringing the appeal or complaint, or the governing body of the united church if it shall bring appeal or complaint, shall choose the judicatory to which appeal or complaint shall be made. All subsequent appeals or complaints growing out of the initiation of such process shall be in the judicatories of the Church of which the judicatory to which appeal or complaint was originally made is a part. Decision so finally made shall be binding on the governing body and the members of the union church.

(15) The Minister or Ministers shall be subject to the discipline of the judicatories of jurisdiction provided that when one shall begin an action, it shall invite a committee from the other(s) to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest court to which the appeal is taken in the Church in which the action originated and that decision shall be equally binding on the judicatories of jurisdiction.

(16) The Minister or Ministers shall participate in the denominational pension plan of one of the several Churches. If the Minister is already participating in one plan, membership in that plan shall be retained. If the Minister is not a member of any plan, one or the other of the Churches' plans shall be chosen.

(17) Complaints against the administrative acts of the governing body may be taken under the constitutional provision of only one denomination, according to the choice of the complainant, and once being complained to one judicatory, no other denomination shall accept jurisdiction in the same matter.

(18) Wherever the Constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases when the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in paragraph (1) above), the governing body of the united church shall petition the judicatories of immediate jurisdiction to overture their respective highest courts to resolve the conflict either by authoritative interpretation or by constitutional amendment.

(19) A union church may not sever its ecclesiastical relationships to any of the judicatories of jurisdiction except by the procedures described in this chapter. A union church may be dissolved by a two-thirds vote of two congregational meetings, held not less than one year and not more than two years apart, subject to the concurrence of all judicatories involved. In case of dissolution of a union church, all property of the union church, which property is by the adoption of this Plan of Union to be held in trust for Churches involved in the union church, whether such property is real or personal, shall be divided equally between the judicatories of jurisdiction.

- d. That *Form of Government* Chapter 31 be amended by adding a new Section 31-6 to read:
- § 31-6. No provision in Sections 31-4 or 31-5 shall be construed as modifying or amending the Constitution of this Church in its application to any but

union churches organized under these sections, their members, officers, or Ministers.

- e. That *Form of Government* Chapter 31 be amended by adding a new Section 31-7 to read:

§ 31-7. Particular churches of this denomination may act to form federated churches with other churches which have been determined by Presbytery to hold the Word and Sacraments in fundamental integrity. Presbyteries of this denomination may act in concert with comparable governing bodies of other Churches, which have been determined to hold the Word and Sacraments in fundamental integrity, to organize federated churches. The federated churches provided for in this section may involve two or more denominations. Such federated churches may include two or more congregations which seek to carry out programs of worship, nurture, and other forms of mission in more than one location.

- f. That *Form of Government* Chapter 31 be amended by adding a new Section 31-8 to read:

§ 31-8. The following Plan of Federation shall be adopted by the federated church:

(1) The following Plan of Federation is adopted by the _____ Presbyterian Church of _____ and the _____ Church of _____ effective as of the date when each of the congregations has approved the plan by a two-thirds majority of those present and entitled to vote at a regularly called or stated congregational meeting with such notice and quorum as is required by the constitutional documents of each Church.

(2) The federated church shall maintain a separate list or lists of members according to the requirements of each Church involved in forming the federated church. Persons joining the church may choose the list upon which their membership is to be recorded. In those instances where persons joining the federated church do not wish to express a preference, their names may be added to the list which contains the smaller or smallest number of persons at time of joining the federated church in order to maintain membership in the participating Churches as nearly equal as possible, or the federated church may decide on some other reasonable policy, such as adding the names of persons joining the church in such a way as to maintain the same percentage of members on each roll as existed at the time of federation.

(3) The governing body or bodies of the federated church shall report to each judicatory of jurisdiction the membership and such other membership statistics as the judicatory or other body within each Church shall request. A similar report of church school members, participation in other organizations within the federated church, and the financial income and expenditures of the federated church shall be presented annually to each judicatory or jurisdiction which may request it.

(4) Each church participating in a federated church shall remain under such governing body assigned jurisdiction over it by the order, discipline or constitution which shall be in force, and as may be subsequently amended within the denomination of which it is a member. If the federated church is governed by a single governing body, the governing body shall be composed of Elders as provided for in Chapters 11 and 15, elected and placed in office as provided for in Chapter 29. If more than one governing body is provided for, one of them shall be composed of Elders as described in Chapters 11 and 29, and the governing body shall exercise such ecclesiastical authority as shall be appropriate to a federated church. [See Chapter 15.]

(5) The governing bodies of each church participating in a federated church shall continue to exercise the jurisdiction and responsibilities with which they are empowered by their denomination. Officers of each participating church shall continue in service or be replaced as pro-

MINUTES OF THE GENERAL ASSEMBLY

vided for in the Constitutional documents of the respective denominations.

(6) The participating churches shall form a federated council consisting of not less than six, nor more than twelve members. The federated council shall elect a presiding officer annually, rotating the office among each participating church's representatives annually.

(7) The responsibilities of the federated council shall be determined by rules approved by a majority vote of those present and entitled to vote at a regularly called or stated meeting of each congregation, with such notice and quorum as is required by the constitutional documents of each Church. Such rules shall always include at least the following:

a. The planning of such joint events or programs as shall affect the participating churches. A suitable number of such events and programs shall be held each year.

b. Recommending to the participating churches a person to be called as Minister (Pastor) or Ministers (Pastors) of the federated church. The federated council may, with the consent of the participating churches, serve as the committee to seek a Pastor, or may recommend the election of a special committee for such purpose.

c. Establishing a budget for such activities as shall require the support of the member churches, such as any search for a Pastor or other shared staff or employees and the support and salary of such persons, joint educational, or other programs, and the expenses of the federated council itself.

(8) The Ministers of federated churches shall remain full and regular members of the denominations within which they were serving or in which they held ordination at the time of beginning ministry in the federated church. In addition, such Ministers may accept any status for which they might be eligible in the other participating denominations. In such cases, a Minister may be temporarily a full Minister member of both denominations. At the conclusion of the period of service to a federated church, the Minister shall return to the status of a Minister of the denomination in which he or she was serving or held ordination.

- g. That *Form of Government* Chapter 31 be amended by adding a new Section 31-9 to read:

§ 31-9. No provisions in Section 31-7 and 31-8 shall be construed as modifying or amending the Constitution of this Church in its application to any but federated churches organized under this chapter, their members, officers, and Ministers.

- h. That *Form of Government* Chapter 31 be amended by adding a new Section 31-10 to read:

§ 31-10. A federated church may be dissolved by a two-thirds majority of those present and entitled to vote in two successive congregational meetings of one of the participating churches, the meetings to be held not less than four nor more than eight weeks apart.

4. a. That *Form of Government* 16-2 be amended to read as follows:

§ 16-2. A Minister shall hold membership in the Presbytery where the Minister's work is located, unless there are reasons satisfactory to that Presbytery why the Minister should not do so. The Presbytery may give a Minister permission to labor outside its geographical bounds and in work not under its jurisdiction; but no Minister shall engage in work which is within the bounds and which falls properly under the jurisdiction of another Presbytery without its consent; nor shall any Minister engage in work which is under the jurisdiction of a higher court, such as the work of missions outside the bounds of Presbyteries comprising the General Assembly, which is under the jurisdiction of the General Assembly, without commissioning by the proper agency of such higher court.

When a Minister, by reason of age or infirmity, is no longer able to serve the Church in the active ministry of the Gospel, or when a Minister has served for a reasonable time, ordinarily for twenty (20) years or

more and for some reason which has been approved by the Minister's Presbytery for the good of the Church desires to cease active service in the ministry, the Presbytery may designate such Minister as Honorably Retired. Ministers honorably retired shall ordinarily continue to hold membership in the Presbytery by which they were retired. An Honorably Retired Minister may perform a particular pastoral function in a Church he or she is not serving only upon the invitation of the pastor and the Church Session, or when requested to do so by the Presbytery.

- b. That *Form of Government* 16-6 be amended to read as follows:
 § 16-6. The Presbytery shall cause to be transcribed, in some convenient part of the book of records, the obligations required of Ministers at their ordination, which shall be subscribed by all before being admitted to membership, in the following form, namely: "I, . . . , do sincerely receive and subscribe to the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto." [See § 27-7.]

- c. That *Form of Government* Chapter 25 be amended by adding a new Section 25-8 to read:

§ 25-8. A Minister of this Church who has become the Minister of a congregation or Federated church composed of denominational units at least one of which is associated with another Church, or who has become a Minister serving a cooperative specialized ministry in which this Church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this Church, or who, with the approval of the Minister's Presbytery, is serving in a ministerial capacity in connection with a Church outside the United States which is recognized by Presbytery as holding the Word and Sacraments in fundamental integrity, may, with the approval of the Minister's Presbytery, accept for the period of such service ministerial membership in another denomination or denominations. Such additional ministerial membership, in whatever manner conferred, shall not alter the Minister's status as a Minister of this Church, or terminate or modify any of the solemn obligations assumed by giving affirmative answers to questions 1 through 11 of Section 27-7.

A Minister who is serving abroad as a missionary under the General Assembly Mission Board may become a member of a Presbytery of the Church to which that Minister is related in missionary service. The Presbytery of this denomination, in such case, shall retain the Minister's name on roll as a continuing, full, and responsible member of it, subject to its jurisdiction, in every respect.

A Minister of another Church whose ecclesiastical relations have been certified by that Church, who has become the Minister of a congregation or Federated church composed of denominational units at least one of which is associated with this Church, or who has become a Minister serving a cooperative specialized ministry in which this Church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this Church, or a Minister of a Church outside the United States who is serving in a ministerial capacity in this Church, may be enrolled for the period of such service as a member of a Presbytery and have temporarily the rights and privileges of such membership after fulfilling the requirements of Section 16-5.

- 5. a. That *Form of Government* 16-5 be amended to read as follows:

§ 16-5. Every Minister seeking admission to a Presbytery shall be examined on his or her Christian experience and on his or her views in Theology, the Sacraments, and the Government of the Presbyterian Church.

Should the Presbytery fail to sustain the examination of a Minister seeking admission from another Presbytery, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to

such statement in the same minutes. If, at that meeting of Presbytery, as many as two members of that meeting of Presbytery request to do so, the Presbytery shall within ten days meet and reexamine such Minister and cause a verbatim transcript of the examination to be made.

In order to be received from another denomination, a minister must:

- (a) Present evidence that a call, to a pastorate or other work in this denomination, has been reviewed by the Commission on the Minister.
- (b) Answer satisfactorily the Constitutional questions required of Ministers transferring from another Presbytery of this denomination. [See § 16-6.]
- (c) Present evidence of having been ordained to the ministry of the Church catholic through the laying on of hands by persons who themselves had been similarly ordained.

The requirements of (c) above may be waived if the Minister;

(1) is a member in good standing of a Church which is judged by Presbytery to hold the Word and Sacraments in fundamental integrity, and

(2) is being called to work described in Chapter 31, and

(3) is willing to receive the laying on of the hands of the Presbytery as provided for in section 27-7.

(d) Present to the Commission on the Minister a recommendation, and statement of dismissal, from the judicatory of membership or its nearest equivalent, and a recommendation from the last calling agency.

The requirements of (d) above may be waived:

(1) by a majority vote of Presbytery if the Minister is a member in good standing of a Presbytery or Classis in one of the Churches referred to in Section 32-1.

(2) by a three-fourths vote of the members of Presbytery present and voting at a meeting subsequent to the meeting at which a motion is made to grant the waiver if the Minister is a member in good standing of a Church judged by Presbytery to hold the Word and Sacraments in fundamental integrity. Such a Minister must have in view a call to work described in Chapter 25 or in Section 26-8.

(e) Present evidence of having obtained a baccalaureate degree or its equivalent from a standard four-year college or university, together with a theological degree based on not less than three years' residence (or its equivalent) from a theological seminary under the control of our Church or another theological seminary which the Presbytery must approve in each particular case.

The requirements of (e) above may be waived only in the case of an extraordinary applicant, and shall require a three-fourths vote of the members of Presbytery present and voting in a meeting of Presbytery subsequent to the meeting at which a motion is made to grant the waiver. Presbytery shall record in its minutes a full record of such waiver and the reason or reasons therefor.

(f) Agree to complete satisfactorily a plan developed by Presbytery through its Commission on the Minister to last at least one year, to orient and train the incoming Minister in the fields of: Reformed Theology, Sacraments and the organizational structure and program of the Presbyterian Church in the United States, with special emphasis on the Book of Church Order. The Commission shall report to the Presbytery when this process is satisfactorily completed.

This provision may be waived if the Minister is a member in good standing of a Presbytery or Classis of one of the Churches referred to in the Book of Church Order 32-1.

(g) Participate in a career evaluation at an accredited career counseling center or by a qualified professional counselor approved by Presbytery for this purpose, and share with the Commission on the Minister a report of the evaluation jointly prepared by the Minister and the center or counselor.

The requirements of (g) above may be waived by the same procedure as that described in paragraphs (d)(1) or (d)(2) of this Section.

(h) Give satisfactory evidence of knowledge of the organizational structure and program of the Presbyterian Church in the U.S.

6. That *Form of Government* 8-17 be amended to read as follows:
§ 8-17.

A member of a particular church who is serving abroad as a missionary under the General Assembly Mission Board may become a member of a particular church of the denomination to which he or she is related in missionary service. The Session of his or her particular church in the Presbyterian Church in the U.S. shall retain the member's name on its active roll, and the member shall be considered a member of both Churches. The provisions of § 29-10 shall be applicable in the case of a member who is a Church officer. A member of a particular church of another denomination, which member has been commissioned by that denomination to serve as a missionary within the bounds of a Presbytery of this Church in work under the jurisdiction of or in relation to the mission of a court of this Church, may be enrolled as a communing member of a particular church of this denomination. Such a member shall be considered a member of both churches.

F. AMENDMENT DEALING WITH THE EXAMINATION OF MINISTERS.

That *Form of Government* 16-5 be amended by striking the words "from another Presbytery" from the second line of the second paragraph, thereof, so that such sentence shall read as follows:

"Should the Presbytery fail to sustain the examination of a Minister seeking admission, the Presbytery to which the Minister seeks admission shall, before adjournment of that meeting, enter a statement in its minutes of the reasons for such refusal and give the Minister under examination the opportunity to enter an answer to such statement in the same minutes."

REPORT OF THE PERMANENT NOMINATING COMMITTEE

In response to the action of the 119th General Assembly (*Minutes*, 1979, page 238, "A."): "That the General Assembly instruct the Permanent Nominating Committee to bring to the 120th General Assembly: A report on its understanding of the meaning of the phrase, 'to insure adequate representation of women and minorities' including percentage range of categories;" the Permanent Nominating Committee respectfully replies:

We believe the General Assembly recurrently has made both explicit and implicit its desire that representation of women and minorities be increased throughout the representative structures of its agencies, boards and committees. The Permanent Nominating Committee believes its nominations to this Assembly give credible substantiation of affirmative response in this regard to the wishes of the Assembly. However, until the Assembly itself is willing to set or define specifically percentage ranges of categories—a proposal to this end is being made to the 120th General Assembly by its Office of Review and Evaluation—the Permanent Nominating Committee feels it would be presumptuous for it to do so. Further, the Permanent Nominating Committee is also subject to the Standing Rules of the General Assembly (6.1.4) as it undertakes its task and to its own Manual (III. E. 6) which reads in part:

"The primary consideration of the Nominating Committee in selecting leaders to be nominated to the Permanent Commissions, Permanent Committees, Board, Councils and other Agencies shall be the effectiveness and fruitfulness of General Assembly Agencies." (emphasis supplied)

Nevertheless, recognizing the significance of this issue to many within the bounds of the Assembly the Permanent Nominating Committee has prepared, and has submitted to both the Committee on Assembly Operations and the Office of Review and Evaluation, and respectfully offers to the 120th General Assembly a proposal which it believes will overcome the apparent present impediment to adequate representation of women and minorities.

Recommendation 1.

That the Organizational Plan, Section I., B. 2 be amended by the addition of the following:

"Each nominating unit (Synod, or Presbytery, if referred to that Court by the Synod) nominating persons for election to the General Assembly Mission Board shall recommend three persons to the Permanent Nominating Committee for each position to be filled. These three nominations shall include a clergyperson, a lay person, a woman, and an ethnic minority. If any category of nominee is omitted the nominating unit shall report the reason. The Permanent Nominating Committee shall be limited to these recommendations in making nominations to the General Assembly for persons to fill positions reserved to these nominating units. The Permanent Nominating Committee shall have the freedom to choose from among the recommended nominees in order to achieve adequate representation."

Recommendation 2.

As additional aid in achieving both adequacy and diversity of representation the Permanent Nominating Committee proposes, with the approval of the General Assembly, to change its Manual by rewording III. E. 8 to read: "Except for special cause, which shall be stated to the General Assembly at the time of nomination, no more than two persons from a particular congregation, including the professional staff thereof, shall be nominated by the Permanent Nominating Committee to serve on General Assembly Commissions, Committees, Boards, Councils, or Agencies at the same time."

The following persons are offered to the General Assembly as nominees for indicated positions of service to the Assembly. While basic information is offered with reference to each nominee, additional biographical data are available, especially with reference to those persons being nominated for an initial term of service, and will be furnished to chairpersons of Standing Committees where these nominees are under consideration.

COMMITTEE ON ASSEMBLY OPERATIONS

Class of 1983

Sallie Meek Hunter (2)	W	F	41	MS	Springhill Church Mobile, Ala.	L
Julius Moreno, Jr. (1)	MA	M	52	RR	Pilgrim Church San Antonio, Tex.	L
K. C. Ptomey, Jr. (1)	W	M	38	RR	First Church Arlington, Tex.	C
Betty Joyce Stewart (2)	W	F	51	RR	University Church Baton Rouge, La.	L
F. Burt Vardeman (1)	W	M	54	SE	North Decatur Church Atlanta, Ga.	L
Mary Jane Winter (2)	W	F	32	VAS	Franklin Church Franklin, Va.	C

PERMANENT JUDICIAL COMMISSION

Class of 1983

Joan S. Gray (1)	W	F	27	SE	Fellowship Church Jackson, Ga.	C
Jesse L. Leos (2)	MA	M	62	RR	Pan-American School Kingsville, Tex.	C
Elizabeth E. Parrigin (2)	W	F		MA	First Church Columbia, Mo.	L
Mary B. Steddom (1)	W	F	60	FL	First Church Ocala, Fla.	L

COUNCIL ON THEOLOGY AND CULTURE

Class of 1983

Margaret Harrison Day (1)	W	F	63	FL	St. Andrews Church Dunedin, Fla.	L
Pansie C. Evers (1) (GAMB)	W	F		NC	Mt. Vernon Spgs. Ch. Siler City, N.C.	C
D. Cameron Murchison (2)	W	M	35	MS	Union Seminary Richmond, Va.	C
William Martin Upholt (1)	W	M	65	VAS	Silver Spg. Church Silver Spring, Md.	L
Sterling B. Williams, Jr. (1)	B	M	38	MA	Covenant Church Kansas City, Mo.	L
John Ed Withers (1)	W	M	40	RR	Church of the Savior Oklahoma City, Okla.	C

COMMITTEE ON WOMEN'S CONCERNS

Class of 1983

Wayne D. Griffin (1)	W	M	33	FL	First Church Gainesville, Fla.	C
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MINUTES OF THE GENERAL ASSEMBLY

Rebecca Reyes (2)	MA	F	27	RR	Memorial Church San Marcos, Tex.	C
Sharon L. Riley (1)	B	F	36	SE	West End Church Atlanta, Ga.	L

PRESBYTERIAN FOUNDATION, INC.

Class of 1982

Ethel Darden (1)	W	F		RR	First Church Baton Rouge, La.	L
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Class of 1983

Maria Elena Garza (1)	MA	F	26	RR	Bethel Church San Antonio, Tex.	L
Ida Hicks (1)	B	F	53	RR	First Church Longview, Tex.	L

PRESBYTERIAN HISTORICAL FOUNDATION

Class of 1983

Margaret Powell Flowers (1)	W	F	58	SE	First Church Thomasville, Ga.	L
Martin L. Harkey, Jr. (2)	W	M	54	FL	Pasadena Church St. Petersburg, Fla.	C
Richard Magrill (1)	W	M			Cumberland Presbyterian Rep. Memphis, Tenn.	C
Thomas Lee Sale (2)	W	M	46	MA	Dardenne Church O'Fallon, Mo.	C
Haywood Strickland (2)	B	M	41	SE	Westhills Church Atlanta, Ga.	L

BOARD OF ANNUITIES AND RELIEF

Class of 1983

John M. Bragg (2)	W	M	58	SE	Trinity Church Atlanta, Ga.	L
Charles M. Hanna, Jr. (2)	W	M	54	MS	Presbytery Executive Lexington, Ky.	C
Charles R. McCain (2)	W	M	56	MS	First Church Tuscaloosa, Ala.	C
Millie B. Mattison (1)	W	F	69	FL	Meadowlawn Ch. St. Petersburg, Fla.	C
Charlotte Slack (1)	W	F	47	RR	First Church Pecos, Texas	L
Anne E. Treichler (1)	W	F	55	VAS	Williamsburg Church Williamsburg, Va.	L

TASK FORCE ON HIGHER EDUCATION

To fill a vacancy created by resignation of Dr. J. H. M. Henderson:

Joseph B. Martin	W	M	39	NC	Covenant Church Charlotte, N. C.	L
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COMMITTEE ON THEOLOGICAL EDUCATION

Class of 1983

Janis K. Blocker (1)	W	F	40	SE	Bethel Church Walterboro, S. C.	L
Robert E. Burns (2) (GAMB)	W	M	41	NC	Howard Mem. Church Tarboro, N. C.	C
Nancy J. Ramsay (1)	W	F	30	NC	Albemarle Presbytery Nashville, Tenn.	C
Jerold D. Shetler (2)	W	M	44	RR	Preston Hollow Church Dallas, Texas	C
Clarence H. Thomas (2)	B	M	54	MS	John Knox Presbytery Tuscaloosa, Ala.	C

GENERAL ASSEMBLY MISSION BOARD

Class of 1981

Betty Patrick Merritt (1)	W	F	55	VAS	Raleigh Court Church Roanoke, Va.	L
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Class of 1983

Louvina W. Baker (1)	W	F	62	MA	First Church Mount Vernon, Mo.	L
Ralph Gonzales (2)	MA	M	55	FL	St. John's Church Tampa, Fla.	L
Jean G. Miller (2)	W	F	56	MA	First Church Lee's Summit, Mo.	L
Gay D. Mothershed (2)	W	F	41	RR	St. Charles Ave. Church New Orleans, La.	L
Sara Anna Payne (2)	W	F	35	VAS	Tabor Church Crozet, Va.	C

Chairperson (1980-81):

M. Jane Straughan	W	F		VAS		L
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Chairperson-Elect (1981-82):

E. Lee Stoffel	W	M	57	MS	First Church Huntsville, Ala.	C
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The Permanent Nominating Committee wishes to apprise the General Assembly, and through this means to inform its entire constituency, of the unparalleled response of its communicants, both lay and clergy, to the opportunity afforded to volunteer, or to be commended by another person, for service on the agencies, boards, committees and councils of the General Assembly. More than six hundred information sheets were received by the Permanent Nominating Committee before the deadline for submission on November 1, 1979. And, unfortunately, the Nominating Committee had but forty-six (46) places to fill, and of these 46 there were twenty-one (21) who, having completed but one term, were eligible for nomination to a second term.

Respectfully submitted
THE PERMANENT NOMINATING COMMITTEE
OF THE GENERAL ASSEMBLY

Michael L. Carr	Calvin E. Houston
Anita Castano	R. W. Jablonowski, Jr.
Judy R. Fletcher	Andrew A. Jumper
Millie Goodner	Betsy K. McCreight
Lucius H. Harvin, Jr.	

**SUPPLEMENTARY REPORT OF THE PERMANENT
NOMINATING COMMITTEE**

To replace Louise Upchurch Lawson, resigned, Council on Theology and Culture,

Class of 1982:

Cynthia Weeks (1)	W	F	C	Dallas, Texas
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To replace Frances F. Lewis on the Presbyterian Foundation:

Donald Peck (1)	W	M	L	Shawnee Mission, Kansas
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To replace William Heyward on the Capital Funds Campaign Committee:

Irvine Williams	W	M	C	Tampa, Florida
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PUBLICATIONS ADVISORY BOARD

Edward H. Harte	W	M	L	Corpus Christi, Texas
Mrs. G. Carswell Hughs	W	F	L	Charlotte, North Carolina
Ray A. Killian	W	M	L	Charlotte, North Carolina
Ernest Kelly, Jr.	W	M	L	Orlando, Florida
George Smith	W	M	L	Parsons, West Virginia

TASK FORCE ON HIGHER EDUCATION

Additions to the Task Force on Higher Education:

William J. Fogleman	W	M	C	Denton, Texas
A. A. Markley, III	W	M	C	Fayetteville, North Carolina
Lena B. Prewitt	B	F	L	Tuscaloosa, Alabama
Harry Edmund Smith	W	M	C	Sherman, Texas

**BOARD OF TRUSTEES OF STOCK/MANAGEMENT COUNCIL
MOUNTAIN RETREAT ASSOCIATION**

Class of 1981

Charles Bell (2)	W	M	L	Greenville, South Carolina	S
Frederick E. Brogden (1)	W	M	L	Sumter, South Carolina	GAMB
M. Bland Dudley (1)	W	M	C	Waynesboro, Virginia	S

Mary Hammond (1)	W	F	L	Belleair Bluffs, Florida	S
William G. Hazen (1)	W	M	L	Metairie, Louisiana	S
A. Rudolph Hendricks (2)	B	M	C	Charlotte, North Carolina	S
Kate H. Woods (1)	W	F	L	Nicholasville, Kentucky	S
James L. Hudson (1)	W	M	C	Springfield, Missouri	S

Class of 1982

Leta Bahn (1)	W	F	L	Cape Girardeau, Missouri	S
William Guy Delaney (2)	W	M	C	Arlington, Virginia	S
Collier S. Harvey, Jr. (1)	W	M	C	Salem, Virginia	GAMB
Walk Jones (1)	W	M	L	Memphis, Tennessee	S
Donald O. McInnis (1)	W	M	C	Jacksonville, Florida	S
Katherine R. Morton (2)	W	F	L	Richmond, Virginia	S
Gordon Query (1)	W	M	L	Columbia, South Carolina	S
John R. Shirek (1)	W	M	L	Melbourne Beach, Florida	A
W. Herb Smith, Jr. (1)	W	M	L	Clover, South Carolina	A
James B. Tubbs (1)	W	M	C	Wilmington, North Carolina	S
Ann Hoch West (1)	W	F	C	Austin, Texas	S

Class of 1983

Mildred Caldwell (1)	W	F	L	Charlotte, North Carolina	A
Jane Carpenter (1)	W	F	L	Lexington, Virginia	S
James F. Ford (2)	B	M	L	Winston-Salem, North Carolina	GAMB
Robert Guthrie (1)	W	M	L	Fulton, Missouri	S
John Hinkle (1)	W	M	L	Dalton, Georgia	S
Elizabeth H. Lamb (1)	W	F	L	Asheville, North Carolina	S
Ida McCaskill (1)	W	F	L	Tampa, Florida	A
Joseph C. Meux (1)	W	M	C	Jacksonville, Florida	S
Richard Porter (2)	W	M	L	Hartsville, South Carolina	A
Herb Rule, III (2)	W	M	L	Little Rock, Arkansas	A
Clay Samson (1)	W	M	L	Clinton, Louisiana	S
Wayne P. Todd (1)	W	M	C	Florence, Alabama	S

Respectfully Submitted,
The Permanent Nominating Committee
R. W. Jablonowski, Jr.,
Chairperson

REPORT OF THE COMMITTEE ON ASSEMBLY OPERATIONS

The Committee on Assembly Operations has sought to fulfill its responsibilities as outlined in the Standing Rules, the Organizational Plan and its own Manual as approved by the 118th General Assembly. The Committee has met twice as a full committee and its three work groups have held additional meetings. The report of the Committee will include only this brief narrative with an explanatory statement with each recommendation as necessary.

I. Referrals from the 118th General Assembly

A. That the Office of Review and Evaluation be evaluated every third year with the first review under this plan to be reported to the Assembly in 1980; and the Evaluation team be made up of two persons appointed by the Committee on Assembly Operations and one by the General Assembly Mission Board. These three persons should be independent of Assembly agencies. The evaluation will be reported in full, along with all recommendations, directly to the Assembly.

The Committee on Assembly Operations appointed the Reverend President C. Ellis Nelson and Dr. Joseph Thompson to the evaluation team, and the Mission Board appointed Ms. Ann Cousins. President Nelson served as chairperson. The evaluation was conducted during the Fall and Winter, 1979, and a report was submitted to the Committee on Assembly Operations at its February, 1980 meeting. (Appendix A)

RECOMMENDATION 1

That the Office of Review and Evaluation staff remain at two and that the replacement upon the next vacancy occurring, be a person who has formative style evaluative skills.

II. Referrals from the 119th General Assembly

A. That the Committee on Assembly Operations bring appropriate recommendations on the following matters to the 120th General Assembly in the light of the major evaluation of the Office of Review and Evaluation to be conducted during the coming year.

1. That the Committee on Assembly Operations bring no nomination to the 1980 General Assembly for a replacement for Dr. James T. Womack, Jr. (whose second term expires with that Assembly, and who is ineligible for reelection); and that the professional staff thus be reduced as of his departure from three to two (support staff will continue at one).

2. That if this step is taken, the 1981 budget of the Office be reduced by 20% below the figure which would otherwise have been required.

3. That the Organizational Plan and Standing Rules of the General Assembly be amended to reflect these changes.

CAO Response is as follows:

Re A.1: (See RECOMMENDATION 1)

Re A.2: (See RECOMMENDATION 3)

Re A.3: (See RECOMMENDATION 16)

B. That Standing Rule 3.4 be amended (See RECOMMENDATION 6)

C. That on years the General Assemblies of the UPCUSA and PCUS meet jointly, a joint standing committee (Assembly committee) be appointed to consider reunion and related concerns; and further, that the Bills and Overtures Committees of both Assemblies be asked to confer so that similar business from each Assembly be referred to this joint committee.

The Committee on Assembly Operations has referred this matter to the 1981 Provisional Reference Committee.

D. That Standing Rules 5.1 and 6.1.5 be amended (see RECOMMENDATIONS 10 and 13).

E. That the Committee on Assembly Operations appoint a member to the Board of Trustees of the Presbyterian Center, Inc.

CAO appointed Ms. Catherine M. Shipley as its representative.

F. That the General Assembly direct the Committee on Assembly Operations to require that Ad Interim Committees and Task Forces justify to the General Assembly why they have not completed their assigned tasks within the year of their existence and set forth specific reasons why they should be continued and further funded. This must be done on a year-to-year basis. (See RECOMMENDATION 11).

G. That the Committee on Assembly Operations report to the 120th General Assembly regarding the following instructions:

1. That there be strict adherence to adopted budgets and that the practice of returning with adjusted budgets to authorize planned overspending be discontinued except in unusual circumstances;

2. That serious efforts should be made forthwith to reduce the size of committees and numbers of meetings since meetings and their attendant costs approximate 50% of the budgets of many of our agencies and their operations;

3. With the instruction to the staff that radical steps be taken to lower the cost of all future meetings of the General Assembly, such as further limiting meal allotments for Commissioners, requesting that more than two Commissioners occupy motel/hotel rooms, the time allotted for meetings be reduced, and that meetings be held in buildings belonging to the Church.

CAO Response is as follows:

Re G.1.: The Committee on Assembly Operations has adopted a revised budget procedure which eliminates the practice of recommending adjusted budgets except in cases of unusual circumstances.

Re G.2.: The Committee on Assembly Operations has looked seriously at the frequency of their own meetings and has determined that the work of the Assembly would be adversely affected by eliminating one of their two meetings per year.

The Committee on Assembly Operations has urged each committee and Agency to which it is related to give careful consideration to the number of its meetings to determine whether or not each meeting is vital to its work. (See Section III., Operating Expense Budget, for additional CAO actions regarding this matter)

Re. G.3.: The Committee on Assembly Operations has set strict limitations on Commissioners' travel, housing, and meal allowances.

Further CAO representatives and representatives of other Permanent and Ad Interim Committees to the 120th General Assembly have been requested to adhere to expense reimbursement at the same rate as that of Commissioners.

III. Operating Expense Budget

Adverse circumstances continued to erode the fiscal health of the Operating Expense Budget in 1979. The cost of the 1979 General Assembly was \$62,274 more than anticipated; legal expenses incurred in protecting the rights of loyal minorities in church property cases cost a total of \$103,055, \$33,055 beyond that anticipated at the time of the 1979 Assembly; and actual 1979 income was \$45,351 less than anticipated.

The 1979 General Assembly exceeded budgeted costs because of the unanticipated involvement owing to the size of the Kansas City Assemblies. The decision of the General Assemblies of both Churches in 1977 to hold a joint meeting every other year led to the choice of Kansas City, where the PCUS was already committed, as the site of the joint meeting. Very early in the planning process agreement was reached on the importance of simultaneous scheduling and maximum joint activities, if possible in the same location in the city. Detailed planning towards these goals, which took place after the 1979 budget was finalized, led to decisions which set costs unusual to the style of recent PCUS Assembly meetings. We are comfortable with the success of these decisions in producing a situation of unique harmony between the two meetings which would have been otherwise difficult to achieve. The costs, however, exceeded pre-Assembly budgeting.

Specifically, the following items produced unusual or unplanned expense:

1.	2 additional days to conform the two dockets	
	Additional food and lodging	\$30,000
2.	Accelerated inflation of Air Travel costs in the 18 months preceding	10,000
3.	Entertainment costs (Basie concert) routine at U.P.C.U.S.A. Assemblies but not at PCUS	6,000
4.	Additional equipment, labor, dryage and storage costs required by meeting hall to accommodate this size meeting	10,000
5.	Additional Rental costs required to secure Bartle Hall for simultaneous sessions	7,000
	Total Costs Unanticipated	\$63,000

The Office of the Stated Clerk and the Committee on Assembly Operations have reviewed plans for future joint Assemblies to anticipate some of these costs and to eliminate others. Future joint Assemblies will perhaps not be entirely simultaneous, inflationary increases may be more accurately anticipated, and efforts will be made to reduce costs where possible. Joint meetings of this scale have been a new venture for the PCUS and experience should assist in anticipating future problems. The fact that the style of the Kansas City Assemblies was enthusiastically approved by those present and has produced a positive effect on both Churches ameliorates the cost over-run to some degree.

Other expenditures contributing to the deficit related to legal costs. During the years of 1973 and 1974, when a number of congregations were seeking to leave the communion and authority of the Presbyterian Church in the U.S., Moderator Charles Kraemer appointed a small Committee on Church Property to provide advice and guidance for those persons, particular churches, and Presbyteries who wished to resist such efforts. Consisting primarily of attorneys, the Committee produced a small body of printed material, and its members individually advised persons and their attorneys when such situations resulted in civil litigation.

Subsequently the Committee on Assembly Operations established a small fund, never more than \$6,000 annually, to provide help for the expenses in the early stages of such litigation. A number of churches and Presbyteries were aided from this fund through 1977.

As 1978 approached it became obvious that three significant cases should be carried through appeal courts as far as possible. The cases shared certain similarities:

1. In each case a number of persons large or small, desired to remain a part of the PCUS.
2. The Presbyteries concerned supported these loyal groups, and approved grants being made to them from the Office of the Stated Clerk.
3. The cases all involved vital Constitutional questions dealing with Presbytery jurisdiction—issues of property ownership were secondary.
4. Other denominations (Presbyterian, Reformed, Orthodox, Lutheran, Roman Catholic) agreed with our view of the cases, and either submitted amicus curiae briefs in support of our cases, or else joined in PCUS briefs.
5. They were costly to litigate. These cases, at great expense, were carried through every possible court of appeal. In two cases they were twice brought before the U.S. Supreme Court. Two of three cases are now over—we have exhausted every legal appeal, and we lost. One case, which has been before the U.S. Supreme Court once, may go back before the court by a petition from our opponents. We expect to win that one. The Stated Clerk of the General Assembly authorized expenditures totalling \$170,845 on these three cases between May of 1977 and March of 1980.

The budgets approved each year by the General Assembly have included planned expenditures from reserves. These legal expenditures account for more than half the decline in reserve funds during the year 1978 and 1979, and more than three-fourths of the deficit expenditures not planned for in the budgeting process.

The Committee on Assembly Operations has taken the following actions to restore the financial status of Office of the General Assembly funds to a sound basis:

1. In November, 1979, all Presbytery Executives and Stated Clerks were apprised of the serious deficit condition of the Operating Expense Budget and requested to make contributions to alleviate the condition. Eight presbyteries and a particular church have responded and \$27,145.00 has been received to date. The Committee on Assembly Operations is deeply appreciative of this support and expresses its utmost gratitude to those who have made this assistance possible.

2. Also in November, 1979, and in February, 1980, chairpersons of agencies and committees funded through the Operating Expense Budget had brought to their attention again the actions of the 1978 and 1979 Assemblies calling for strict budgetary controls. In addition, CAO has requested that each agency/committee operate against 80 percent of the administrative portions of their budgets for the first nine months in 1980; suggested that one meeting per year be eliminated; suggested that travel be limited to essential purposes; requested that meetings be held in the least costly sites; and suggested that representatives of agencies/committees to the General Assembly be reimbursed on the same basis as that of commissioners.

A. Adjusted Operating Expense Budget for 1980.

RECOMMENDATION 2

That the General Assembly adopt an Adjusted Net Operating Expense Budget for 1980 in the amount of \$1,343,470 as follows:

	1980 Approved	1980 Adjusted
General Assembly Session	215,000	240,000
General Assembly Printing	106,000	136,800
Moderator's Office	14,000	18,500
Stated Clerk's Office	253,599	253,599
Office of Review & Evaluation	138,535	138,535
Council on Theology & Culture	87,064	87,064

Committee on Women's Concerns	78,370	78,370
Historical Foundation	217,000	217,000
Council on Church & Race	73,041	73,041
Committee on Assembly Operations	15,900	15,900
Permanent Judicial Commission	5,300	5,300
Permanent Nominating Committee	6,360	6,360
Nat'l Council of Churches	7,000	7,000
World Council of Churches	3,000	3,000
World Alliance of Reformed Churches	26,310	26,310
Other Ecumenical Delegations	—0—	—0—
Consultation on Church Union	15,701	15,701
Funding & Lodgment	5,000	6,000
Joint Committee on Union	22,750	22,750
Const. Problems of Union Presbyteries	1,040	1,040
Church Property	2,000	2,000
Legal Fund	6,000	20,000
SC-Mid. Jud. Exec.	500	500
ORE 7-year Study	5,000	5,000
GROSS OPERATING EXPENSES	1,304,470	1,379,770
Less Reim. Income	—0—	(36,300)
Net Operating Expense Budget	1,304,470	1,343,470
Projected Operating Income*	1,439,200	1,386,200
Projected Surplus	134,730	42,730

*1980 Proj. Operating Income = Per Capita and Other Income

Adjustments to the 1980 Approved Budget are:

1. An increase of \$25,000 to the General Assembly meeting deemed necessary due to anticipated costs of the Myrtle Beach Assembly,
2. An increase in the amount of \$14,000 to the Legal Fund, due to legal fees anticipated in connection with church property cases currently in litigation, and
3. A line item transfer of \$1,000 from GA Printing to Funding and Lodgment.

The complete detail of this budget is presented to the Standing Committee on Funding and Budgets and the audit of the funds managed by CAO is available to the Commissioners to the General Assembly. The approval of this budget by the Assembly, specifying amounts allocated to particular purposes and committees, will constitute the Stated Clerk's authorization to authorize the payment of bills by the Central Treasurer.

B. Tentative Operating Expense Budget for 1981.

RECOMMENDATION 3

That the General Assembly adopt a Tentative Net Operating Expense Budget for 1981 in the amount of \$1,539,117 including the following expenses:

	1981 Tentative
General Assembly Session	339,500
General Assembly Printing	146,000
Moderator's Office	19,500
Stated Clerk's Office	294,735
Office of Review & Evaluation	129,176
Council on Theology & Culture	88,763
Committee on Women's Concerns	83,405
Historical Foundation	233,075
Council on Church & Race	78,863
Committee on Assembly Operations	15,000
Permanent Judicial Commission	8,000

MINUTES OF THE GENERAL ASSEMBLY

Permanent Nominating Committee	9,000
Nat'l Council of Churches	10,000
World Council of Churches	3,415
World Alliance of Reformed Churches	30,185
Other Ecumenical Delegations	—0—
Consultation on Church Union	26,000
Funding & Lodgment	—0—
Joint Committee on Union	40,000
Const. Problems of Union Presbyteries	1,120
Church Property	2,380
Legal Fund	6,000
SC-Mid. Jud. Exec.	500
ORE 7-year Study	5,000
GROSS OPERATING EXPENSES	1,569,617
PROJECTED OPERATING INCOME*	1,573,800
Projected Surplus	4,183

*1981 Proj. Operating Income = Per Capita Income

Approval by the General Assembly of the adjusted Tentative Operating Expense Budget for 1981 will affirm the authorization of the Stated Clerk to disburse such funds under the tentative budget from January 1, 1981, until approval of an Adjusted Operating Expense Budget for 1981 by the 121st General Assembly meeting in that year.

C. Per Capita apportionment for 1981

RECOMMENDATION 4

That the per capita apportionment for 1981 be set at \$1.83 and that this include 3 ½¢ for the World Alliance of Reformed Churches, the apportionment to be based upon the total membership of each presbytery reported as of December 31, 1979, with payment in full due on January 1, 1981.

D. Reserve Fund Policy

The 119th General Assembly took the following action with regard to the Reserve Fund Policy:

That beginning in 1980, the General Assembly amend the Reserve Fund Policy set by the 117th General Assembly to instruct the Committee on Assembly Operations to recommend a Tentative Operating Expense Budget and a per capita assessment to achieve a reserve fund level which is 30% of the following year's Operating Expense Budget. This action would represent a reduction in reserve fund levels from 35% to 30%. (1979 *Minutes*, p. 297)

The Committee on Assembly Operations budgeted 1979 Reserve Funds to total \$192,402 by December 31, 1979 instead of the \$391,341 required by the above policy. The action was intended to slow the rate of increase in the per capita apportionment. Reserve funds by December 31, 1979, were totally depleted, the result of the aforementioned factors and the elimination of non-liquid assets from the reserve fund balances.

The Committee projects the reserve fund balance at the end of 1980 to be \$21,864. (See RECOMMENDATION 2, Recommended Adjusted 1980 Operating Expense Budget on Page 316 and Office of the General Assembly Income Statement below).

OFFICE OF THE GENERAL ASSEMBLY INCOME

	1979 Actual	1980 Budgeted	1980 Projected	1981 Projected
Per Capita Apportionment	1,122,330	1,307,200 (860,000@ \$1.52)	1,307,200	1,573,800 860,000@ \$1.83)
Subtotal-Per Cap. Income	1,122,330	1,307,200	1,307,200	1,573,800

Bequest-Manley Estate	66,265	95,000	40,000	40,000
Interest-Income	24,990	26,000	26,000	26,000
Publications	5,046	10,000	5,000	5,000
Miscellaneous	1,047	1,000	1,000	500
Reserve Restoration	5,250	—0—	7,000	—0—
Subtotal-Other Income	102,598	132,000	79,000	71,500
Restricted				
Printing Reimbursement			31,800	26,000
Moderator's Expense				
Reimbursement			4,500	4,500
Subtotal-Restricted Income			36,300	30,500
TOTAL	1,224,928	1,439,200	1,422,500	1,675,800

RECOMMENDATION 5

That for 1981 all other income, including that derived from interest on Investments, Publications, Bequest, Moderator expense reimbursement, Printing expense reimbursement from Assembly Agencies, and miscellaneous be designated for OGA Reserve Restoration. Projected all other income in 1981 is anticipated to be \$102,000.

An additional \$338,688 or 40¢ per capita would be needed to restore the reserve fund balance to the level equivalent to 30% of the 1981 Net Operating Expense Budget.

IV. General Assembly Rules and Procedures

A. That the Standing Rules of the General Assembly be amended as follows:

RECOMMENDATION 6

That Standing Rule 3.4 be amended to read as follows:

- 3.4 The General Assembly shall have one Advisory Participant from each presbytery selected according to several categories as indicated below. In addition there shall be five (5) Seminary Advisory Participants and no more than eight (8) Ecumenical Participants.
- 3.4.1 The Stated Clerk shall prepare an equitable system of rotating the category of Advisory Participant which a presbytery shall elect each year.
- 3.4.2 The categories of Advisory Participants and the total number to be elected each year are:
 - 3.4.2.1 Youth Advisory Participant: a person who at the time of election is a high school senior or of college age (17 through 21 years.) Unless invited to elect in another category, each presbytery may elect a youth advisory participant.
 - 3.4.2.2 Seminary Advisory Participant: a person who is a student at one of the five professional schools: Austin Presbyterian Theological Seminary, Columbia Theological Seminary, Louisville Presbyterian Theological Seminary, Union Theological Seminary in Virginia, and the Presbyterian School of Christian Education. Each school shall select one and the Stated Clerk shall forward the name to the student's presbytery for confirmation and credentials. This category shall be in addition to the one Advisory Participant elected by the presbytery.
 - 3.4.2.3 Ethnic Minority Youth Participant: a young person, who at the time of election is 16 through 21 years, who is a member of an ethnic minority in the presbytery. The Office of Minority Affairs shall have the opportunity to forward nominations from the Minority Youth Caucus to those presbyteries which are selected in this category each year. These nominations shall be forwarded through the office of the Stated Clerk and the presbytery shall have the privilege of allowing additional nominations before election. Ten presbyteries shall elect each year from this category upon invitation from the Stated Clerk.
 - 3.4.2.4 Ethnic Minority Participant: a person who is a member of an ethnic minority in the presbytery. Ten presbyteries shall elect each year from this category upon invitation from the Stated Clerk.
 - 3.4.2.5 Youth Advisory Participants (the first three categories above) shall be granted the opportunity to announce their vote for information only, using their own tellers. Such vote shall be requested and announced by the Moderator in a manner consistent with the vote cast by Commissioners in plenary sessions.

This recommendation will reduce the number of Advisory Participants from 92 to 60. It will

simplify definitions and procedures that are not clear in the present rules. It will greatly simplify the fairness of the system by assuring each presbytery of a participant which the present system does not do.

RECOMMENDATION 7

That Standing Rule 3.5.1 be amended to read as follows:

- 3.5.1 Every General Assembly shall invite eight other Churches each to select one of its members to be an Ecumenical Participant at the *second* succeeding General Assembly of the Presbyterian Church in the United States. The *second* succeeding General Assembly shall receive as an Ecumenical Participant each of the representatives of other Christian Churches so selected in response to this invitation.

This amendment is offered at the suggestion and request of the Ecumenical Coordinating Team. It will lengthen the time required to regularize and authenticate the credentials of Ecumenical Participants, many of whom come from Churches whose procedures and meetings require more than one year of lead time.

RECOMMENDATION 8

That Standing Rule 4.3.1 be amended as follows:

- . . . the term of office shall be *four* years renewable at the option of the General Assembly . . .

This change is recommended to bring the term of the Associate Clerk into synchronization with the 4-year term of the Stated Clerk as approved by the 119th General Assembly.

RECOMMENDATION 9

That approval of Recommendation 8 will extend the current term of the incumbent Associate Stated Clerk by one year in order to initiate the revised election schedule.

RECOMMENDATION 10

That Standing Rule 5.1 be amended by adding the following sentence to the paragraph:

- . . . Election of persons to membership on these bodies shall be to terms specified by these Rules or by the Organizational Plan or by the Manual of the agency in order of precedence. Unless specifically stated otherwise by the General Assembly, all terms shall begin upon the adjournment of the electing General Assembly and conclude at the adjournment of the General Assembly meeting in the year in which the term ends. Should the General Assembly not meet in that year, the term shall end on July 1.

RECOMMENDATION 11

That Standing Rule 5.5 be amended as follows:

- 5.5 An Ad Interim Committee (Special, Select, and Ad Hoc) is a body appointed by the Moderator upon authorization by the court to carry out a specific task not already assigned to an existing committee or agency in the interim between meetings of the General Assembly.

The General Assembly may also authorize a special Task Force to be composed and funded by one of its agencies, or appointed by the Moderator, to achieve the same purpose. The term of such a group shall be specifically stated in the action authorizing its establishment.

- 5.5.1 Any business before the court involving the appointment of an ad interim committee or task force shall be referred to the appropriate standing committee which shall recommend to the court whether such a committee is needed or whether the task can be referred elsewhere for accomplishment. An affirmative recommendation in such a matter shall automatically be referred to the standing committee which has before it the appropriate Budget of the General Assembly so that adequate funding may be provided. The Assembly may continue an ad interim committee at each annual meeting so long as it chooses to do so. No committee in this category shall continue in existence without specific extension by successive General Assemblies. Ad interim committees and task forces seeking continuation shall be required to justify each year or at the completion of the term why the task is incomplete and set forth reasons for continued funding.

- 5.5.2 Vacancies in the committees in this category shall be filled by appointment by the current Moderator in fulfillment of the original directive of the General Assembly.

RECOMMENDATION 12

That the Standing Rules be amended at Chapter 5 by the following additional paragraphs:

- 5.9 The General Assembly shall set forth its procedures, organizations and requirements in written form as Standing Rules, Organizational Plan and Manual of Operation. Each of these shall be subject to approval or amendment by the General Assembly. These shall have the order of precedence as listed above.
- 5.9.1 The Standing Rules shall provide for the procedures to be used at the meeting of the General Assembly and such other provisions as may be necessary to inform these procedures. Amendments to the Standing Rules shall be made as set forth in Standing Rule 10.1.
- 5.9.2 The Organizational Plan shall set forth the form, structure, composition, function, and purpose of each agency not set forth in the Book of Church Order or the Standing Rules. The Organizational Plan shall be subject to amendment by majority vote at any meeting of the General Assembly. Ordinarily such proposals for amendment shall be received by the General Assembly with the advice of the Office of Review and Evaluation, if any. They shall be referred to the appropriate Standing Committee for recommendation to the General Assembly.
- 5.9.3 Each committee, board, or agency listed in the Standing Rules shall present to the General Assembly a Manual defining its composition, functions, organization, and procedures, and such other details as may be necessary to accomplish its task and regularize its work. Each body may make recommendation to the General Assembly amending its own manual subject to majority approval by the Assembly. Such recommended changes shall be received by the General Assembly after review by the Office of Review and Evaluation with the advice of that body. (S.R. 5.8.2). The Organizational Plan shall be the Manual of the General Assembly Mission Board.

Each agency, board or committee may provide its own internal operational guidelines subject to its own internal amendment. Such operational documents may not supersede or conflict with the Manual, Organizational Plan, or Standing Rules and shall be for internal guidance only.

- 5.9.4. It shall be the responsibility of the Office of the Stated Clerk with the approval and guidance of the Committee on Assembly Operations to maintain the integrity of these documents and to make them available to the Church as may be necessary. Ordinarily they shall be published annually in the Manual for Commissioners to the General Assembly. When so published the Standing Rules need not be printed in the *Minutes*.

The Stated Clerk shall review these documents each year and shall have the responsibility of editorial revision to assure that they reflect the actions of the General Assembly, that they be consistent among themselves, and that they be appropriately stated to accomplish the purposes intended by the Court. Such revision shall be in form only and may not incorporate substantive change. Any substantive revisions shall be presented to the General Assembly through the Committee on Assembly Operations. (Cf. S.R. 4.2.6; 9.5.2.)

The above Amendments are offered after discussions with the Office of Review and Evaluation. They seek to clarify the responsibility for initiating editorial revision of these documents, to define the purpose of these documents and the order in which they govern each other. The amendments should produce a process for establishing coherence and consistency in these matters.

RECOMMENDATION 13

That Standing Rule 6.1.5 be amended by adding the following to the paragraph:

. . . In the event of a contested nomination, the person or committee making each nomination, including the Permanent Nominating Committee, may address the Court for no more than two minutes concerning the merit of the nominee.

This amendment is offered in response to the action of the 119th G.A. requesting definition of the role of the Permanent Nominating Committee during the meeting of the General Assembly. Other rules defining the role of Permanent committees and Agencies and their personnel are 7.9.1.2; 7.9.1.3; and 3.8.

RECOMMENDATION 14

That the Standing Rules be amended by adding 7.9.6.1 as follows:

- 7.9.6.1 Exception may be made to the above procedures in considering a standing committee report when the report has been distributed no later than the close of the previous meeting. In such a case, in order to speed the business of the Assembly, the chairperson, after conference with the Moderator, Stated Clerk, and the Chairperson of the Standing Committee on Bills and Overtures may recommend selected items of business, considered to be non-controversial, for passage in a single motion without reading the recommendation. When the motion is put, any commissioner may remove any recommendation from the motion by requesting separate action on the item. Recommendations subject to such treatment may be, but are not limited to,—approval of minutes, factual accounts, narrative reports, routine matters, and recommendations upon which a standing committee presents a unanimous report.

RECOMMENDATION 15

That Standing Rule 9.5.3 be amended to read as follows:

The printed *Minutes* shall comprise Part I, Journal with Appendix; Part II, Statistics; and, when determined necessary by the Stated Clerk, Part III, Reports of the Boards and Agencies. The Appendix to Part I may contain the *Book of Church Order*, printed with the latest amendments. Responsibility for the cost of printing the reports to the Assembly from the various Boards and Agencies shall be determined by the Committee on Assembly Operations upon recommendation of the Stated Clerk in consultation with the Administrative Director of the Mission Board.

- B. That the Organizational Plan of General Assembly Agencies be amended as follows:

RECOMMENDATION 16

That Section I.B.2. be amended to read as follows:

2. Membership. Membership of the Mission Board will be 57, consisting of a Chairperson-elect and a Chairperson, elected by the General Assembly; the Moderator of the Assembly, ex officio; 14 members nominated by General Assembly's Permanent Nominating Committee (two from each synod)) and elected by the Assembly, to insure adequate representation of women and minorities; and 40 regional representatives. Regional delegations, divided approximately evenly between lay and clergy, will be apportioned among synods on the basis of approximate communicant membership, with initial allocations as follows: Florida, 4; Mid-America, 2; Mid-South, 6; North Carolina, 7; Red River, 8; Southeast, 6; Virginias, 7. Each class will be elected for a term of three years. No person shall be eligible for more than two successive terms. The apportionment shall be fixed by the General Assembly and reviewed by it every third year; provided, however, that there shall always be a minimum representation of two members from each synod. Nominations will be made by presbyteries within a given synod on a rotating basis. Synod's Council, or other appropriate body as determined by the synod, will allocate regional vacancies to presbyteries, each synod determining its own rotational policies for such allocations. A presbytery may be offered the privilege of renominating for a second term a member whose first term is expiring; otherwise the vacancy shall be passed on to another presbytery.

Each Presbytery nominating persons for election to the Mission Board shall recommend 3 persons to the Permanent Nominating Committee for each position to be filled. These 3 nominations shall include a clergyperson, a layperson, a woman, and an ethnic minority person. If any category of nominee is omitted, the presbytery shall report the reason. The Permanent Nominating Committee shall be limited to these recommended persons in making a nomination to the General Assembly of a person to fill the position reserved to that Presbytery. The Permanent Nominating Committee shall have the freedom to choose from among the recommended nominees in order to achieve adequate

representation. The nominees will be elected or rejected by General Assembly. If the nominee is rejected, the vacancy will be filled temporarily by the synod on presbytery nomination until a new nominee can be submitted to General Assembly from the same or another presbytery of the synod concerned.

RECOMMENDATION 17

That Section I.E. be amended to add the following:

I.E.6. Permanent Committee on Ordination Examinations

The purpose of the Permanent Committee on Ordination Examinations shall be to prepare and administer standard ordination examinations for the presbyteries of the General Assembly as described in the *Minutes of the General Assembly*, 1976, pp. 170 ff. or in the Manual of the Committee as subsequently approved by the General Assembly.

The Committee shall perform its purpose independently from other Church structures except that it shall be associated with the Division of Court Partnership Services of the General Assembly Mission Board for the purpose of staff and funding. The work of the committee shall be undertaken with care to protect the confidentiality of its proceedings. It shall report directly to the General Assembly.

The Committee shall be composed of 18 members divided into three classes with three year terms. Each Synod shall nominate two persons, one lay person and one minister, representing two of its Presbyteries, for election by the General Assembly when appropriate according to the rotation system. Such persons must be serving on a committee of presbytery directly related to the ordination of candidates when nominated. Synods shall rotate such nominations through the presbyteries of the Synod.

The Committee on Theological Education shall nominate 4 additional persons, one from each of the four theological seminaries of the denomination. Attention shall be given in these nominations to assure expertise in each of the areas in which candidates are to be examined. These persons shall be elected by the General Assembly to classes as shall be necessary to assure the even rotation of 3 classes on the Committee.

The Committee shall elect its own chairperson annually.

3. Section III.B.2: (Revised Reading)

The staff of the Office will consist of *two* professionals, chosen for competence in . . . (rest of paragraph unchanged)

V. Other Matters

A. Frequency of General Assembly Meetings

RECOMMENDATION 18

That the Committee on Assembly Operations recommend to the General Assembly that the Assembly seriously consider whether or not to have meetings only every other year.

While fiscal considerations are not the only factors in such a decision, the rapid increase in meeting costs of all kinds makes necessary a serious evaluation of the necessity of the traditional meeting schedule.

B. Report of the Ad Interim Committee on Funding and Lodgment

RECOMMENDATION 19

That the Committee on Assembly Operations advise the 120th General Assembly (1980) of its concurrence in the recommendations of the Ad Interim Committee on Funding and Lodgment.

John D. MacLeod
Chairperson

An Evaluation of the Office of Review and Evaluation

The 112th General Assembly (1972) approved a plan to restructure the agencies of the General Assembly. That plan established an Office of Review and Evaluation (ORE) which was designed to report directly to the General Assembly. In general terms ORE was to keep the priority - building system, the program system, and the communication system under "constant review, providing the structure with a mechanism for continuing evaluation and self-modification." It began its work in September, 1973 (Manual for Commissioners to the 114th General Assembly, 1974, p. 44.)

The restructure plan, however, did not provide for an evaluation of the evaluators! In 1974 the staff of the ORE decided that their position should not be privileged; so they asked the Committee on Assembly Operations to join them in selecting two people to review the work of ORE and to make recommendations for the future of the office which might affect the selection of Harvard Anderson's successor as chairperson. This review, dated December 30, 1974, (done after only one year of operation) turned up several issues that we shall return to later. It also recommended that the problems of the General Executive Board were so pressing that the planned seven-year "thorough" review by the ORE should be done *before* the end of the seven years. This recommendation was accepted; and the ORE proposed changes in the structure of agencies of the General Assembly that were approved by the 116th General Assembly (1976).

The 116th General Assembly (1976) also approved a manual for the ORE. (1976 *Journal*, Pages 163-165). ORE has been operating by these rules since that time.

Although the ORE is set up to exercise independent judgment, it is not autonomous. It reports to the General Assembly and its recommendations are referred to the appropriate standing committees of the Assembly. The professional staff is accountable to the Committee on Assembly Operations "through the nominating process and end-term performances evaluation by the Committee on Assembly Operations . . ." (ORE Manual, article VIII).

Because of this connection to the Committee on Assembly Operations (CAO), the CAO proposed a study of ORE in the fall of 1977. Lena B. Prewitt, professor at the University of Alabama and Sam C. Webb, Dean, Division of Graduate Studies, Georgia Institute of Technology, "conducted a study on the basis of which we have made a recommendation concerning the continuation, modification, or termination of ORE."

After listing their findings, these two experienced evaluators summed up their conclusions in these words. "On the basis of these findings we recommend that at least for the next two or three years, ORE should be continued with its position in the organizational structure, its designated functions, and its staff size remaining unchanged. All things considered, ORE is doing an excellent job and deserves to be complimented for the work it has done and for the good will it has generated."

This 1977 study made five recommendations for the work of ORE. The report reads as follows:

In the course of conducting our evaluation we identified several problems and tensions. The effective resolution of these can assist in further increasing ORE's usefulness to the Assembly and its various agencies. Below we list several suggested actions that might be considered for dealing with some of the more important matters needing attention.

1. While continuing to perform appropriate monitoring functions, ORE should devote more of its time and efforts to program evaluation.

2. ORE should foster a clear understanding of what its assigned roles are and how it attempts to fulfill these without generating undue feelings of anxiety or discomfort on the part of others.

3. ORE should work cooperatively with the several agencies it evaluates to develop criteria that will be mutually acceptable.

4. ORE should develop an operational plan that will not compromise its independence but which will at the same time provide the Mission Board and its Divisions a feedback arrangement needed to facilitate response to suggestions for correction and change. If necessary ORE might request assistance from the Committee on Assembly Operations or other appropriate group, in dealing with this matter.

5. ORE should attempt to improve the readability of its reports.

(1978 *Journal*, page 346)

We shall return to these suggestions later in our report.

The Standing Committee on the Office of the General Assembly at the 119th General Assembly (1979) had before it Recommendation #12 from ORE which proposed "That the Committee on Assembly Operations bring no nomination to the 1980 General Assembly to replace Dr. James

T. Womack, Jr. and that the 1981 Office of Review and Evaluation budget be reduced by 20%." (1979 *Journal*, page 307). The General Assembly responded to this recommendation by referring it "to the Committee on Assembly Operations to bring appropriate recommendations on these matters to the 120th General Assembly (1980) in the light of the major evaluation of the Office of Review and Evaluation to be conducted during the coming year." (1979 *Journal*, page 167). It was assumed that Dr. James Womack, Jr. would serve until July, 1980, the end of his term. Dr. Womack resigned effective December 1, 1979, to take up another position.

This Review of ORE

Purpose.

This study of ORE is the third since the office began operation in September, 1973. (The first study was done in the fall of 1974 and the second study was done in the fall of 1977.) The purpose of this study (done in the fall of 1979) is to make (1) a general evaluation of the work of the office in order that (2) the General Assembly can decide whether the work of the office can be carried on by two persons.

Method.

Our method has been simple and direct. We have obtained ideas, data, judgments and opinions about ORE as indicated below. Then, after thorough discussions, we arrived at our conclusions and recommendations. These were shared with the staff of ORE on January 16, 1980. After staff persons had a chance to correct errors and question our assessment of the total situation, we filed this report with the Committee on Assembly Operations.

Source of Data

1. We read the evaluations of the commissioners to the 1979 General Assembly pertaining to ORE.
2. We had interviews with the Stated Clerk, the Chairperson of the GAMB, the heads of each division of the GAMB, each staff person of the ORE, the director of the Council on Theology and Culture, the Committee on Women's Concerns, the Executive Secretary of the Board of Annuities and Relief, the budgeting and planning officer of the administrative unit of GAMB, and the staff officer of the Council on Church and Race.

The interviews lasted from 30 to 45 minutes and, except in three cases, were conducted by all three team members. Two team members heard two interviews and one team member conducted one of the interviews.

3. We sent a brief open-ended questionnaire to all presbytery and synod executives and regional communicators. The questionnaire stated that, if the respondent would rather reply by a telephone conversation, we would initiate the call. One person opted for this mode of communication. Out of 70 persons questioned, 63 responded in writing and signed their names to their evaluation. This is an unusually high percentage of return for a questionnaire.

4. Two members of the team read the minutes of the ORE since the time of the last evaluation and a number of the evaluation reports issued by ORE during the past two years.

Findings.

We did not start this review process with the notion of counting responses from persons we questioned in order to get a "Gallup Poll" type of statistical summary. We used statistical data to reveal the strengths and weaknesses of ORE as it is presently defined; but our generalizations also reflect our judgments about the data. Those interviewed, with the exception of the chairperson of the GAMB, were all top professional administrators working in the Presbyterian headquarters building in Atlanta. The interviewees had been told in advance the purpose of our interviews. We repeated that purpose at the beginning of the interview and asked the interviewee to respond in his or her own way. With few exceptions, each one made an opening statement which covered the items we had on our interview guide. If the interviewee did not cover all of our concerns, we asked our questions toward the end of the conversation. Each person interviewed was asked the specific question, "Do you believe the work of ORE can be carried on by two persons?"

In general terms, our findings can be summarized as follows:

- 1) There is considerable respect for the work of the present staff of ORE.
- 2) A good proportion (about one in three) of the presbytery executives are indifferent to the work of ORE. These comments are in terms of not knowing exactly what ORE does, feeling that ORE has not been helpful to the presbyteries, or feeling that the work of ORE was designed to help

the General Assembly rather than the presbyteries. The two out of three affirming the work of ORE were able to cite fairly specific examples of help to them in their work or instances of efforts for the good of the church and, therefore, for the good of the presbyteries.

3) One criticism of ORE by presbytery executives was that the office asked for information about areas of work about which they were not familiar. This was balanced by a large proportion — about 70% — who said that the information requested by ORE was relevant to the questions or problems being considered.

4) One hundred and three commissioners to the 1979 General Assembly wrote evaluation comments about ORE as they saw it function at the General Assembly. These commissioners gave ORE strong, even enthusiastic support. It is hard to find a criticism among these respondents. If we were to use only data from the commissioners to the General Assembly, we would file a short simple report. It would read: "Employ a third person to replace Dr. Womack as soon as possible and tell ORE to continue the good work it is doing."

5) When we consider the data from the interviews with the professional leaders in the Mission Board, the findings are different — as one would expect. These people are heads of programs being reviewed and evaluated by ORE. They are sensitive to the reputation of their own agency, the mission of the Presbyterian church as they understand it and, of course, to their own welfare within the bureaucratic structure of the General Assembly.

From these interviews three things emerged. First, there was the matter of power. Many of the staff at 341 Ponce de Leon Avenue mentioned the power ORE has because it reports directly to the Assembly. One staff member thought this unfair and recommended that some kind of committee be appointed to "process" ORE reports before they go to the Assembly. The staff member who recommended that ORE be abandoned and that the evaluative function be put under the same unit in which he worked was asked if ORE staff had abused their power; he said, "They do good work." So, we picked up a certain amount of anxiety from those whose work was being evaluated. It is our opinion that this feeling is to be expected and that the fear is within normal bounds.

Second, we heard that in some cases ORE collected data about units too far in advance of their evaluative reports. In some instances, this data may not accurately reflect the conditions in the church when the final report is turned in. This criticism has been transmitted to the ORE staff.

Third, we found that a point-of-view is developing among a number of the Assembly staff persons concerning ORE. In brief it goes like this. In the beginning of the reorganization of the General Assembly agencies, the ORE was needed. The office helped to see that the unit did their proper tasks at a time when there was little or no mutual understanding about how the various agencies would work together. For that role during the General Assembly Mission Board's early existence, independence was required. However, now that the reorganization has settled down and "matured," ORE as a "watchdog" should be replaced with a different form of evaluation. Devotees of this general party line are then divided into two classes. One class says that ORE should become a service agent to provide the units with a form of internal evaluation which will make them more efficient. The other class says that ORE should be phased out and the evaluation function should become a part of each operating unit.

Two or Three

This study was commissioned as a general review in order to decide whether the staff of ORE should be set at two persons rather than three. The question of two or three staff persons cannot be answered without a judgment about the place of ORE in the organization, its purpose and the scope of its work. So we had to go back to study the manual by which the ORE operates and the two previous studies of how well ORE was carrying out its work.

This exercise proved to be profitable for our analysis. We began to realize that the set of problems our study was turning up came very close to those recorded by the two previous study teams. Therefore, we came to the conclusion that the question of two or three staff persons could not be answered without answering the question, "What kind of evaluation is needed for the General Assembly's agencies?"

What Kind of Evaluation?

Both previous reviews of ORE called attention to the two major types of evaluation. The one that is best known and often equated with the evaluation is called *summative*. In this type, evaluators attempt to be objective, to judge the adequacy of a program to reach its goals, and to prepare a report describing the program's results. The advantage of this type of evaluation is its objectivity and its measurement of progress toward goals. In short, the purpose of summative evaluation is to prove the extent to which a program or institution has achieved its stated goals.

The other type of evaluation is called *formative*. In this type, the evaluators are just as keen to get good data, to clarify goals, and to report results as they are in the summative mode. The difference is that the evaluators in the formative style with the program while they are evaluating it and constantly feed their findings back to the persons in charge. Thus the administrators do not feel threatened and are able to effect "mid course" corrections to make the program more effective. The purpose of formative evaluation is to improve the program while it is in process.

Many techniques of research and data-gathering are the same in both types of evaluation but the data are used differently.

The ORE was set up to be summative in style, and it has functioned along those lines. But the manual for ORE is not absolutely clear on this point. Article II reads as follows:

The Office of Review and Evaluation, independent of and continually monitoring the program agencies of the General Assembly, and reporting directly to the General Assembly, is established to assure an open and permeable structure, responsive to the Assembly and to the whole Constituency, and capable of self-modification.

The phrase "and capable of self-modification" seems to add formative evaluation to what is basically a summative evaluation model. This mixing of types of evaluation is more obvious in the manual, Article V, on "The purpose and process of evaluation." This article reads:

The purpose of evaluation is to provide the Assembly and its units with the information needed to maintain maximum effectiveness in achieving goals, and to provide relevant data for self-change in order to maintain responsiveness.

Again, the phrase, "to provide relevant data for self-change in order to maintain responsiveness" seems to require that the ORE work in a formative as well as a summative mode. Yet Article V says that this purpose quoted above is to be achieved by six processes, all of which are summative in nature. Only number (3) — "In-process reports to organizational units when appropriate" — reflects a somewhat formative mode. "In-process reports to organizational units" could be formative in nature but are not necessarily so. And then, when the language says "when appropriate," it is hard to interpret the whole phrase as being significantly formative in style. (1976 *Journal*, pages 163-165.) We believe, and none of our respondents has doubted, that the ORE has followed the main thrust of the manual and has stayed on the summative side of evaluation.

The ORE has done some formative evaluation. The construction of data-gathering instruments (for the type of data-gathering is a reflection of what is thought important) and going over evaluative reports with administrators before they are put in final form provide "feedback" to program units. Also, the ORE has worked with several program units on matters about which they wanted help or recommendations. The results of this work was used by the program unit and did not go to the General Assembly.

Thus, our findings and judgments confirm those of the team that reviewed the ORE in 1977, and there is no point in our saying the same thing over again in different words. We are left with three questions. (1) What kind of review and evaluation is desirable? (2) Where should that kind of evaluation be lodged within the system? (3) How many people with what kind of skills are needed or can we afford?

Analysis and Judgments

(1) *Concerning kind of evaluation*

We do not believe that summative evaluation in its most objective form should be the model. This is too formal and too much like research for the sake of research. The church should be an organ for doing God's will in the world. It is a living organism as well as an organization. The dynamism of the Holy Spirit mitigates against an evaluative model which attempts to be coldly rational.

We do not believe that formative evaluation in its most captive form should be the model. Although some staff members seem to desire a type of evaluation which would make it a servant of the program units in which they are involved, we feel that this is not appropriate. Human organizations tend to draft into inefficiency, become defensive about their procedures, and become proud of their achievements — whether real or assumed. For some agencies — such as ORE — independent access to the Assembly is necessary. After all, the reorganization of the General Assembly in 1972 was needed because of the wide-spread feeling that the boards of the church had become set in their ways, defensive in posture and unresponsive to new needs of the church. The leaders in the new GAMB agencies are open to the same occupational disease which infected the old boards and agencies. The almost unanimous support for ORE independence by General Assembly commission-

ers shows that there is a body of opinion in the church which is deeply concerned about the power that is in the hands of the professional staff and program units.

We believe that the form of evaluation assigned to ORE in 1972 (to be primarily summative with some formative by-product) was desirable for the new General Assembly structure but that the balance should be shifted now so that more formative evaluation become a part of the service of ORE. How that may be done is addressed in the next section.

(2) *Lodgment*

We believe the ORE must be continued as an independent unit with direct access to the General Assembly. Although we are going to recommend some change in function, we do not believe that (a) the ORE should be phased out and the evaluative function placed under program units or that (b) the ORE should remain separate but become only a service which the program units use as needed.

(3) *Staff number and professional skills*

There is no objective way to decide the number of staff. The case can be made for more than three professional staff on the basis that a good ORE operation will keep the organization working smoothly and efficiently and thereby save countless hours or dollars. But that's the problem. The saving is "countless." We now have six full years of operation (September, 1973 — September, 1979) with a professional staff of three. During that time hundreds of people have reported on the ORE's work during three formal reviews of ORE. In the light of all of the evidence, including the shortage of funds, we have come to the conclusion that the ORE should in the summer of 1980 begin a shift to include more formative evaluation without losing its independence. In order to accomplish this goal it will be necessary to add a third staff person for the next two years. However, a reduction to two staff persons might be made after this different style of evaluation has had a two-year chance to improve the organization from within.

Recommendations

It is our judgment that the GAMB is settling down as an organization. Evaluation should continue to be mainly summative in style but the ORE should not attempt to be the "watchdog" for the whole bureaucracy of the church at the Assembly level. Rather, summative evaluation should be restricted to the major units where most of the professional staff work and where most of the benevolence money is allocated. We think that, in some cases, evaluation of these major program areas could be contracted to specially selected committees with employed consultants.

Formative type evaluation should be fostered and increased within the program units. We are not optimistic about this happening without incentives external to the program unit. Our proposal is that one staff person on the ORE be a specialist in formative evaluation. This person is to facilitate such evaluation within program units.

This is a remodeling plan and it comes at an opportune time. The two present staff persons have been doing what the present manual calls for, and we think they should continue with that style. Neither one is eligible for re-election. We think a third staff person should be added in July, 1980 — a person with special training for, and experience in, formative evaluation. This third staff person will accelerate the development of formative evaluation within the various sub-units of the GAMB.

The timeline would look like this:

	July 1980	July 1981	July 1982	July 1983	July 1984
Richard Hutcheson					
Beverly Myres					
Third staff person					
ORE Review Committee			Jan. 1983		

You will notice that an ORE review committee is scheduled to work from July, 1982 (after the General Assembly) until January, 1983. This will allow two full years experience with a person on the ORE staff who has a special concern for formative evaluation. This ORE review is the regular one required by the G.A. Manual (Manual for Commissioners, 1979, page 51). By that time an assessment can be made about this mode of evaluation as a part of the ORE.

This report recommends that ORE continue with three staff persons for the next two years. However, we do not want to pre-judge the situation that might be desirable in 1983. The 1983 review committee will be facing a staff vacancy due to Richard Hutcheson's retirement in July of 1983. The 1983 review committee should be asked to consider a reduction in the work-load of ORE in order that the staff be reduced to two persons after July, 1983.

In order to get this matter before the General Assembly we **RECOMMEND** that:

1. The 1980 General Assembly appoint a third staff person to ORE with special training in — and experience with — formative evaluation. This person **is** to have a four-year term.
2. The Organizational Plan Section III.B.3 be amended as follows.

a. Include a new sentence in the first paragraph as underlined:

"3. Functions

The Office of Review and Evaluation will continually monitor the functioning of the agencies, program, and systems of the Assembly. It will report annually to the Assembly. In addition, other Church courts may request reports from this office. The purpose of such evaluation is to provide the Assembly and its units with the information needed to maintain maximum effectiveness in achieving priority goals, and to provide relevant data for self-change in order to maintain effectiveness in achieving priority goals, and to provide relevant data for self-change in order to maintain responsiveness and effectiveness. The ORE in doing this evaluation work is to provide help to program units so they may attain their goals as assigned to them by the General Assembly.

b. Include a new item e. as underlined:

"a. To ascertain and report to the General Assembly at its annual meeting the progress of the Assembly's agencies in accomplishing the goals of the Assembly.

b. To assess the responsiveness of the programs of the Assembly to the needs of the various constituent groups of the denomination.

c. To provide an audit of the program currently being provided for the denomination.

d. To conduct an evaluation of goals, priorities and organizational arrangements (including divisional program units).

e. To facilitate formative evaluation within program units.

f. To gather data from any group which wishes to share its views about the functioning and effectiveness of the program agencies and to interpret and report this information to the Assembly and all interested groups.

g. To select persons to evaluate performance of the administrative Director and the Stated Clerk.

3. The Manual of ORE be amended to reflect these changes.

4. The next stated review of ORE (July, 1982 — January, 1983) include an assessment of the expanded capacity of ORE to foster formative evaluation and the possibilities of reducing the assigned tasks so that the ORE staff might be reduced from three to two persons.

Ann Cousins
Joseph Thompson
Ellis Nelson, *Chairperson*

January 21, 1980

REPORT OF THE WORK GROUP ON ECUMENICAL BARRIERS

The Work Group on Ecumenical Barriers was established in 1976 by the Committee on Assembly Operations upon the instructions of the 116th (1976) General Assembly. The following persons were appointed to the work group:

Dr. William Adams, Presbytery Executive and Stated Clerk, Atlanta Presbytery
 Mr. Stewart B. Campbell, Wytheville, Va. Elder and Practicing Attorney
 Professor Charles Copher, Interdenominational Theological Center, Atlanta (Methodist)
 Dr. Paul Crow, President, Council on Christian Unity of the Christian Church (Disciples), Indianapolis, Ind.
 Rev. Charles R. McCain, Stated Clerk, Tuscaloosa Presbytery
 Rev. Harrison Morgan, Presbytery Executive and Stated Clerk, Southwest Georgia Presbytery
 Dr. William P. Thompson, Stated Clerk of the General Assembly, United Presbyterian Church in the U.S.A.
 Dr. Marion de Velder, Executive Secretary (retired), The Reformed Church in America
 Rev. Eugene D. Witherspoon, Jr., Pastor in Cary, N.C., and Recording Clerk in the General Assembly
 Rev. Paul Young, Presbytery Executive and Stated Clerk, Palo Duro Union Presbytery

The Committee on Assembly Operations designated General Assembly Clerk James E. Andrews to convene the work group, and the work group requested Andrews to continue to chair the body. In subsequent years the Reverend Mr. William Wadsworth, Presbytery Executive and Stated Clerk of Knoxville Presbytery and a member of the Committee on Assembly Operations, was named to succeed Mr. Campbell. The pace of the work group has been slowed by the heavy schedules of the members (eight of them are the senior executives of Presbyteries or denominational bodies) and the developing theology of ordination in the Presbyterian Church in the U.S. The work group determined at its first meeting that questions of theology and ecclesiology, especially matters of the doctrine of ordination, were more central to their task than problems of procedure.

The work group was originally instructed: "... to review the *Book of Church Order*, with the view of discerning if there are any provisions that unduly inhibit movement toward the greater unity of Christ's Church." . . . , following the adoption of the report of the 1975 Ecumenical Consultation at Kanuga, North Carolina. Appropriate recommendations were to be submitted to the 117th General Assembly (1977). The 117th General Assembly approved a report of progress, and expressed "anticipation of a future report." The 1978 General Assembly referred to the Work Group on Ecumenical Barriers Overture 78-9 from Hanover Presbytery, asking amendment to BCO Sections 16-7, 31-1, 31-2, and 31-3, such referral having been recommended by the Permanent Judicial Commission (Item 21, *Minutes*, p. 272, 1978). The 119th General Assembly referred to the work group Overtures 78-46 and 78-47 from Greenbrier Presbytery, seeking Constitutional amendment to permit a Methodist minister (for example) to serve in a P.C.U.S. Church, and to permit the establishment of union or federated Churches involving denominations beyond the Reformed family. The 119th General Assembly (1979) expressed a degree of impatience with the slow pace of the work group, instructing it to "meet and formulate proposals . . . in sufficient time . . . for them to be considered . . ." by the 1980 Assembly.

The members of the work group continued to carry out their assignment through correspondence, telephone calls, and discussions between members held in the context of other meetings. The work group completed drafting the proposed amendments contained in the appendix to this report at a final meeting February 4, 1980, in Atlanta. The P.C.U.S. members were greatly helped by the views expressed by the non-P.C.U.S. partners, who contributed significantly to the completion of the task.

The Work Group on Ecumenical Barriers set the following goals to be achieved through amendment to the *Form of Government*.

1. Make more explicit the P.C.U.S. tradition of devotion to Christian unity.
2. Make possible a greater variety of ecumenical activity, especially the establishment and nurture of congregations involving persons from different denominational traditions.
3. Enable Ministers to serve in a greater variety of ecumenical work.
4. Provide the same kind of joint ecclesiastical relationships for missionaries from other countries serving in the United States that we permit our own missionaries serving abroad.
5. Permit Ministers from non-Reformed Churches to serve in situations involving the P.C.U.S. or its churches.
6. Empower Presbyteries to exercise the Constitutional provisions sought under paragraphs 2., 3., 4., and 5., above.

7. Utilize language as close as possible to that of the Constitution of the United Presbyterian Church in order to meet the needs of union presbyteries.

The attached pages print the recommended B.C.O. amendments in parallel columns with existing Constitutional provisions.

The Work Group on Ecumenical Barriers intends that the amendments proposed in this report shall serve as an answer to all of the above referrals. In examining the amendments, it is important to remember that passage of certain amendments requires the approval of others in order to avoid gaps in Constitutional provisions.

1. Amendments to the following sections aim at expressing a Reformed theology of Christian unity: Preface (Parts II and III), 1-1, 3-6 and 3-7, 8-1, 8-7, 13-1, 14-7, 18-6.
2. The following amendments together will permit Presbytery to authorize a non-Reformed minister (Lutheran, Methodist, etc.) to serve as Interim Supply or Stated Supply of a PCUS Church: 5-4, 25-4, 25-6.
3. In order to permit participation in a union Church or federated Church involving denominations not of the Reformed tradition, the following section must be amended: 31-1, and the following new sections must be added: 31-4, 31-5, 31-6, 31-7, 31-8, 31-9, and 31-10.
- 4.a. To permit P.C.U.S. Ministers or Ministers of other denominations not of the Reformed tradition to serve in the union or federated churches permitted in 3. above, the following new section is needed: 25-8.
- b. To enable such Ministers to be full members of the Presbyteries, conferences, and other judicatories involved in such union or federated churches, the following sections must also be amended: 16-5 and 16-6.
5. To permit missionaries from other Churches, in the U.S. and abroad, to serve in work within the bounds of a P.C.U.S. Presbytery in work under the jurisdiction of a P.C.U.S. court, and continue that same provision for P.C.U.S. missionaries abroad (and to authorize dual Presbytery membership in both situations), the following sections need the indicated amendments: 8-17 and 16-2; and new Section 25-8 must be added.

In all of these changes, the key concept is that of the "fundamental integrity of the Word and the Sacraments," a principle rooted in Chapter XXVII, Paragraph 4, of the *Confession of Faith*, and clearly articulated in the definition of "true branches of the Church of Jesus Christ" in BCO Section 2-2.

It is the conviction of the Work Group on Ecumenical Barriers that Presbytery is the appropriate body for determining, on a case-by-case basis, whether or not a particular denomination holds Word and Sacraments in fundamental integrity and may therefore be a part of the life of a union or federated congregation in which the people of this denomination can be faithful to our historic Reformed tradition.

Similarly, we believe that Presbytery must determine in each case whether or not a Minister, nurtured and trained in another tradition, holds the Word and the Sacraments "in fundamental integrity" and may therefore be a pastor in a congregation, or serve in a program or agency, involving this denomination and its people.

The Work Group on Ecumenical Barriers requests the 120th General Assembly (1980) to take the following actions:

1. Approve and send to the Presbyteries for advice and consent the proposed amendments to Preface (Parts II and III) and Sections 1-1, 3-6, 3-7, 8-1, 8-7, 13-1, 14-7, 18-6.
2. Approve and send to the Presbyteries for advice and consent the proposed amendments to Sections 5-4, 25-4, 25-6.
3. Approve and send to the Presbyteries for advice and consent the proposed amendments to Sections 31-1; and proposed new sections 31-4, 31-5, 31-6, 31-7, 31-8, 31-9, and 31-10.
4. Approve and send to the Presbyteries for advice and consent the proposed amendments to Sections 16-2, 16-5, 16-6; and new Section 25-8.
5. Approve and send to the Presbyteries for advice and consent the proposed amendment to Section 8-17.
6. Dismiss the Work Group on Ecumenical Barriers.

James E. Andrews
Convener

OFFICE OF REVIEW AND EVALUATION

Program Audit

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SECTION 1 — SUMMARY OF FINDINGS AND RECOMMENDATIONS

In conducting its Program Audit for the 1980 General Assembly, the Office of Review and Evaluation found that:

In the area of general trends and indices:

1. Downward trends in denominational membership and General Assembly agency funding have continued; and despite constituency affirmation and satisfaction in specific areas, there is a disturbing absence of interest and concern on the part of church members at large about much of General Assembly's work.

2. Youth work continues to be a major and growing denominational concern.

3. Overseas mission is still a focal point of change and concern, with a continuing need for adaptation to changes in the Third World, a major shift from traditional church-related mission activities toward projects related to world hunger, and a trend toward presbytery overseas projects.

In connection with a special study of the Central Support Services system:

Widespread dissatisfaction with the Materials Distribution Service led to a special study of the Mission Board's entire Central Support Services system, which was found to have serious problems. These include inadequate business and financial procedures due to intermingling several types of functions: business operations (publications and sales), centralized administrative services, and certain mission activities. There have been apparent losses in the entire publication enterprise; a lack of confidence in the reliability of fiscal data; unsatisfactory administrative support services; and a crisis atmosphere in financial management which has led to decisions having short-range benefits but long-range negative effects. While avoiding major restructuring which would affect delivery of services to the church, remedies are proposed which would separate the publishing and business activities from the Mission Board, and assign remaining administrative support services to the Administrative Unit.

In the review of specified functions for continuation, modification, or termination:

Data indicate that most of the functions under review by this Assembly should be continued. These include the Committee on Women's Concerns; the Office of Women's Work; Higher Education; the Historical Foundation; International Mission Program and National Church Relationships in Africa, Europe, and the Middle East; Minority Church Education; the Office of Corporate Witness in Public Affairs; the Presbyterian Foundation; and Youth Ministries. With regard to two of these functions, the Office of Women's Work and Youth Ministries, there are strong data indicating a widespread desire on the part of the denominational membership for higher relative priority, to provide more denominational coordination and resources. With regard to Higher Education, study by the existing Task Force on Higher Education of certain problem areas, with a report to the 1981 General Assembly, is called for. With regard to the Presbyterian Foundation, the findings of a special study group are affirmed, calling for a strengthened Foundation, assuming responsibility for development of specialized/deferred giving and fund management for the Mission Board and other agencies. The Office of Review and Evaluation concurs with the recommendations of the Ad Interim Committee on Funding and Lodgment with regard to lodgment of the Committee on Women's Concerns and the Historical Foundation, and with regard to the Central Treasurer. Termination is recommended for two functions, the Committee on Theological Education and the Regional Communication system.

Other items:

The addition of specific attention to cost effectiveness as part of General Assembly's evaluative criteria is proposed. The analysis of Mission Board and staff membership shows a continuing decline in the percentage of women members of the Mission Board. With regard to Synod nominations to General Assembly positions, alternatives are examined, but no change in the present system is recommended beyond clarifying the process of ensuring adequate representation of women and minorities.

SUMMARY OF RECOMMENDATIONS

The following is a summary of the recommendations brought to this General Assembly for action:

Recommendations 1-4: That effective January 1, 1982, the General Assembly establish a Presbyterian Publishing House with its own Board; that during the transitional period, a separate Publications Department (with Advisory Board) report to the Mission Board through the Division of National Mission; that Materials Distribution Service be continued as part of the Publications enterprise; that administrative support functions be transferred to the Administrative Unit.

Recommendation 5: That the Central Treasurer and Treasurer of the Mission Board functions be modified as recommended by the Ad Interim Committee on Funding and Lodgment; and that lodgment of TRAV and the Presbyterian News Service be determined by the Mission Board.

Recommendation 6: That the Administrative Committee act for the Mission Board in facilitating the transition to a Presbyterian Publishing House; that the General Assembly Mission Board appoint an Audit Committee to work with Mission Board auditors; that the Organizational Plan be amended to reflect approved changes.

Recommendations 7 and 17: That the Committee on Theological Education and the Regional Communication System be terminated.

Recommendations 8 and 11: The Office of Review and Evaluation concurs with the recommendations of the Ad Interim Committee on Funding and Lodgment with regard to the Committee on Women's Concerns and the Historical Foundation.

Recommendations 9 and 18: That the Office of Women's Work and Youth Ministry be continued and strengthened.

Recommendation 10: That the Higher Education function be continued, with the Task Force on Higher Education to review and make recommendations on the function to the 121st General Assembly.

Recommendation 12: That the Mission Board's priority on Africa be confirmed.

Recommendation 13: That the General Assembly move more fully to a Church-to-Church partnership with overseas denominations.

Recommendations 14 and 15: That Minority Church Education and the Office of Corporate Witness in Public Affairs be continued as at present.

Recommendation 16: That the Presbyterian Foundation perform as corporate Trustee of the General Assembly, relocate its offices to Presbyterian Center in Atlanta, and expand services.

Recommendation 19: That all General Assembly agencies examine more cost effective ways of implementing their work.

Recommendation 20: That Section IB2 of the Organizational Plan re Permanent Nominating Committee responsibilities for naming General Assembly Mission Board members be amended to clarify the process for adequate representation of women and minorities.

Recommendation 21: That changes in the Manual of the Council on Theology and Culture be approved.

SECTION 2 — GENERAL TRENDS AND INDICES

A. Overview

In general, the trends that have characterized the Presbyterian Church, U.S., throughout the latter half of the seventies have continued along previously established lines. Total communicant membership declined again in 1978, from 869,303 to 862,416. This decline of a little less than 1% brought the cumulative decline since 1968 to 10%. There are some indications that the general decline in membership of American mainline Protestant denominations may be leveling off, but such a trend is not yet clearly established.

Funding trends also continued in the patterns similar to those earlier established. Giving to the General Assembly Benevolent Budget increased in 1979 by about 3%, to a total slightly over \$8 million. But since the rate of inflation was 13.3%, the net result, as in previous years, was a decline in purchasing power — about 10% in the past year. The cumulative decline over the past three years in giving to the benevolence budget, in terms of constant dollars, now amounts to about 22%. The other well-established fiscal trend, toward the designating of gifts for particular causes, also continued during the year.

Despite fiscal pressures, General Assembly's agencies performed their assigned functions in what was for the most part a satisfactory way. One disturbing trend, however, is the evidence of lack of interest and concern on the part of PCUS churches and members about these agencies and what they are doing. Particular constituencies continue to show great concern in particular areas, of course, and many of the services provided by Assembly agencies are known and appreciated. The Board of Annuities and Relief continues to enjoy the general confidence of the church. Currently it is leading an effort in behalf of the large numbers of lay people employed by local churches who are still not enrolled in any pension plan.

Churchwide acceptance of Christian Education: Shared Approaches (CE:SA) curriculum has probably exceeded expectations. Approximately 82% of the churches of the denomination have in 1979 used some part of the curriculum material. The "Knowing the Word" materials are by far the most widely used, but in the second year of availability, use of "Interpreting the Word" and "Living the Word" materials has increased significantly, with no corresponding decrease in use of "Knowing the Word". Despite some problems and dissatisfaction, most users seem pleased with the materials. The denominational magazine, *Presbyterian Survey*, is widely praised throughout the church and has the professional respect of other denominations. PCUS continues to be a leader in the inter-denominational World Hunger campaign.

The Presbyterian Church, U. S., also continues to be regarded as a leader in ecumenical affairs. Within the Mission Board and its staff the level of cooperation with corresponding United Presbyterian agencies and staff, and joint work between the denominations has been growing. The Division of Court Partnership Services has continued to make progress in building relationships with Synod and Presbytery staff. The Program and Resourcing Coordinating Council provides an increasingly effective staff link to middle courts for the Mission Board, and the Mission Board Resourcing Coordinator has played a significant role in making the new Assembly-wide network of Resource Centers functional. What was regarded a few years ago as one of the failures of restructure — the Regional Resourcing System — is now on its way to becoming a success story, largely on middle court initiative but also with Mission Board assistance and partnership.

A major undertaking of the Mission Board staff for the past year has been the development of new Mission Directions for the future, growing out of the eleven priority directions adopted by the 1979 General Assembly. A great deal of staff time (probably the equivalent in actual hours of three full-time staff professionals for a full year) and much Mission Board time, has been devoted to this process. While not universally regarded with approval, this extensive new Priority System is expected to offer the General Assembly some fresh choices, particularly in the budget-building process, in years ahead. The General Assembly will have an opportunity to alter significantly the whole thrust and shape of General Assembly mission by 1984.

Two areas in which current trends are of special interest are youth work and overseas mission. These will be discussed separately in the next two subsections of this Program Audit.

A major internal organizational concern within the General Assembly Mission Board has been the crisis point reached by long-gathering problems within the Central Support Services system. These problems, which were signaled in last year's Program Audit, have been analyzed at length in one of the major undertakings of the Office of Review and Evaluation for the past year. A summary of the study with findings and recommendations comprises Section 3 of this report. While organizational changes are recommended, it should be noted that they are largely internal and administrative. Those offices and activities providing direct services to the church at large are preserved intact, and no further disruption of services should result.

B. Youth Ministry Developments

A significant change in attitudes toward youth work has taken place in the past decade. At the beginning of the seventies, youth work itself was in question, with a widespread assumption that a better alternative was full "integration of youth into the life of the church." It was also assumed that whatever youth work remained after such full integration was best left to the local church, since youth were perceived as resenting coordinated programs and preferring to "do their own thing."

As the eighties begin, these assumptions are largely obsolete. Out of the impetus toward integration into the total life of the church have come increasing numbers of young people serving on sessions, task groups, and pulpit nominating committees, and youth delegates to General Assembly. These, like the fuller participation of women, have been permanent gains, by which the church is enriched. But the idea that such participation, necessarily limited to a representative few, could take the place of an active peer group youth program has been thoroughly discredited. The assumption that youth work could be left to the local church, with regional resourcing only, has also been significantly modified.

In the latter half of the seventies, sparked to a considerable extent by young people themselves, a number of changes have taken place. A Youth Advisory Board to the Division of National Mission was established in 1976. The General Assembly that same year moved toward the establishment of "a coordinated local church-based program in youth ministry throughout the Presbyterian Church, U. S.," appointing a special Youth Ministry Research Committee made up primarily of young people. This Committee joined with the Youth Advisory Board to conduct its study, and made a far-reaching report to the 1977 Assembly. Out of this process has come a three-year Special Emphasis, a new *Youth Manual*, published at the end of 1978, a periodical newsletter, *Footprints*, and a slightly enlarged (though still small) Mission Board Youth Ministry staff. A major step has been the establishment of the "Tithe of Life" youth leadership program, funded by the 1980 Women's Birthday Offering. (Achievements of the three-year special emphasis are to be evaluated through the Mission Board for the 1980 General Assembly.)

Even more important, perhaps, is an impressively general and spontaneous movement throughout the denomination toward the kind of "coordinated" peer group youth program the 1976 and 1977 Assemblies called for. Presbytery and Synod Youth Rallies, which were never completely eliminated in some areas but which were not common in the early seventies, have become widespread. Presbytery and Synod Youth Councils have been reestablished. Attendance at the annual Montreat Youth Conferences has been snowballing. A "Fun in the Sun" Youth Conference sponsored by the denomination's evangelicals has also attracted large numbers, and there has been some exploration of the possibility of combining these two efforts.

In 1978, the Office of Review and Evaluation suggested that following the three-year special emphasis, Youth Ministry, though extremely important to the church at large, might be phased down at the General Assembly level and left primarily to local churches and middle courts. That Assembly was opposed to such an action, and all data acquired since confirm the Assembly's judgment. Youth ministry is a major and growing denominational concern. A denominationally-coordinated PCUS youth program is strongly desired by the church, and a larger measure of coordination and provision of denominational resources in the future are strongly indicated. Such a recommendation is included in the Function Review section of this Program Audit.

C. Trends in Overseas Mission

As long ago as its 1976 Program Audit, the Office of Review and Evaluation reported to General Assembly that overseas mission is a focal point of much concern and tension within the church. The special Evaluation of Overseas and Domestic Mission prepared by the Office for the 1978 Mission Consultation highlighted some of the issues. The recent establishment within PCUS by constituencies with a special interest in overseas mission of a new Outreach Foundation, which has taken its place alongside the already-existent Medical Benevolence Foundation as another internal parachurch organization, is a further indication. The basic problem is that of a denomination with a strong traditional commitment to overseas mission, facing a radically changed context for mission in the Third World, and reflecting divergent views from a pluralistic constituency as to the appropriate shape of overseas mission.

1980 begins a three-year review of the denomination's overseas program and national church relationships by General Assemblies, as part of the ongoing Function Review process. The geographical divisions of this review (with the Africa/Europe/Mideast area being examined by this Assembly, Latin America in 1981, and the Far East in 1982) are arbitrary, though necessary in order to make it manageable. One member of the staff of the Office of Review and Evaluation visited mission engagements in the Africa/Europe/Mideast area in the spring of 1979, in preparation for this Program Audit. Another member visited Latin America in the spring of 1980, and a visit to the Far East will be made in 1981. However, this comes against a background of the earlier study of all overseas mission in each major geographical area prior to the 1978 Mission Consultation, so that the Office has general familiarity with the global perspective. The entire overseas mission program will have been reviewed by the 1982 Assembly, which completes this cycle. It is the intention of the Office to keep each year's examination of a particular geographical area in the context of the whole, making recommendations which affect all regions as they appear indicated.

Important changes have taken place in the PCUS international mission program and national church relationships in recent decades. One of the most important is the present autonomy of national churches, and the shift from dependency and paternalism to partnership in interchurch relationships. While this change is more fully realized in some countries and areas than in others, it is everywhere apparent. The PCUS has long dealt with overseas mission through mission agencies, formerly the semi-autonomous Board of World Missions, and now the Division of International Mission of the General Assembly Mission Board. These agencies have led the denomination well in encouraging and adapting to the emergence of autonomous national churches and developing the partnership mode of operation. However, out of their long and honorable history of leadership, and the responsibility that has been placed upon them, they have themselves been victims of a paternalistic style. The style and official mode of relating to overseas partners in mission continues to be "Board-to-Church," rather than "Church-to-Church." National churches and leaders are strongly conscious of this anomaly. While the PCUS, appropriate to its organizational style, invests authority in a Board for administering program overseas, the General Assembly itself, along with its representative leadership, also has a role in any authentic Church-to-Church relationship. (A recommendation regarding this issue is included in the Function Review section of this Program Audit.)

A second major change has been a shift from traditional forms of church-centered overseas work (evangelism, church support and development, medical and educational social services under church auspices) to overseas work under the "world hunger" rubric (community development, agricultural development, social change related to root causes of hunger). While the dividing line is not clear and much world hunger work is done in coordination with national churches, the shift is nevertheless a substantial one.

Concurrently, a third change in the pattern of work overseas has been a decided trend toward Presbytery overseas projects (usually hunger-related).

At the present time the following presbyteries have such projects:

<i>Presbytery</i>	<i>Project</i>
Atlanta	Ghana: Volta Dam Resettlement Program
Bethel	Honduras: Agricultural Development Program

Brazos	Haiti: Vocational Education and Public Health
Mecklenburg	Haiti: Community Development Program
Middle Tennessee	Rwanda: Development
North Alabama	Brazil: Milk Cow Project
Orange	Zaire: Public Health Project
St. Johns	Bangladesh: Agricultural and Village Development
Savannah	Brazil: Land for the Landless
Suwannee	Jamaica (program being developed jointly with Caribbean Conference or Churches)
Westminster	Caribbean: Land and Food programs

Some Presbyteries have projects more church-centered than hunger-centered. Knoxville Presbytery has a project of constructing a church in Limete, Kinshasa, Zaire. Atlanta, Greenbrier, Mecklenburg, Norfolk and Wilmington Presbyteries have undertaken Second Mile missionary support. A number of presbyteries have projects chosen from the SOS Book list. One presbytery, inadvertently, is providing direct support to its own missionary overseas (the missionary is classified as an "Overseas Affiliate", and support does not go through the Mission Board).

These projects vary widely in the degree of relationship to General Assembly programs. All have the concurrence of General Assembly agencies, and many were suggested to inquiring presbyteries by the Division of International Mission. Some consist primarily of the contribution of money to the Division of International Mission or the World Hunger office for the specific project involved, with little or no direct contact between the presbytery and the overseas recipient. Others are conducted almost entirely on the basis of direct contact between the presbytery and the overseas nationals concerned, with only pro forma General Assembly level involvement.

It is generally agreed that presbytery overseas projects have important advantages in building relationship, identification, and personal involvement. The Division of International Mission has at times found in them a way of funding new projects for which funds would not otherwise be available in an era of declining General Assembly budget resources. No reliable data are available as to the extent to which special projects may cut into funds available from the presbytery for the general budget. It is probable, however, that the total being given in these presbyteries is larger than it would have been without the interest engendered by the special project. It is clear that there are many advantages in this growing trend. There are also questions being raised, however, having to do with the possible long-range fragmentation of the denomination's overseas mission, and what limits, if any, should be placed on the trend toward direct presbytery involvement overseas.

A fourth trend is the shift of fiscal support (particularly by the evangelical constituency, which feels a special commitment to overseas mission) toward designated giving for particular overseas projects. The formation within PCUS in the past year of an Outreach Foundation with a particular interest in overseas work is one such indicator. Weaker data suggest that some overseas giving is now going outside the denomination, though no documentation is available currently.

These changes in overseas mission patterns, presbytery involvement and funding, appear to be related. Undoubtedly the decentralization and regionalization of mission noted in a number of recent Office of Review and Evaluation program audits are also factors. Although it is too soon to draw reliable conclusions, this Office continues to follow the trend and collect additional data for determining its impact on mission activity.

SECTION 3 — SPECIAL REPORT ON CENTRAL SUPPORT SERVICES SYSTEM

A. Background

The review of General Assembly Board's Division of Central Support Services, which has been a major undertaking of the Office of Review and Evaluation in 1979 and 1980, was an outgrowth of the review of the Materials Distribution Service, scheduled originally in 1977 to be conducted by the 1980 General Assembly as part of the regular Function Review process.

The Materials Distribution Service has been the object of frequent attention from the Office of Review and Evaluation, since its re-institution after adoption of the 1972 Plan of Restructure. In 1975, 1977, 1978, and 1979, reports have been made to General Assembly regarding customer dissatisfaction, problems in the system, and at times, evidence of improvement.

Throughout the period that the Office of Review and Evaluation has kept an on-going log of constituency-initiated communications, a far higher percentage has concerned MDS than any other single subject (28% of all communications logged in 1979).

In the spring of 1979, a continuing increase in constituency complaints, along with increasing evidence of internal organizational problems (resignations, personnel turbulence and complaints) led the Office of Review and Evaluation to initiate a series of intensive interviews with the entire

managerial/supervisory staff of MDS, and with Division of Central Support Services middle management staff persons (a total of 18 interviews). The result was not encouraging.

These interviews, as well as other data available, pointed to the inter-relatedness of MDS problems with other problems throughout the Central Support system. All of the persons interviewed were pessimistic as to possibilities for improvement in MDS. Each estimate as to how long it would take to correct the problems was contingent on improvement *elsewhere in the system*. It appeared imperative therefore that the entire Central Support system be examined, since no corrective for MDS appeared possible without an overall assessment of the division.

In addition to the special study initiated by the Office of Review and Evaluation in the spring of 1979, certain other developments also pointed to an urgent need for study of the entire Central Support system. These included the following:

1. A rising level of concern about the large and growing proportion of the total resources available to General Assembly agencies which are devoted to *internal organizational maintenance and support*. (This trend was reported to the 1979 General Assembly.)
2. A rising level of dissatisfaction within the Mission Board itself with the centralized services being provided (also reported in the 1979 program audit).

In view of these problems, the Administrative Unit, in response to Mission Board action, undertook in the fall of 1978 its own review of the functions of the Division of Central Support Services. This study brought to light concerns in three areas, those relating to organization, those relating to operations, and those relating to management. The Administrative Committee directed the Administrative Director to proceed to deal internally with operational and managerial concerns, and suggested that the Office of Review and Evaluation study the organizational concerns.

3. Recurrent questions regarding the reliability of fiscal data in the present system. An illustration is to be found in the review of John Knox Press, conducted by the 1978 General Assembly. In addition to highly favorable assessment by the denominational constituency, both of the importance and the effectiveness of the function, the Office of Review and Evaluation reported to that Assembly on the basis of data provided by the Division of Central Support Services that "reports of this function for the past two years indicate revenue well in excess of the costs of operations." The absence of separate accounting, however, led the Office to recommend, and the Assembly to direct, "that the Mission Board provide a display of separate accounting for the John Knox Press from the unified budget of the Division of Central Support Services." (*Minutes*, p. 314). That separate display was provided in the Mission Board's report to the 1979 General Assembly, showing a gross profit of \$348,229 for 1978 (40.4% of net sales), and a net profit (after John Knox Press editorial and marketing costs and allocated costs from Central Support Services administration) of \$49,393, 5.73% of net sales. (*Minutes*, 1979, p. 625. The John Knox Press expansion program involving expenditures from reserves authorized by the Mission Board, to be repaid from expanded operations beginning in 1983, was not considered in this display.) As will be detailed in this report, however, later developments raise questions about the accuracy of the figures reported to the 1979 Assembly.

A need for accurate figures regarding the Materials Distribution Service led the Office of Review and Evaluation to recommend, and the 1979 Assembly to direct the Mission Board "to provide as accurate data as possible regarding the total cost of Materials Distribution Service and the total funds generated for the year 1979, and thereafter, fully separate accounting." (*Minutes*, 1979, p. 240).

B. Scope of Study

The study initiated as a result of all these considerations was an extensive one. A design for the study was developed and shared with the Administrative Committee and the Division of Central Support Services. In addition to all the routine forms of data-gathering used for the overall function review (biennial Constituency Survey, special survey of randomly selected congregations, middle court leadership survey, staff interviews, etc.), the following special methods were employed:

1. *Consultant Panel: A special Consultant Panel was formed to give advice and guidance on conducting the study. It consisted of:*

Mr. Cecil Conlee, President, Cousins Properties, Atlanta
 Dr. Haywood Strickland, Program Director, United Board for College Development, Atlanta
 Ms. Claire Armentrout, Vice President, Director of Investment Research, First National Bank of Atlanta, Atlanta.

2. *Survey of other Denominations.* Special study was given to practices of other denominations with regard to denominational publishing, distribution and sales activities.

- a. A letter and survey instrument were sent to the heads of 13 denominational publication and distribution enterprises (every major denominational publisher in the United States). All but three responded. Most wrote lengthy letters as well as replying to the questions asked on the instrument.

b. Personal interviews were conducted with heads of the two largest denominational publication enterprises and the executive of the Protestant Church-Owned Publishers Association. Telephone interviews were conducted with three others.

3. *Meetings with the Division of Central Support Services.* Throughout the year of the study, a substantial block of time at each meeting of the Division of Central Support Services was devoted to assisting the Office of Review and Evaluation in making the study.

4. *Testing and Feedback.* Preliminary drafts of emerging findings were twice circulated to members and staff of the Division of Central Support Services, the Administrative Committee, and others directly concerned. Comments and reactions were carefully considered. A first draft of the entire Program Audit was circulated in early February, to all members of the Mission Board and other interested persons. Much feedback, including comments from each Division at the February 1980 Mission Board meeting, as well as individual reactions, was carefully studied in preparation of the final report.

C. Findings

1. *Materials Distribution Service*

The general picture emerging from the study of the Materials Distribution Service confirmed the mixed results of earlier studies. Overall constituency survey data (1978) ranked the Materials Distribution Service relatively high in importance (top 20% of the functions and almost as high in effectiveness (top 25%). Worthy of note however was the difference in perception between professional leadership groups (ministers, national staff, judicatory staff) and the constituency at large (church members and ruling elders). The professional leadership which tends to deal directly with the Service ranked it higher in importance and lower in effectiveness than did members and elders who are more distant from it.

In light of the rising number of complaints already cited, several special data-gathering projects were conducted by the Office of Review and Evaluation in 1979, including, in addition to the extensive interviews already mentioned, a survey of ministers and lay leaders of randomly selected congregations, and a telephone survey of middle court leaders. Overall, the findings were:

a. Despite continuing problems and complaints, the public perception of Materials Distribution Service continued to improve through most of 1979. Fifty percent of the respondents in the congregational survey and two-thirds of the middle court leaders saw improvement.

b. However, a decision to change warehousing contractors at the beginning of 1980 brought additional problems. The disruption of service during the physical move of the inventory, originally projected for eight days, lasted more than a month, during which virtually no orders were filled. Considerable additional customer dissatisfaction emerged from this period of interrupted and dislocated service.

c. Abandonment of denominational distribution of materials, coupled with a contract with an established system (such as Cokesbury) to handle distribution of PCUS materials, has been a frequently mentioned alternative. The United Presbyterian Church followed this course earlier, and the option has been given serious attention by this study. Though a substantial minority (25% of the respondents in the congregational survey) would like to see this done, far more (65%) call for a continued PCUS materials distribution service. Consistency of this finding with other data, together with the less-than-fully satisfactory experience of the UPCUSA with Cokesbury-handled distribution, has led to the conclusion that this alternative should not be adopted.

d. The level of complaints and dissatisfaction continues to be high. Many of these complaints have to do with the billing process, for which MDS is dependent on the Electronic Data Processing operation, to be discussed later in this report.

e. The cost of improved service has been high. In preparation of a "Pro Forma Statement" of income and costs of the Publications Fund for 1978 (see Paragraph C 2 c below) the accounting department calculated that the average cost of processing an order in 1978 was \$5.58 per order. Even this figure may be low, since it includes no data processing costs. While it is difficult to determine all the reasons for the high processing cost, the large amount of personal attention required to correct the errors of a malfunctioning system is undoubtedly a factor.

f. Management changes made early in 1980 may bring improvements. This was the second time in four years top MDS management had been replaced in an effort to solve problems and improve services.

g. Data on the Materials Distribution System confirm the original hypothesis that the solution to MDS problems cannot be found apart from the correction of problems within the entire Central Support Services system.

2. *Problem Analysis: The Central Support Services System*

In general, it has been the conclusion of this study that the Division of Central Support Services

has been beset with serious problems since its establishment as part of the 1972 Plan of Restructure; that it has not succeeded in solving these problems; that the basic concept was probably flawed from the beginning and systemic problems play a prominent role in its difficulties; that in its present organizational form it has not achieved the goals established for it by General Assembly at a minimally acceptable level; and that there is no reasonable expectation of significant change in the future. These general findings are based on data in the following areas:

a. *Types of functions assigned to Division of Central Support Services*

The Division of Central Support Services, as established by the 1972 Plan of Restructure, has been responsible for three types of functions. These are:

(1) The "business" operations of the General Assembly Mission Board, including the publication, sales and distribution of books, Christian Education curricular materials, and programmatic materials. Some of these activities produce little revenue and are not intended to be self-supporting. (The data show that in nearly all other Protestant denominations, publication and sales activities are handled by a single organizational entity, usually with its own board, responsible to the denominational governing body.)

(2) *Centralized administrative services* for the staff of the General Assembly Mission Board and other agencies in the Presbyterian Center, including fiscal services, data processing, printing services, procurement of supplies, equipment maintenance, etc.

(3) *Programmatic activities*. Publication of Christian books, magazines, and materials is from one perspective a form of mission. Some functions might be considered predominantly "programmatic" or mission activities, particularly the broadcasting activities of TRAV. All the media communication activities are at least partially programmatic.

The difficulties encountered in the present organization, as well as data gathered from other denominations, point to probable inherent conflict of interest between the business operations and mission activities; between the accounting and fiscal management procedures associated with the two; and between the types of board functions necessary for adequate oversight of the two.

b. *Board/Division anomalies*

The creation by the 1972 Plan of Restructure of a Division of Central Support Services, parallel and analogous to mission divisions in a single Mission Board, appears in retrospect to have been organizationally questionable. Only the semi-programmatic activities of the division are analogous to the activities of the mission divisions in the kind of board/division oversight required. The business acumen necessary for the direction of a publishing and sales enterprise has not always been available on the Mission Board (which is selected without regard for this requirement). When it has been available and assigned to the Division, it has at times been frustrated by a system which is not designed to function as a business enterprise.

The second major element in the Division's responsibilities is the provision of centralized administrative services for the staff in the Presbyterian Center (printing, data processing, accounting, purchasing, and equipment repair). Ordinarily such functions would require the attention of a board unit only to the extent of insuring that competent managers are employed to take care of them. However, the level of intractability of other problems, and frustration at the inability to deal with them, have been so high that the division has spent an inordinate amount of its time discussing these relatively routine matters.

Financial issues have compounded the problem. Since the Mission Board was created, declining income and changing patterns of funding have made the whole financial area troublesome for the Board. Since the central treasurer and accounting functions for the whole board have been located in the Division of Central Support Services, this placed further strain on other activities of the Division.

The basic concept of the Division appears to be questionable. Realignment of oversight responsibilities appears necessary in order to provide the appropriate knowledge, skills and authority for publishing activities, and to relieve board members of attention to administrative detail more appropriate to managers.

c. *Publishing enterprise*

The business operations listed above — publishing, sales and distribution — are almost universally in American Protestant denominations grouped together under the rubric of "publishing", and will hereafter be so designated in this report. The pattern of church publishing in the United States is remarkably consistent across the denominational spectrum. Responses from the executives of these publishing groups have been quite similar. The only significant variations are (1) in the area of denominational magazines (most have their own boards, some are the responsibility of denominational publishing houses, and a few are the responsibility of the mission agency); (2) audio-visuals (usually the mission agency but sometimes the publishing house); and (3) the degree of responsibility.

ity for publishing and distribution of *programmatic* materials produced for the mission agency. These executives have generally expressed some amazement at the way in which publishing activities are intermixed with other activities in the Presbyterian Church, U. S., organization. One letter, from the president of Concordia Publishing House (Lutheran, Missouri Synod) summarized so admirably the principles on which denominational publishing agencies generally are operated that it is attached to this report as Enclosure (1).

Without exception, the publishing enterprise of every major American Protestant denomination is the responsibility of a distinct organizational entity. With only two significant exceptions, each is supervised by a separate board, reporting directly to the denomination's governing body. (One exception places publishing as a division of a mission agency, and the other is governed by an "Administrative Committee" which reports to the denominational mission agency, but each of these exceptions functions largely as a separate entity.) In every case the publishing enterprise is regarded as an agency of the church existing to carry out the intentions of the church, and close working relationships with the mission agencies (which the publishing agency serves) are maintained. In every case, the publishing agency has its own separate budget. In almost every case, it is self-supporting, and profits are consistently turned over to the denomination's mission agencies.

Since adoption of the 1972 Plan of Restructure, the publishing enterprise of the Presbyterian Church, U. S., has been completely integrated into the Division of Central Support Services. So thorough is this integration that it has been impossible to know with assurance whether the publishing activities of the Presbyterian Church, U. S., in whole or in part, have been operating at a profit or a loss. Audit reports of the "Publication Fund" submitted to successive General Assemblies have indicated that since 1975 publications generally have been operating at a profit. The 1978 statement showed gross sales of \$4,149,105; cost of sales \$2,855,187, for a gross profit of \$1,293,918, and after deduction of "selling, general and administrative expenses" of \$1,111,606, a net profit of \$182,312. After deduction of the John Knox Expansion costs, the *net profit was reported as \$46,028*. (Enclosure 2).

A later unofficial financial statement of the same Publication Fund for the same year, however, (in the form of a "Pro Forma statement" (see Enclosure (3)) was furnished to a study group in the fall of 1979. It charged additional overhead costs to the publishing activities, indicating as a result that every aspect of the publishing enterprise with the single exception of church school curriculum had been operating at a loss. The net operational loss for the entire Publications Fund was listed as \$136,767 (compared with the net profit of \$182,312 in the earlier audit report version). The John Knox Expansion costs were added to this, for a final net loss of \$299,249 (compared with a final net profit of \$46,028 in the earlier version).

While the "Pro Forma" version represented a later and presumably more accurate analysis, those who prepared it acknowledge that it was based on revised *estimates* as to proportionate shares of centralized services, overhead, and management costs to be charged to various enterprises. The publications themselves have no control over these allocated overhead costs, some of which are regarded by their managers as inordinately high. Having no way to affect the costs charged against them by the larger system, they can hardly be held responsible for whether or not profits are generated. At the present time there is no way to know with assurance whether any or all of the publishing and business activities of the Mission Board are operating at a profit or a loss, and no way the managers of the publications themselves can alter the situation if indeed they are operating at a loss.

This situation must be regarded as unacceptable. Since other denominational publishers are contributing profits to denominational mission activities, or at the very minimum are self-supporting, it is reasonable to expect that the PCUS publishing enterprise could be operated in the same way. If the benevolence giving of the denomination is subsidizing any or all of the publishing and distribution activities, it is reasonable to expect that the denomination should be able to know which activities are being subsidized, and to what extent. At the present time, however, this is not possible.

The Mission Board has within the last year become increasingly aware of the above problems, and has proceeded on its own initiative to seek solutions. A proposal for a separate "Publications Department" was developed by the staff of the Division of Central Support Services, studied extensively and approved by the Division (Enclosure (4), available to Standing Committee). While it looked at other alternatives, however, its only explicit recommendation was a separate budget display for the Publishing enterprise. Such a separate budget display would continue to be burdened by the same internal organizational and managerial problems. It would also involve the same mixture of disparate activities, and would reflect the same variable judgments with reference to proportionate costs, as at present. It seems clear, therefore, that a far more thorough-going organizational separation, requiring General Assembly action, is necessary.

d. *Other Financial problems*

In 1975 a fiscal crisis of disturbing dimensions reached the attention of the General Assembly, following a period in which the Mission Board (known until then as the General Executive Board) had been unable to adjust to declining income, and had persistently overexpended its budget. Staff terminations and sudden dropping of functions produced a period of extreme organizational turbulence. In the years since, new managers have *initiated stringent budgetary controls and eliminated this kind of overspending*. This is an important achievement, and the Director of the Division of Central Support Services is to be commended for his part in it. However, other kinds of fiscal difficulties related to the problem of continuing to provide a wide range of services with continually diminishing resources have remained. Efforts to handle these problems with stop-gap measures have not been effective.

In addition to the inability to know with assurance whether the publication enterprises are operating at a profit or loss, as described above, the following financial problems appear critical:

(1) The Division of Central Support Services, alone among the divisions, has consistently overspent its budget for the past two years. The Division has seen this overspending as related to the fact that the Division's expenditures are largely of the "overhead" category, which cannot be readily controlled under the present circumstances; others question that assumption. Overspending is related to the fact that "publications gross income" (from the publishing and sales enterprises) has for the last two years been less than anticipated by the budget estimates — whether because of overly optimistic estimates or for other reasons.

(2) Another financial problem is related to a failure in the attempt of the Division to operate its own electronic data processing. In 1974 a proposal was presented to the General Executive Board for purchase of a computer system. It was rejected because of the high cost, but in 1976, after several additional proposals, the Mission Board approved a recommendation to buy a Honeywell 64/20 system at a cost of \$360,000. The feasibility studies appear to have been rather sketchy, and to have focused mainly on savings in connection with the *Presbyterian Survey* subscription list.

Since purchase of the computer, annual operating costs alone have exceeded the earlier total annual payments for computer services, entirely apart from interest and principal payments. Experts estimate that not more than one-fifth of the computer capability is being used. Several serious computer service failures (notably in *Survey* subscription handling, with a failure to bill for renewals over an extended period of time) have proved costly in terms of lost income. Computer billing errors, a major component in the poor service provided by MDS, have led to customer dissatisfaction (and probably loss of business), and have required costly use of staff to correct errors and facilitate service manually. A heavy additional expenditure of funds, at least initially, may be required to bring data processing up to even a minimally acceptable level. The organization is probably now faced with a hard choice between expending these additional funds (which can only come at the cost of mission activities), or liquidating the entire internal computer operation, purchasing computer services elsewhere, and accepting a substantial loss in the process.

(3) A third financial problem area is related to the purchase of capital equipment. For several years, the fiscal operation of the Mission Board made no provision for budgeted purchase of new equipment. Such equipment was simply purchased from reserves, with minimal controls, and added to the capital goods account. Since the amount added to value of the property (capital goods) account was the same as the amount deducted from the cash account, the balance remained unchanged and the practice was considered acceptable. In addition to the computer (\$360,000) Xerox machines costing approximately \$80,000 and other kinds of equipment totaling perhaps \$50,000, were purchased in this fashion. Further, there has been no provision for capital goods depreciation. As a result, the property account shown in the balance sheet is probably inflated.

(4) A related problem area has to do with depletion of reserves. The 1975 General Assembly directed the Mission Board (then General Executive Board) to build up and maintain a contingency fund equal to one year's salary for all personnel. In 1976, unrestricted reserves were built up, though not to the goal of one year's salary for all. Since 1976, reserves have been steadily depleted. This has come about partly through budgeted expenditures from reserves, approved by General Assembly, partly through purchases of equipment, as indicated above, and partly through such factors as decline in stock prices. The 1978 General Assembly, on recommendation of the Board, modified the reserve requirement to a sum equal to one-half the current year's basic budget, labeled a "Program Stabilization Fund." Depletion, however, continued.

Recognition of the seriousness of this situation led the Mission Board, in June 1979, to adopt a procedure requiring an estimate of immediate and long-range effect on the Program Stabilization Fund prior to authorization of capital expenditures, and a plan for repayment from budgeted funds. It directed that depreciation of equipment begin in 1980, and that repayment of funds spent in 1977-79 begin, out of budgeted funds, in 1980. These are important steps, which will need to be monitored to ensure that they are implemented as planned.

Central Support Services, as the purchaser of all equipment, is the division primarily involved in this retroactive repayment to the Program Stabilization Fund. A number of factors appear to make this expectation unrealistic: (1) apparent losses in the entire publications enterprise; (2) shortfall in publications gross income; (3) over-expenditure of the Division's budget; (4) failure of the data processing operation and inevitably costly rescue operation; and (5) continually rising costs of overhead. Unless services are eliminated or savings are realized elsewhere, only a substantial increase in the budget of the Division of Central Support Services, at the expense of mission activities, would appear to make such repayment possible.

At the end of 1979, the Program Stabilization Fund was substantially replenished by the reclassification of approximately \$1,600,000 of "restricted" funds (which had been classified as "endowments" by the predecessor Boards of World Mission and National Ministries for reasons now unknown), and the addition of approximately \$629,000 realized from the sale of property in Japan. These actions brought the Program Stabilization Fund to a total of approximately \$4,300,000, which is above the Assembly-mandated minimum.

Despite this and other corrective actions, however, it is the opinion of the Office of Review and Evaluation that the Mission Board's Central Support Services system is in severe difficulty, requiring immediate attention and resolution. The Division has been staffed with conscientious and dedicated people, the judgment of some of whom may in retrospect have been questionable (as in the case of the recommendation for computer purchase) but who have tried hard. This effort has taken the form of short-range decisions which have kept the financial crisis under control (e.g., reductions of services below an acceptable level; overly optimistic estimates of publications income to produce a budget in balance with anticipated expenditures; failure to budget for needed equipment; failure to depreciate equipment; depletion of reserves). Each of these short range actions, however, has suppressed rather than solved the problems, and has created long-range negative effects. Those long-range effects are now being critically felt.

e. Other problem areas

There are other problem areas, inherent in but to some extent distinct from those described above. These include:

- (1) Lowered morale within much of the Division of Central Support Services staff due to the pressures of dealing with problems over which employees have no control, resulting in several key resignations.
- (2) Dissatisfaction of other Division staff both with services and the fees levied by the service system, resulting in a tendency to purchase the services elsewhere when possible.
- (3) A feeling that much of the fiscal information available throughout the system is unreliable.
- (4) Insufficient attention to the Management letters accompanying annual audits, which may have signaled some problem areas before they became critical.
- (5) Confusion regarding the triple role of one person as Central Treasurer for the entire denomination, fiscal manager for the entire Mission Board, and internal fiscal manager of one of the divisions.

f. Present Efforts to Solve Problems

As indicated above, the Mission Board in 1978 directed its Administrative Unit to review the functions of the Division of Central Support Services. Accordingly actions have been taken or initiated to correct many of the specific problems cited in this report:

- (1) Establishment of a budgeting and report system enabling the Mission Board to live within income and to provide financial stability for its program.
- (2) Development of procedures calling for future purchase of equipment from current income without the use of reserves, and for depreciation of equipment.
- (3) Development of procedures to protect the Program Stabilization Fund, and actions restoring the Fund to approximately \$4,300,000 (which is within the guidelines set by the 118th General Assembly).
- (4) Evaluation of the data processing operation, with use of outside consultants to provide reliable data.
- (5) Initiation of a study (adopted by the Division of Central Support Services, with Mission Board action pending), calling for separation of the budget for publication activities from regular budgeting procedures.

Three other actions, initiated elsewhere, have implications for the Central Support Services system. These are:

- (6) The return of the Presbyterian Center property management function (lodged with the Division of Central Support Services since the 1972 restructure) to the Center's Board of Trustees, directed by the 1979 General Assembly;

(7) The assignment of responsibility for all invested fund management and promotion of special and deferred gifts to the Presbyterian Foundation, recommended to the 1980 General Assembly elsewhere in this Program Audit.

(8) Recommendations of the Ad Interim Committee on Funding and Lodgment regarding the Central Treasurer function.

It is to the credit of the Mission Board that actions have been taken or initiated to correct specific problems cited in this report. However, internal improvements do not appear to offer full solutions to the problems so long as the present system remains.

g. Alternatives

Possible alternatives include the following:

(1) Continuation as at present. In view of the conditions described above, this is not a viable alternative.

(2) Provision of a separate budget display for publications activities. This step, already under consideration as noted above, might provide some additional clarity regarding profit and loss of the publishing enterprise. With continuation of the present organizational mixture, however, such a separate display would continue to be based on guesses and estimates, and the publication enterprise would continue to be burdened with problems of the rest of the system. The need for a separate supervisory board with appropriate expertise would not be met. There is no indication that this action would be sufficient to solve existing problems.

(3) Management changes. Replacement of the top management of the support system was tried once before with some positive results. Internal management improvements, as noted above, are being sought but do not appear to provide a full solution.

(4) Systemic change. Although it has been avoided as long as possible in view of the reluctance of the denomination to engage in further organizational change, it appears at this time that some systemic change must be combined with managerial improvement to offer real hope of improvement. Action here proposed includes:

(a) Separation of the publications enterprise, following a pattern similar to that of all other Protestant denominational publishing in the United States, to provide the needed expertise in a supervising board, business policies and procedures for business activity, fiscal clarity and responsibility. Such separation is supported by part of the Mission Board and staff, and opposed by others. Those opposing it fear the loss of control over publications, and point out that people in program agencies of the denominations surveyed are not always as happy with the separation of program and publishing as are those in the publishing agencies. Certainly a close working relationship with the General Assembly Mission Board is essential and the proposed plan includes inter-related structures, both at the board and staff level. All available data indicate, however, that the best chance for survival and future health of the publishing enterprise (which at best cannot be guaranteed) lies in organic separation from the Mission Board. Such an organizational environment offers the best hope for elimination of long-continued problems in the Materials Distribution Service as well.

(b) Clarification of treasurer functions. The Office of Review and Evaluation concurs in the recommendation of the Ad Interim Committee on Funding and Lodgment.

(c) Reassignment of remaining administrative support and communication functions within the Mission Board.

While these changes will result in the elimination of one division and a somewhat leaner organization, *no presently provided functions are eliminated*, and no immediate fiscal savings will be realized. In the longer run, substantial savings should be realized in two ways: (1) the leaner organization should make possible in some instances the elimination of one layer of middle management (the Central Support Services group manager level), reducing to some degree the rather large management overhead costs in the present system; and (2) elimination of organizational anomalies should reduce some of the redundancy and costly error-correcting activities in the present system.

It should be noted, however, that since no functions presently serving the church at large are eliminated, there should be no further negative effects on the church at large on the order of those that followed the 1972 restructure and the 1976 organizational modifications.

D. Recommendations

RECOMMENDATION #1

Regarding the publications enterprise

a. That effective January 1, 1982, the General Assembly establish a Presbyterian Publishing House, incorporated in the state of Georgia, as follows:

(1) Supervision provided by a Board of Directors, consisting of twelve persons, nine of whom (including at least one from each synod) will be nominated by the Permanent Nominating Commit-

tee on the basis of expertise in the fields of finance, publishing, sales, and distribution, as well as commitment to the church, and elected to three-year terms by the General Assembly. (The nine elected initially will be divided by the Permanent Nominating Committee into three classes of three members each with terms expiring in one, two and three years respectively.) No member will serve more than a total of three full three-year terms.

(2) The remaining three members will be elected by the General Assembly Mission Board from among its members. They will constitute the Mission Board's Committee on Publications, reporting to the Division of National Mission, and will also function as a Committee on Mission Board Publications within the Board of the Publishing House. Period of service will be determined by the Mission Board.

(3) The chairperson will be elected by the Board from among its members to serve for a three-year term, with eligibility for reelection so long as he or she is a member of the board.

b. That the following functions of the Division of Central Support Services be assigned to the new Presbyterian Publishing House:

- (1) Curriculum Publishing
- (2) John Knox Press
- (3) Marketing
- (4) Materials Distribution Service
- (5) Retail Book Stores
- (6) Presbyterian Survey

c. That the staff of the Publishing House be headed by an Executive Director, with the alternate title Publisher, elected by the Board to a four-year term with eligibility for reelection at the discretion of the Board.

d. That the Publishing House continue to be housed in the Presbyterian Center, Atlanta, determining in consultation with the Mission Board its space requirements. A mutual negotiated portion of the equity of the Mission Board in the building will be transferred to the Publishing House with the Board of Trustees of the Presbyterian Center requested to enlarge its composition by two additional members, one named by the Board of the Publishing House as equity-holder and one additional member elected by the Trustees. Rent for space will be paid on the same basis as other occupants of the building.

e. That joint staff committees, representing both the Publishing House and the Mission Board, be established in those areas where there is a significant level of joint and overlapping responsibility (i.e., curriculum publishing) to ensure agreement of the two boards on content of publications, policy having programmatic implications, and sales and promotion policy. In the event of inability to reach consensus through such committees, final decision will be the responsibility of the board having funding responsibility.

f. That an Advisory Committee for *Presbyterian Survey* be established by the Publishing House, with representatives from each program division of the Mission Board as well as independent journalists. The *Presbyterian Survey* is an official publication of the Presbyterian Church, U. S., with responsibility for informing and enlightening the membership as well as presenting and supporting the denomination's program. It is expected to be credible and readable, as well as supportive of current church emphases. Editorial independence must be safeguarded.

g. That the Publishing House be responsible for its own accounting, data processing, and administrative services, negotiating with the Mission Board for such joint services as are mutually agreed on.

h. That the Publishing House be authorized to use the alternate title John Knox Press as trade name of its operations, or other trade names, in whatever way it considers appropriate.

i. That all profit from the operations of the Publishing House, beyond its own operating costs, approved expansion needs and subsidies for non-self-supporting activities as authorized by General Assembly, be turned over to the Mission Board.

RECOMMENDATION #2

Transitional procedures

a. That for a transitional period, until January 1, 1982, as preparations are made for establishing a separate board, the following procedures be followed:

- (1) A separate Publications Department within the General Assembly Mission Board, including all the functions listed in paragraph D 1 b above, to be established as soon as possible;
- (2) The present Publishing Group Manager to become Director of the Publishing Department for the transitional period, with the title of Publisher;

(3) An Advisory Board of seven persons, five nominated by the Permanent Nominating Committee of General Assembly to be elected by the 1980 Assembly for their expertise in the financial, publishing, sales and distribution fields; and, two members of the General Assembly Mission Board to be elected by that Board at its first meeting following the 1980 General Assembly, on nomination by its nominating committee in consultation with the Administrative Director and the Publisher. The Mission Board members so elected to be assigned to the Division of National Mission. The Advisory Board to assume oversight of the operations of the Publications Department and preparation for formation of the Publications Board, with the expectation that its members will become the nucleus of the Board of Directors of the Presbyterian Publishing House when formed on January 1, 1982. Costs of the Advisory Board to be funded from the Publications Department budget.

(4) The Publications Department to move as rapidly as possible toward operational separation from Mission Board functions. All present staff persons of the Division of Central Support Services serving in the transferred functions to be assigned initially to the Publications Department, with the Department having full discretion to move as rapidly as possible to make personnel changes as needed (making every effort to give due notice to persons to be terminated and assist with relocation to the maximum extent feasible), to establish salaries, and to organize its staff, looking toward the time when it will be a separate Publishing House.

(5) The joint staff committees and *Presbyterian Survey* Advisory Committee referred to in paragraphs D 1 e and f above to be formed as early as possible in the transitional period.

(6) The Publications Department in the transitional period to report to the Mission Board through the Division of National Mission; the Director of that Division, in accordance with policies set by the Advisory Board, to give such staff supervision and assistance as may be consistent with maximum freedom for the Department to establish its own policies and assume responsibility for its own operations.

(7) Up to \$500,000 from Mission Board reserves to be made available to the Publications Department for working capital during the transitional period; the Mission Board to make recommendation to the 1981 General Assembly regarding further working capital if needed, as the Department assumes responsibility for its own operations.

(8) The Advisory Board of the Publications Department to make a special report to the 1981 General Assembly, via the Mission Board, on its progress, and any needed actions by General Assembly to facilitate the transitional process.

RECOMMENDATION #3

Regarding Materials Distribution Service

a. That the **Materials Distribution Service** be continued, as part of the Publications Department and ultimately the Publishing House.

b. That the Director of the Publications Department move as rapidly as possible to ensure that satisfactory data processing services are obtained for the MDS function, contracting with an outside vendor for such services if necessary.

c. That the Publications Department explore the question of whether it may be necessary to employ managerial personnel with experience of successful operation in this field.

d. That the program divisions pay all costs of distributing subsidized programmatic materials through MDS.

e. That the **Resourcing Coordination** function, presently related to MDS, be assigned to the **Division of Court Partnership Services**. This function, which is integral to the operation of the Synod and Presbytery resource system and centers throughout the church, involves continuing coordination with Mission Board divisions as well as with sources of printed resources and the distribution system. Close liaison with the Publishing House must be maintained.

RECOMMENDATION #4

Regarding Administrative Support Functions

a. That the remaining administrative support services (data processing, print services, assembly and addressing, equipment purchasing and maintenance, and legal concerns) be designated as an "Office of Administrative Services," under the Administrative Unit.

b. That to the maximum extent possible all such administrative support services be operated on a zero budget basis, i.e., all services to be paid for from the budget of the recipient division, office or agency.

c. That the Administrative Director, under the supervision of the Administrative Committee, be authorized to make a decision regarding the data processing operation.

d. That the Administrative Committee and the Publications Department be authorized to arrange for the transfer of any desired administrative support services to the Presbyterian

Publishing House, and the purchase of services from either agency by the other, on the basis of mutual agreement.

RECOMMENDATION #5

Regarding other Central Support Services functions

a. That the Central Treasurer and Treasurer of the Mission Board functions be modified as recommended by the Ad Interim Committee on Funding and Lodgment.

b. That following elimination of a Division of Central Support Services, a determination as to appropriate lodgment for TRAV and the Presbyterian News Service be made by the Mission Board.

RECOMMENDATION #6

General

a. That the Administrative Committee act for the Mission Board in taking all necessary decisions and actions to facilitate the transitional process looking toward the establishment of a Presbyterian Publishing House on January 1, 1982.

b. That the General Assembly Mission Board (and the Presbyterian Publishing House when established) appoint from its members an Audit Committee to

(1) Meet privately with auditors following each annual audit;

(2) Ensure appropriate response to the management letter, including time limits for corrective action and follow-up to ensure completion.

c. That the Organizational Plan be amended to eliminate references to a Division of Central Support Services and reflect an organization consisting of four Divisions and an Administrative Committee (with an interim Publications Department reporting through the Division of National Mission).

5 October 1979

Mr. Richard G. Hutcheson, Jr.
Office of Review and Evaluation
Presbyterian Church in the United States
341 Ponce de Leon Avenue N.E.
Atlanta, GA 30308

Dear Mr. Hutcheson:

My apologies for my tardy response to your letter of mid September asking my reaction to a proposed organizational realignment of your denomination's publishing ministry.

My experience as the chief executive officer of The Lutheran Church-Missouri Synod's counterpart has led me to several convictions that I believe relate to your current review.

A denominationally owned/operated publishing unit exists to meet the unique needs of the denomination and to engage in an aggressive evangelistic outreach within the constraints of the denominational theological position.

There is no significant operational difference between denominational and other publishers. Publishing is a business activity. That is, publishers are engaged in the buying and selling of goods and services. They are self-supporting.

Denominational program units are service/support units engaged in providing leadership to denominational members. They are dependent upon benevolence funding.

The approach to accounting and fiscal management of denominational program units (fund accounting) and denominational publishing (accrual accounting) requires that they be maintained as separate but closely related units.

Items required in the mission of the denomination that cannot be developed and produced on a self-supportive basis require denominational subsidy. The management of the denominational publishing unit should not determine which items are to receive subsidy. That decision should be made by a Mission Board rather than the Board of Publications. The Board of Publications should "transfer" to the denominational general treasury all net income not required to sustain and expand the publishing effort. Similarly, the Mission Board should "transfer" to the Board of Publications funds for the subsidization of specific items.

The governing body of a denominational publishing enterprise should function as a "wholly owned subsidiary". There is merit in a separate corporate charter for the publishing unit as an integrated auxiliary in view of the "deep-pocket" liability of recent court decisions.

Specialized programmatic materials of the denomination should be distributed by the denominational publishing unit to avoid duplication of facilities, but the ownership of inventory may vary. For example —

Items provided gratis by the program unit should be owned by the program unit, but distributed at a set fee (payable by the recipient or program unit) by the publishing unit.

Items developed by a program unit that are sold to users may be owned by the publishing unit provided that the program unit stands ready to buy the dead inventory after three or four years.

The publishing unit distributes (ships, bills and collects.)

Items jointly developed by a program unit and the publishing unit are sold and are viewed as regular publishing unit inventory. Since the publishing unit was a determiner of character, price, and inventory level it must accept responsibility of inventory obsolescence.

I hope the above is helpful. Feel free to phone if you desire additional comment or rationale for the above.

Blessings to you in the important task you have undertaken.

In His Service,
R.L. Reinke
President

Enclosure (2)

STATEMENT OF REVENUES AND EXPENDITURES—PUBLICATIONS FUND

THE GENERAL ASSEMBLY MISSION BOARD OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES, INC.

Year Ended December 31, 1978

Net Sales	
John Knox Press	\$ 861,929
Covenant Life Curriculum	66,425
Christian Education: Shared Approaches	889,132
Other periodicals	109,282
Retail and mail orders	988,758
Presbyterian Survey	258,187
Uniform Lessons	740,385
Other	235,007
	<u>4,149,105</u>
Cost of Sales	
John Knox Press	513,700
Covenant Life Curriculum	66,015
Christian Education: Shared Approaches	687,707
Other periodicals	77,378
Retail and mail orders	765,302
Presbyterian Survey	287,189
Uniform Lessons	277,182
Other	180,714
	<u>2,855,187</u>
GROSS PROFIT	1,293,918
Selling, general and administrative expenses	<u>1,111,606</u>
	182,312
John Knox Expansion	
Selling, general and administrative	(162,482)
Miscellaneous income	<u>26,198</u>
EXCESS OF REVENUES OVER EXPENDITURES	<u>\$ 46,028</u>

**PUBLICATIONS FUND
PRO FORMA INCOME STATEMENT
FOR THE YEAR ENDING 12/31/78**

	John Knox Press	Curriculum	Subscription Periodicals	Bookstores	Retail Mail Order	Programmatic Mail Order	Totals
Sales	\$ 861,929	\$1,692,707	\$ 422,439	\$225,643	\$ 607,011	\$ 339,376	\$4,149,105
Cost of Goods Sold	325,639	694,029	342,139	141,979	453,193	271,106	2,228,135
Gross Margin	536,290	998,678	80,250	83,664	155,818	68,270	1,920,970
Losses Due to Obsolescence	34,922	192,152	-0-	-0-	-0-	-0-	227,074
Marketing & Selling Expenses (Includes Editorial Expenses)	215,716	103,706	66,641	43,206	21,234	14,156	464,659
Warehousing & Distribution Exp.	93,030	52,313	66,932	-0-	74,647	74,646	361,568
General & Administrative Exp.	228,934	203,385	73,839	95,320	222,309	180,649	1,004,436
Income (Loss) from Operations	(36,312)	447,122	(127,162)	(54,862)	(162,372)	(201,181)	(136,767)
Less: John Knox Press Expansion Program	162,482	-0-	-0-	-0-	-0-	-0-	162,482
Net Income (Loss) by Product Categories	\$ (198,794)	\$447,122	\$ (127,162)	\$ (54,862)	\$ (162,372)	\$ (201,181)	(299,249)
Other Income							26,198
Consolidated Net Loss (see Schedule 2 for reconciliation with audit report data)							\$ (273,051)

Enclosure (3)
Schedule 2
8-17-79

**PUBLICATIONS FUND
RECONCILIATION OF NET PROFIT PER AUDIT, 12/31/78,
TO NET LOSS PER PRO FORMA STATEMENT**

Net Profit per Audit	\$ 46,028
Deduct: Costs allocated from the General Fund—	
Accounting	(51,292)
Property Management	(141,470)
Data Processing	(85,377)
Legal and Audit	(21,527)
Division Director	(19,413)
Net Loss per Pro Forma Statement	<u><u>\$(273,951)</u></u>

SECTION 4 — REVIEW OF SPECIFIED FUNCTIONS FOR CONTINUATION, MODIFICATION, OR TERMINATION

The Function Review system, adopted by the 117th General Assembly, is a process by which the General Assembly, in an era of fiscal austerity and hard choices, can examine specific aspects of its program in detail, making decisions to discontinue existing functions in order that new challenges may be addressed. It provides a periodic close look, on a rotating basis, at each mission function and independent agency, to consider in detail its place in the total program, its effectiveness, and the possibility of eliminating it, reducing its level of activity, or modifying its goals. The following functions are being reviewed by the 120th General Assembly:

A. Committee on Theological Education

Stated Goal: To maintain an overview of the total enterprise of theological education for the denomination from the perspective of the whole church.

Data Summary

An initial draft of the Office of Review and Evaluation organizational modification study in 1976 proposed that the Committee on Theological Education be terminated, since there appeared to be no significant data calling for its retention. Responses to that draft indicated that the Committee was in process of assessing its work and clarifying its purpose. The Committee itself requested that it be continued and evaluated in 1977, and the Office of Review and Evaluation made no recommendation to the 1976 Assembly for its termination. Since the Committee's assessment resulted in a revised statement of its purpose, functions and structure (which was presented to the 1977 General Assembly and subsequently approved) with the hope of improving its effectiveness, the Office of Review and Evaluation postponed its evaluation and proposed that the Committee "be reviewed by the 1980 General Assembly for determination regarding continuation or termination." (1978 *Minutes*, p. 317) This recommendation was made with the intention of allowing a three-year period for the Committee to implement its revised purpose and improve performance.

Current data indicate that the church at large has relatively little familiarity with this Committee, and its effectiveness is seen as very limited even among leadership groups. While some data indicate a need for "some type" of General Assembly relationship to the theological institutions, the present structure is not viewed as functioning well. The basic problem is that while theological education is of great concern to the denomination, the four seminaries are synod institutions over which General Assembly neither has nor aspires to any control. While providing a forum for discussion among them and for discussion between their presidents and representatives of the church at large, the Committee has not demonstrated a degree of usefulness which would justify outlay of funds to support it as a permanent structure.

Joint work with the United Presbyterian Church Council of Theological Seminaries is a particular concern of some; at its annual meeting in November 1979, the Committee on Theological Education appointed two persons to work with two persons from the UPC Council to initiate a proposal regarding theological institutions for the Joint Committee on Presbyterian Union. Some have suggested that this new cooperative venture provides a justification for retaining this committee. It appears, however, to be a one-time undertaking for which a permanent structure is not necessary.

Findings

While there would appear to be some benefit accrued from a committee in which members of the church can engage in dialogue with the presidents of the five theological schools, there is little evidence that the intention of the church in setting up the Committee has been met. The concern for theological education at General Assembly level would appear to be most appropriately addressed, insofar as it is possible with limited funds, through the Office of Professional Development. Coordinating activities of the five schools themselves is possible through an existing organization, the Southern Presbyterian Association of Theological Schools, of which each of the school presidents is a member.

At the present time the primary focus on joint work with the UPC's Council of Theological Seminaries is for the purpose of working on union implications for the theological institutions. It would appear useful to continue this aspect of the work.

RECOMMENDATION #7

- a. That the Committee on Theological Education be terminated:
- b. That Section C5e (1) of the Organizational Plan be amended by substituting "liaison with theological seminaries" for "Committee on Theological Education" with the expectation that no significant additional staff responsibilities will be involved; (Seminary representatives to the Committee on Ordination Examinations to be nominated by the Division of Court Partnership Services.)
- c. That the two representatives named to work with the United Presbyterian Church Council of Theological Seminaries report directly to the Office of Professional Development until their task is completed.

B. Committee on Women's Concerns and Office of Women's Work

Two functions which directly involve the work of women in the church have been evaluated this year: the Committee on Women's Concerns, currently lodged in the Office of General Assembly and funded from the Operating Expense Budget; the Office of Women's Work, lodged in the Mission Board's Division of National Mission and funded from the benevolence budget. While the involvement of women in the church has always been critical to implementation of its overall mission, the women's organization (Women of the Church) has historically provided a way for women to plan, study and prepare for their work. As the roles of women have changed and expanded, the need for involving women in less traditional positions of leadership has also grown, thus requiring some vehicle for the expression of those needs such as is currently provided by the Committee on Women's Concerns. Most of the data, particularly from women, indicate an ultimate desire to be fully integrated into the work of the church. This intention is reflected also in the Mission Direction statements adopted by the 119th General Assembly. However, at the present time, there is very little indication that either the need for special General Assembly level support to women's organizations in the church or the need for some type of advocacy to move toward fuller participation has diminished. In many respects, in fact, the current level of General Assembly level support is viewed as inadequate.

1. Committee on Women's Concerns

Stated Goal: To develop national strategy for expressing concerns of women; to identify major issues involving women; to develop increased responsiveness in the church to the resources of women for the mission of the church.

Data Summary

While this is a relatively low priority with the overall constituency, data from church leadership at all levels and from many concerned women indicate a continuing need for the advocacy and monitoring of other agencies provided by this Committee. Virtually all of the women leaders surveyed or interviewed saw the current effectiveness of the Committee as good to excellent. Evaluations from workshops and conferences in which the committee is involved (such as Pre-Assembly Briefing for Women) have been given consistently high effectiveness ratings. Most negative data cluster around the funding of the Committee through the Office of General Assembly, and its organizational separation from the Office of Women's Work lodged in the Mission Board.

Findings

There has been confusion and controversy since the establishment of the Committee (1972 Restructure) with regard to the lodgment and funding issues. Many have felt that two sets of women's groups were being encouraged in the church. While the Committee has in some instances provided an avenue of involvement for those women not engaged in traditional work, the Committee has maintained close coordination with the Office of Women's Work (and also with Church Employed Women, a professional organization which is not an official agency of General Assembly) in

order to avoid duplication. This coordination is not widely known, however, and is primarily understood by those women leaders directly involved at the General Assembly level. Another area of controversy has been the funding from the General Assembly Operating Expense budget for activities which are seen as "programmatic". Attempts to delineate between court-related and "programmatic" or "advocacy" functions (Committee on Assembly Operations/Office of Review and Evaluation study, 1977 *Minutes*, p. 262) have not reduced the majority data calling for merging of the functions in the Office of Women's Work. The single issue of most concern to leaders is that the responsibility for advocacy directly to the General Assembly itself not be lost in any redodgment of activities. While the freedom to advocate directly to the General Assembly is opposed by some of the overall constituency, the leadership surveyed sees this activity (currently a task of the Committee on Women's Concerns) as critical to maintain.

RECOMMENDATION #8

The Office of Review and Evaluation concurs in the recommendation of the Ad Interim Committee on Funding and Lodgment with regard to the Committee on Women's Concerns. (See pg. 419)

2. *Office of Women's Work*

Stated Goal: To work with the women constituency in the church to set up and make available resources and services for carrying on the church's program.

Data Summary

The overall constituency views this office as an important one, and as one of the most effective General Assembly level functions. Data calling for change in the office focus primarily on three areas:

1. an enlarged staff and budget to provide more of the current resources available in leadership training and support for regional levels;
2. additional resources for dealing with more diversified needs such as union presbytery work, minority women, working women, etc.;
3. combining the work of the Committee on Women's Concerns and the Office of Women's Work.

Findings

This office, working with a significantly reduced budget since the 1972 restructure, has continued to provide insofar as possible many of the traditional resources to Women of the Church organizations (Bible Study Book, Women's Birthday Offering, magazine, leader training, etc.). A recent internal reorganization, with the elimination of one professional staff position and the addition of a support staff person, amounts to a further staff reduction and is so perceived by many women. Women leaders themselves, while expressing a need to extend their activities to include women in changing roles of leadership in the church, also express a need for more support from General Assembly level for Women of the Church activities.

The widespread affirmation of this function appears to be related to the fact that the focus historically has been on women's organizing to implement the mission of the church, rather than a focus on meeting the needs of women per se. There is no evidence of a reduced need of resources from the General Assembly level which help organize and prepare women for their work in the church. Data from women leaders, in fact, indicate that the current level of resources is not adequate, particularly in the area of leadership training.

RECOMMENDATION #9

That the Office of Women's Work be continued, and that the General Assembly Mission Board be asked to give careful attention to the widespread call from the church at large for additional staff and funding, to provide more adequate resources for Women of the Church organizations.

C. *Higher Education*

Stated Goal: To engage the church in and with higher education as a field of mission, a resource for ministry, and an instrument of service through: encouraging and enabling a national ecumenical ministry through United Ministries in Higher Education (UMHE); directing and administering the Student Loan Fund; assisting the General Assembly Higher Education Task Force in implementing the Special Higher Education Emphasis.

Data Summary

The Presbyterian Church, U. S., has long had a strong commitment to Higher Education. All available data indicate that the general commitment to the cause remains strong. Yet the past decade has been one of confusion and ambiguity as to the appropriate role of General Assembly in

higher education, in light of the fact that church-related colleges and campus ministry, the two traditional foci of higher education efforts in the denomination, are both supported and managed primarily at middle court levels. (Two institutions of higher education, Stillman College and the Presbyterian School of Christian Education, are related to General Assembly; both were reviewed by the 1979 Assembly, and support for these continuing relationships is strong.)

Beginning with the 1972 Plan of Restructure, which explicitly listed higher education as a function best performed at a level other than General Assembly, continuing with the reduction of Mission Board higher education staff in the 1975 financial crisis, the call for restoration of the function and erection of Ad Interim Committee on the Church in Higher Education by the 1976 General Assembly, and the establishment of a five-year Task Force and three-year Special Emphasis by the 1977 General Assembly, the ambiguity continues to the present.

There is now one ongoing General Assembly staff position in Higher Education. The incumbent is assigned to the staff of United Ministries in Higher Education, and is located in Charlotte, N. C., with that agency's regional office. UMHE represents nine denominations in "ministry in and with higher education," primarily public higher education. UMHE is now in the process of joining with another agency, Ministries in Public Education (MPE), to form a broader ecumenical agency embracing the whole field of education, known as United Ministries in Education (UME). The intention is "to lift up a model of unity in ministry and mission through which (the church) can efficiently and effectively channel its influence upon American education, whether formal or informal, public or private, secular or church-related, graded or intergenerational." There is a strong emphasis on public policy issues in UM(H)E. The incumbent of the present position has also provided significant resourcing services to synods and campus ministers, and there is appreciation and strong support among such campus ministers for the ecumenical approach.

With the establishment by the 1977 General Assembly of a Task Force on Higher Education, a second staff position was established on a temporary basis, to be terminated when the Task Force completes its work in 1982. The purpose of the Task Force is to conduct the three-year churchwide Special Emphasis on Higher Education (1979-81); to administer a special fund for development of new models and strategies; to encourage institutions to deal with the question of the unique contribution of church-related institutions; and to develop guidelines and criteria for official relationships between institutions and judicatories of the church.

The third major aspect of General Assembly involvement in Higher Education is through its two institutions of higher education, Stillman College and the Presbyterian School of Christian Education, which are exceptions to the usual pattern of the denomination in that they are related to the General Assembly rather than a regional judicatory. The funding relationship to these two institutions was examined and affirmed by the 1979 General Assembly, and is not part of this review. However, the institutions must be considered in an overview of the involvement of General Assembly in higher education.

Another aspect is the Student Loan Fund, a revolving fund administered by the Mission Board. This fund consists of designated gifts from individuals and congregations.

All data acquired by this office indicate a high level of support for "higher education," from all constituencies of the church. A 1979 survey of pastors and lay leaders in randomly selected congregations placed higher education near the top of the list of functions perceived by the respondents as meriting a greater emphasis. There are strong indications, however, that "higher education" as a denominational function, to most persons, means primarily church-related colleges and campus ministry. The present Mission Board "higher education" function (UMHE) is little understood, even by some persons closely associated with the Division of Corporate and Social Mission. It is even less understood by a random sample of middle court leaders.

A special survey of members of the Task Force on Higher Education, the Ad Interim committee which brought it into being, and the Association of Presbyterian Colleges showed considerable dissatisfaction with the progress made by the Task Force and Special Emphasis. More than half the respondents indicated that the results so far had been disappointing to them. Disappointment seemed to be associated with lack of clear focus and direction, failure to create much general awareness of the Special Emphasis throughout the church, and absence of early indications that clear directions and support for the denomination's colleges (the major concern behind the Task Force) may be emerging.

Findings:

The approach to Higher Education at the General Assembly level has been moving away from a direct emphasis on church colleges and campus ministry, toward a more generalized collaboration between the church and higher education for the good of society, and toward efforts to engage other societal institutions with Higher Education, to make changes in the way they minister to society.

It is predominantly a social change ministry, through and with the persons and structures in the field of higher education. Staff persons involved feel that progress has been made in some regions in leading the church to this new understanding of its role in higher education. The new understanding is not, however, shared by the majority of church people who support "higher education" as a General Assembly level function, nor is it the major thrust behind the five-year Task Force and three-year Special Emphasis, which reflect primarily a deep concern over the future of church colleges. It may be concluded, therefore, that there is some lack of congruence between constituency expectations in the field of higher education and the goal actually being pursued at the General Assembly level.

It appears that the ministry "in and with higher education" will become even more global as United Ministries in Higher Education becomes United Ministries in Education. While UME has assured concerned campus workers that its direct involvement in campus ministry will continue, some widening of focus is clearly intended.

That more commonly understood approach to higher education at the General Assembly level — the coordination of the planning and concerns of church colleges in a crisis era, and of the work of middle courts in campus ministry — is now being handled by the temporary Task Force on Higher Education. This task force is still in an early stage of its work, and the disappointment of its members and those close to it with its accomplishments thus far may be premature. It is moving forward on generating projects for the Challenge Fund provided by the 1979 Women's Birthday Offering, and on the development of guidelines and criteria for the relationship of colleges to the Presbyterian Church, U. S. The life of the Task Force, however, extends only two years beyond this General Assembly. There is therefore no provision for the future of this aspect of the work, which focuses on the more common understanding of General Assembly level responsibility in the field of Higher Education.

Further, the General Assembly's historic and explicit responsibility in the field of higher education, support of the two institutions directly related to it (Stillman College and the Presbyterian School of Christian Education) has been seriously eroded. Relatively level dollar allocations from General Assembly benevolences, in a period of rapid inflation, have translated into a significant decline in level of support. In the past five years, the percentage of the total budget of PSCE provided by this allocation has declined from 33.5% to 17.2%. For Stillman the decline has been from 8% to 5.3% of total budget. In view of the crisis in the field of higher education, which led to the formation of the Ad Interim Committee and the subsequent task force and which is affecting both of these institutions significantly, General Assembly's obligation to its own institutions of higher education must be high on its decision-making agenda.

RECOMMENDATION #10

- a. That the Student Loan Fund be continued as at present.
- b. That the General Assembly commit itself to continue to provide a staff person for United Ministries in Education as at present until the Task Force makes recommendations in 1982.
- c. That the Task Force on Higher Education be given, in relation to the functions assigned by the 1977 General Assembly, the following specific tasks:
 - (1) to study the General Assembly's responsibilities in the four areas of higher education ministry in which it is presently involved:
 - (a) the social and public policy ministry in the field of education generally, through UME;
 - (b) the Assembly-level coordination and planning for PCUS church colleges and campus ministry;
 - (c) support for General Assembly's own institutions of higher education, Stillman and PSCE; and
 - (d) the student loan fund.
 - (2) to make recommendations to the 1981 General Assembly (for implementation at the conclusion of the life of the Task Force in 1982) on the following questions:
 - (a) Among these four aspects of General Assembly's involvement in higher education, what are the relative priorities at the Assembly level in an era of declining resources?
 - (b) Is the focus on the general field of education a sufficiently high priority to justify full-time assignment of the Mission Board's only permanent higher education staff position to UME beyond 1982?
 - (c) What should be the responsibilities of the General Assembly Mission Board's continuing staff person in higher education?
 - (d) On what basis should General Assembly plan its ongoing support for its own institutions of higher education, Stillman College and the Presbyterian School of Christian Education?

D. The Historical Foundation

Stated Goal: To provide the official archives of the Presbyterian Church, U.S.; provide a library, archive, museum and research center for histories, records and artifacts of the whole church; offer appropriate reference and research services; cooperate with other interested bodies in collecting, preserving and promoting the use of the materials which make possible the study of Presbyterian and Reformed history; promote the widest use of the Historical Foundation by the churches, the public and the educational world.

Data Summary

When compared with other mission functions, the Historical Foundation is viewed by many as a low priority, and some of the data call for a reduction in funding. Given an opportunity to provide general comments on the Foundation, a number of Commissioners to the 119th General Assembly called for some reduction in scope. Twenty-three percent of a congregational sample also called for decreased funding. However, generally, the data indicate that the Historical Foundation is viewed as effective, with the majority of those surveyed feeling its funding should be maintained at the current level.

Findings

During the past year a new Executive Director was hired by the Board of the Foundation and plans appear to have progressed well for streamlining operations and increasing visibility. The 119th General Assembly approved a plan for securing funds from "interested friends and foundations" (1979 *Minutes*, p. 169) for the purpose of constructing an additional building on the current site in Montreat. This along with other data would appear to indicate that the desirability of historical preservation is recognized, but that expansion of activity requires special funds and that regular funding through General Assembly budget should be held at a conservative level.

RECOMMENDATION #11

The Office of Review and Evaluation concurs in the recommendation of the Ad Interim Committee on Funding and Lodgment regarding the Historical Foundation. (see pp. 420)

E. International Mission Program and National Church Relationships: Africa, Europe, Middle East

Stated Goal (International Mission Program throughout the world): To enable the Presbyterian Church, U.S., to participate with overseas church partners in fostering the development and self-reliance of the partner church, witnessing to unevangelized people, ministering to human need and suffering, and working toward a just and peaceful society in all areas of a changing world.

Data Summary

(Note: In addition to the general survey, interview, and documentary data utilized for reviewing all functions, a member of the Office of Review and Evaluation staff visited and assessed PCUS mission involvement in Africa, Europe, and the Middle East in the spring of 1979, in preparation for this review. His full report on that assessment, Appendix A, is not printed with this Program Audit, but is duplicated for distribution to members of the Standing Committee and available to other commissioners on request. The report was made available to the Division of International Mission and staff shortly after the visit, and a number of responsive actions have already been taken by the Division staff.)

Commitment of the PCUS constituency to an international mission program remains high, though not as high overall as in earlier years when "mission" was almost universally thought of as overseas work. A more general concept of the meaning of the term mission, together with a strong emphasis on local and congregational mission, has somewhat changed the denomination's focus on overseas mission.

The general finding of this review, substantiated by all current data as well as the 1978 constituency survey, is that the denomination places major importance on its international mission program and national church relationships. There are minorities within the denomination who feel either (1) that overseas involvements should be cut back to give more attention to domestic and internal problems and needs; or (2) that significant changes should be made in the *kinds* of overseas involvements the denomination supports. Much of the denominational leadership shares this latter view. PCUS no longer enjoys a denomination-wide consensus in support of a particular kind of denominational overseas mission. In general, however, support for international mission is extremely strong. Indeed, 50% of the respondents in a 1979 survey of pastor and lay leaders in randomly selected congregations felt that this program should be given a *higher* priority (with a larger percentage of available funds) than at present. Only Youth Ministry was so perceived by a larger number of respondents.

Findings

1. The hard work and dedication of PCUS missionaries are impressive indeed. They have, by and large, adapted rapidly and well to changing conditions. They labor (particularly in Zaire) under very difficult circumstances and great hardship — made even more difficult by the severe frustration of inadequate PCUS communication and administrative structures. But their level of commitment is remarkably high, and their accomplishments noteworthy.

2. The General Assembly Mission Board has established a priority for the Africa area, in comparison with other areas of overseas involvement. This priority is affirmed. Africa is: (a) a developing area with enormous needs; (b) an area with strong, viable autonomous churches having a cooperative attitude; (c) an area wide open for evangelism and further church growth; (d) an area with a need for solidarity from world Christianity in the Christian struggle for liberation and social justice.

3. PCUS engagements in the Muslim areas of North Africa and the Middle East have been minimal. UP involvement has been considerably greater and of longer duration. There have been several calls for greater PCUS involvement in this now critical region, and the Mission Board has been moving in that direction. Two missionaries were jointly appointed with the UP church within the past year.

4. As detailed in the General Trends section of this Program Audit, the autonomy of overseas partner churches and their consciousness of the inappropriateness of continuing the Board-to-Church model of relationship are well established by all available data. The changes being proposed in the recommendations below are largely formal and symbolic. The Division of International Mission of the General Assembly Mission Board is clearly the Assembly's designated agency for programmatic partnership with overseas churches and should continue so. The Stated Clerk is the senior continuing officer, and the continuing ecclesiastical representative of the General Assembly, as well as the receiver of official ecumenical correspondence for the General Assembly. As such, he or she has no programmatic responsibilities in connection with overseas mission engagements, but considerable titular and symbolic responsibility. An authentic Church-to-Church partnership mode requires close cooperation between the Stated Clerk and the Mission Board in this area. The sensitivity of Third World churches about accepting a "mission board" as the top level with which they can deal in interchurch relations is understandable in light of past history. The changes proposed below are formal and symbolic but nevertheless important.

RECOMMENDATION #12*With regard to the Africa/Mideast/Europe area*

a. That the Mission Board's priority on the Africa area (as compared with other overseas areas) be confirmed, and made the overseas area priority of the General Assembly; that the Mission Board be directed to implement this priority in allocation of personnel and resources and in regional planning for the next decade; and that within the Africa region priority continue to be given to major partnership relationships in Zaire.

b. That the Mission Board continue to represent various segments of the denominational constituency in its Africa/Middle East involvements, engaging in a variety of types of mission activity, consonant with the stance of partner churches.

RECOMMENDATION #13*With regard to all overseas areas*

That the Presbyterian Church, U.S., move more fully from a Board-to-Church model of partnership with overseas denominations to a Church-to-Church model, in the following ways:

a. That each formal agreement with an overseas partner church for joint mission engagements be presented to and approved by General Assembly of the Presbyterian Church, U. S., and to the equivalent body of the partner church if feasible;

b. That messages of mutual support and encouragement be addressed on appropriate occasions from General Assembly to the General Assemblies of overseas partner churches with which we have mission relationships;

c. That each PCUS delegation established to negotiate mission agreements or for other important partnership purposes be headed by a non-staff General Assembly representative, elected whenever possible by the Assembly itself, and otherwise designated by the Moderator or Stated Clerk; and that non-staff General Assembly representatives be included prominently in all such delegations.

d. That the Moderator's annual visit to overseas churches in various areas be continued; that whenever feasible appropriate formalities of interchurch business be conducted by the Moderator on such visits or by the Stated Clerk; and that when business with overseas partner churches is most appropriately handled by Division of International Mission members or staff

persons, such persons carry greetings and credentials from the Stated Clerk in the name of the General Assembly.

e. That the Ecumenical Delegates to each General Assembly include at least one delegate from an overseas partner church with which the PCUS has a formal relationship in joint mission; that the invitation to that church to send a delegate be extended by the Moderator or Stated Clerk; and that the Assembly to which such a delegate comes engage in some fashion in celebration of that particular mission partnership.

F. Minority Church Education

Stated Goal: To contribute to the ongoing work of the church by working cooperatively with middle courts and ecumenical partners to provide leadership training for ethnic minority Christian educators and curriculum resources for ethnic minority churches; and by increasing cultural awareness and knowledge of ethnic education ministry and resources in the Presbyterian Church, U.S.

Data Summary

The Office of Review and Evaluation report to the 1978 General Assembly in its overall evaluation of the Office of Christian Education noted that "a number of indicators, including the 1978 Mission Consultation . . . may point to increasing emphasis in Minority Church Education in the years ahead." The data which led to this conclusion came primarily from leadership groups in the denomination who expressed concern about the inadequacy of resources and the loss of minority membership and involvement in the Presbyterian Church, U.S. The majority membership at that time viewed Minority Church Education as a relatively low priority. All current data indicate that expectations remain essentially unchanged. Leaders in the denomination call for resources and assistance at the General Assembly level although the majority constituency does not view the function as a high priority.

Findings

In recent years, the attention at General Assembly level to educational ministry with minorities has been minimal, although the data, particularly from minority groups, have continued to point to a growing need for this function rather than a diminishing one. Historically the Presbyterian Church, U. S., has evidenced a commitment to minority ministry. It would appear that as minority groups began to view their history and Christian experience as a contribution to the life of the denomination rather than merely a recipient of its concern, the relationship between minority and majority constituencies has become more difficult. Many minority leaders, in particular, express concern about the loss of minority membership in the church. A renewed emphasis throughout the denomination on evangelism and church development appropriately includes special focus on the resources required by and the leadership needed from minority groups. Accordingly, a staff person was hired and funds allocated for Minority Church Education in 1979, with the function related to the Office of Evangelism and Church Development as well as the Office of Christian Education.

Since the reestablishment of the function in this new configuration is quite recent, no evaluation of goal achievement has been undertaken. It can be observed, however, that the goal established is congruent with the expectations expressed in the data and that it is an appropriate function at the General Assembly level.

RECOMMENDATION #14

That Minority Church Education be continued essentially as at present.

G. Office of Corporate Witness in Public Affairs

Stated Goal: To assist the church in making a faithful corporate witness by enabling it to increase understanding of the theological basis for its corporate witness and to develop and implement strategies for its active involvement by word and deed in public affairs nationally and internationally.

Data Summary

On a relative scale the constituency at large regards Corporate Witness in Public Affairs as one of the least important General Assembly mission functions. In the 1978 constituency survey, it was ranked 32nd in importance among the 37 functions evaluated. This finding was consistent with that of the 1976 survey, in which it ranked 27th in importance among the 30 evaluated. In a special 1979 survey of pastors and lay leaders in randomly selected congregations, respondents were asked to indicate whether the emphasis on each of 20 functions being reviewed in 1980 and 1981 should be higher, lower, the same, or the function should be eliminated. Corporate Witness in Public Affairs was at the top of the rank-ordered list of those functions perceived as meriting lower emphasis, and near the top of the list of those proposed for elimination (5th of 20). This was consistent with the finding of a similar survey of commissioners to the 1978 General Assembly, when Corporate Witness

in Public Affairs was second (of 15 functions) on the rank-ordered list of those perceived as meriting a lower priority, and third from the top of those recommended for elimination.

The constituency view of the effectiveness of the function is marginally higher than its importance rating, but effectiveness also is rated generally low. These low ratings are not ascribable to lack of information. The function ranks considerably higher — in the middle range of all functions — in familiarity. The findings from various sources are sufficiently consistent to make it quite clear that this function is not widely supported by the PCUS constituency at large, and that in a period of fiscal stringency, many Presbyterians would like to see it deemphasized or terminated.

It is also clear, however, that the function is regarded as extremely important by certain groups within the denomination, and particularly by denominational leadership.

Findings

With regard to Corporate Witness in Public Affairs, other forms of data — particularly General Assembly actions — must be weighed more heavily than constituency survey data. It is a form of activity emphasized by denominational leadership, repeatedly affirmed by successive General Assemblies, and strongly supported by an important segment of a pluralistic denomination. As such it has a continuing place in the mission activities of the Presbyterian Church, U. S., even though it is not supported by other segments of the denomination, which may, on the basis of constituency data, be a majority.

Although the goal is broadly stated and by nature not measurable, accomplishments appear to have contributed to the goal in appropriate ways and to be in accordance with General Assembly directives. The staff is highly qualified and impressively productive.

As a part of the Office of Review and Evaluation Mission Consultation report (1978 *Minutes*, p. 343) it was noted that the “focus in this function should be heavily directed toward familiarizing the constituency with General Assembly policy and its implications and that more effective methods are needed.” Progress has been made, particularly through utilization of task forces and groups concerned with justice issues at other court levels.

RECOMMENDATION #15

That the Office of Corporate Witness in Public Affairs be continued in essentially the present form, with the present level of support.

H. Presbyterian Foundation

Stated Goal: To manage, invest and protect all endowment and trust funds, gift annuities, bequests held by the General Assembly (including those funds presently held by the various board and agencies) with exceptions to the funds managed by the Board of Annuities and Relief; to disburse income from restricted funds to their designated recipients and to turn over to the treasurer of the General Assembly all income not otherwise designated.

Data Summary

The General Assembly benevolence allocation to the Presbyterian Foundation was scheduled for regular review in 1979. After initial data gathering, the Office of Review and Evaluation determined that it was necessary to appoint a special study team to examine “the current operation of the Foundation in order to clarify some ambiguities which exist in its relationship with other agencies of the church, and to provide a baseline for subsequent self-evaluation by the Foundation and for future evaluations by this Office.” (1979 *General Assembly Minutes*, p. 326) This team consisted of James E. Spivey (appointed by the Office of Review and Evaluation), Paul Willard McCreight (appointed by the General Assembly Mission Board), and Joseph W. Grier, Jr. (appointed by the Presbyterian Foundation). The full report of this team, including the process of data gathering, is included as Appendix B. The study was fair and thorough, and the Office of Review and Evaluation generally concurs with its conclusions.

Findings

Data indicate that the Presbyterian Foundation is an important function for the church, but one about which little is known by the constituency at large. The major findings from the data point to a need for clarification of the Presbyterian Foundation's role in (1) the management and investment of property and funds, and (2) seeking special gifts and bequests for the church (a responsibility which is not reflected in its currently assigned functions). It seems clear that a strengthened and expanded Foundation, vigorously performing in both of these areas and strongly supported by the entire denomination, will be in the best interest of the church.

RECOMMENDATION #16

a. That the Foundation perform as corporate Trustee of the General Assembly in administering and investing property and funds of the General Assembly and its agencies (with the

exception of the Board of Annuities and Relief) which are not required for current operation or otherwise assigned or designated by the donor or General Assembly; and that General Assembly institutions having invested funds and endowments (Presbyterian School of Christian Education, Stillman College, Montreat, Historical Foundation) be invited but not required to utilize the services of the Foundation;

b. That prior to transfer of all such funds to the Foundation by the General Assembly Mission Board and other agencies, the agency concerned prepare a statement specifying the purposes for which funds are to be used, as well as payment schedule required; and that such statements be submitted to the 1981 General Assembly for approval;

c. That the promotion and development of special and deferred gifts, bequests, and legacies to the General Assembly and its Mission Board be the responsibility of the Foundation; that the Foundation in consultation with the Mission Board and other agencies concerned submit a detailed plan for future scope, staffing and funding of this function to the 1981 General Assembly;

d. That in implementing these recommendations, the Foundation examine the possibility of funding its operating expenses from fund management fees rather than the benevolence budget and report to the 1981 General Assembly as to the feasibility of this mode of operation;

e. That until action is taken by the 1981 General Assembly on the plan for the development function, the present separate and joint development work by the Foundation and the Mission Board be continued;

f. That in light of the above recommendations, the Foundation relocate its offices in the Presbyterian Center, Atlanta as soon as possible;

g. That a member of the General Assembly Mission Board be added to the investment committee of the Presbyterian Foundation; that fiduciary investment policies be reviewed in light of the policies previously approved for the Mission Board; that revised policies be submitted to the 1981 General Assembly for approval; and that following such approval, the Investment Committee of the General Assembly Mission Board be terminated.

h. That a joint staff committee or other suitable structure be established to provide for coordination and communication on matters of mutual concern between the two agencies; and that the General Assembly Mission Board, through the Division of Corporate and Social Mission, prepare and submit to the 1981 General Assembly procedures by which, in coordination with the Presbyterian Foundation, it can implement approved General Assembly policies relating to General Assembly Social Responsibility in Investments;

i. That an annual display of the holdings of the Foundation be made available to General Assembly;

j. That Recommendations 1, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18 and 19 of the study team report, Appendix B, be approved and referred to the Foundation for implementation; and that Recommendation 11 be approved and referred to the Permanent Nominating Committee and Synods.

I. Regional Communication System

Stated Goal: To provide two-way communication regarding trends, needs, and programs between the Mission Board and the regions.

Data Summary

The Office of Review and Evaluation reported to the 1979 General Assembly its preliminary findings regarding the regional communicator function as follows:

As noted earlier, this is the most questionable function of the Division of Court Partnership Services. Recommended for termination in the 1976 Organizational Modification Report to General Assembly, it was retained by that Assembly because of its relative newness, and failure of the church to give it a fair trial up to that time. In the ensuing period it has continued to search for a meaningful role and identity. Since its placement in the Division of Court Partnership Services, the Division Director has sought to give it shape and direction. Negotiations have been started with the Synod of Florida, where the communicator position is presently vacant, looking toward development of a different kind of position. A plan is under consideration for negotiation in the year ahead with three other synods in which terms of present communicators will be expiring, in the hope that the outcome will be a differently conceived system, with a higher level of partnership and with costs shared by the synods. This Office does not desire to prejudice the outcome of such a process. At present, however, the regional communicator system continues to be regarded as extremely low in importance and effectiveness by the constituency of the denomination at large. Its importance rating is even lower in the 1978 Constituency Survey than in that of 1976, and its effectiveness rating is virtually unchanged (third from the bottom in 1978; second from the bottom in 1976). With

an annual cost of \$235,000 (1978), 3% of the total Mission Board budget, cost effectiveness becomes a critical issue in a period of decreasing resources.

Further data gathering in the past year has brought confirmation of the preliminary judgment. A 1979 survey of pastors and lay leaders of randomly selected congregations placed the regional communication system at the top of a rank-ordered list of functions perceived as meriting elimination, with 38% of the respondents making this judgment. An additional 26% of the respondents felt that the emphasis should be lower than at present. Interviews with church leaders at the General Assembly level brought a significant number of judgments that the benefits of the system are not worth the cost, and telephone interviews with middle court church leaders were even more negative. While there are strong supporters of this system throughout the denomination, they are a minority.

Within the past year efforts to revitalize the system have made some progress. Communicators have developed a more direct relationship to synod staffs, and in some instances have taken on specific responsibilities for synod. A concept of shared financial support with synod has led to some modest contributions to the cost of the system. In no case, however, has a synod indicated a willingness to assume a major share of the cost.

Findings

Overall the findings of this study support the conclusion that the regional communication system should be terminated. This conclusion is drawn despite the dedication of individual communicators, who have worked hard to make the system effective and whose efforts have been greatly appreciated by many who have known and observed them.

No alternative communication system is being proposed, in light of the growing number of forms of communication between General Assembly agencies and the church at large, which have been and are continuing to develop. Two of the most important of these are the highly regarded *News Service* and *Presbyterian Survey*. Data indicate that apart from the leadership of the local church, the *Presbyterian Survey* is the single most important source of information about the denomination for its membership. A significant development since 1976 has been the network of relationships established between the Division of Court Partnership Services and middle court representatives, particularly with the Program and Resourcing Coordinating Council, representing synod staff with some presbytery participation. Another important development has been the network of Resourcing Centers (now in every presbytery), relating to the Resourcing Coordinator in the Division of Central Support Services. The enhanced communication role of Mission Board's staff leadership, which now travels and speaks widely throughout the denomination, and the communication role which has been assumed by members of the Mission Board, are both additional helps. Finally, the contribution of recent moderators has been significant. The membership of the moderator on the Mission Board, and the in-depth familiarity of recent moderators with the Mission Board and its activities, have served to make moderatorial travel an important form of communication between the Mission Board and the church at large.

The International Communicators, who are missionaries on home assignment appointed to serve for one year as a link between the mission area to which they are assigned and the home church, have filled a useful role. They have not in recent years been integral to the regional communication system, but have worked through the Division of International Mission in a way relatively independent of that system. Maintenance of the international communication system requires no significant personnel and funds beyond that necessary for normal operations.

RECOMMENDATION #17

a. That the **Regional Communication system** be terminated, as of the dates that present terms of communicators expire.

b. That if in any case a Synod wishes to employ a communicator at its own expense, the Mission Board cooperate fully.

c. That the continuation or termination of the International Communication system be left to the decision of the Division of International Mission.

J. Youth Ministry

Stated Goal: To support and encourage youth ministry at every court level through leadership training, resource production, and the facilitation of adolescent peer experiences.

Data Summary

Data from all constituencies in 1978 and 1979 indicate an extremely high priority for youth ministry at General Assembly level. In a 1979 survey of congregations (pastors and lay leaders), for example, 63.85% felt a higher emphasis should be placed on youth ministry than is now being given. The majority of those responding in this survey felt regular resources such as training events, periodicals and teaching materials provided for youth leaders who coordinate ministry in their local

and regional areas should be the primary activity at the General Assembly level. Many of those responding also felt that denomination-wide coordination of a youth organization and special youth conferences/rallies were needed.

While the data are somewhat mixed, resources such as the *Youth Manual* appear to be expected by the constituency. Regular communication about resources and activities is also frequently mentioned as a kind of assistance needed. A staff person has recently been added to the youth ministry function in the Office of Christian Education and this action may provide resources to the denomination which more adequately meet the needs of the constituency. The annual Youth Conference sponsored by General Assembly has met with much success over the past two years and has seen a notable increase in participation from youth throughout the denomination.

Findings

The findings of this review are in part summarized in the section on General Trends and Indices (p. 334). More anxiety is evidenced over this particular function area than virtually any other by the majority of the constituency. Many see the loss of youth involvement in the church as a dangerous sign for the future of denominational leadership. While the General Assembly role may be limited by budgetary constraints, its role is clearly seen as critical by the overall constituency. Although appreciation is often expressed for the efforts being made with minimal staff and funds, the current level of activity in this function does not appear adequate to meet the expectations of the constituency.

RECOMMENDATION #18

That the Youth Ministry function be continued and strengthened, and that the General Assembly Mission Board be asked to give careful attention to the widespread call from the church at large for provision of more leadership and resources for a denominationally-coordinated peer group youth program.

K. Future Review Schedule

1. The following functions/organizational units will be reviewed by the Office of Review and Evaluation and reports provided to the 121st General Assembly (*Minutes*, 1979, p. 334).

- Council on Church and Race
- International Mission Program and National Church Relationships: Latin America/Caribbean
- Joint Office of Worship
- Office of Ecumenical Coordination
- Office of Washington Communicator
- Overseas Ecumenical Program
- Presbyterian Council for Chaplains and Military Personnel
- Presbyterian News Service
- Presbyterian Survey
- Program Interpretation and Advocacy

2. Schedule for Future Years

1982

- Ad Interim Committees which have been in existence more than four years
- Board of Annuities and Relief
- Funding Allocations to Ecumenical Agencies
- International Mission Program and National Church Relationships: Asia and South Pacific
- Mountain Retreat Association Management Council/Montreat Conferences
- Office of Evangelism and Church Development
- Office of Stewardship and Funding
- Planning, Research, Evaluation

1983

- Council on Theology and Culture
- International Mission Resources, Support and Communication
- John Knox Press
- Office of Christian Education
- Office of Professional Development
- Office of Review and Evaluation (by independent committee)
- Office of World Service/World Hunger
- Resourcing Coordination

1984

Benevolence Allocations to Assembly Institutions (PSCE, Stillman)
 Broadcasting and Audio-Visuals/TRAV
 Committee on Women's Concerns
 Historical Foundation
 International Missionary Care and Support
 Missionary Enlistment
 Office of Minority Affairs
 Presbyterian Office on Aging

SECTION 5 — OTHER ITEMS

A. Cost Effectiveness Study

1. Background

The 1979 General Assembly received from the Standing Committee on Budgets and Funding and referred to the Committee on Assembly Operations for report back to the 120th General Assembly a resolution including the following recommendation:

That the Office of Review and Evaluation bring to the 120th General Assembly a recommendation regarding means to provide continuing independent objective evaluation of the cost effectiveness and the economic efficiency of every single operation or function operating under the auspices of the General Assembly or church. (p. 247, 1979 *Minutes*)

The resolution included other recommendations related to costs and availability of funds. Although technically the entire resolution was referred to the Committee on Assembly Operations and therefore the question of whether the Office of Review and Evaluation was expected to bring a report to this Assembly is not clear, we have chosen to do so. Evaluation of General Assembly's agencies and their functions is a continuing responsibility of the Office. Efficiency, defined as "the general relationship of costs to results achieved", (which is a definition of cost effectiveness) is already one of the General Assembly-approved criteria by which such evaluations are conducted. We therefore considered it appropriate to study the question and provide for this Assembly further clarification of our understanding of the role of the Office of Review and Evaluation and the role of other agencies, in applying cost effectiveness criteria and making judgments.

The terms "cost effectiveness" and "economic efficiency" are hard to define with precision. Generally, the term "effectiveness" refers to the producing of a desired effect. The term "efficiency" adds the dimension of the *cost* of producing the desired effect. A dictionary definition of efficiency is "effective operation as measured by a comparison of production with cost" (Webster's New Collegiate). Peter Drucker, preeminent management specialist, in an often-quoted distinction, described effectiveness as "doing the right things" and efficiency as "doing things right".

In addition to cost effectiveness, the terms "cost-benefit ratio" and "cost-benefit analysis" are commonly used by business management. Without dwelling further on the technicalities of meaning of terms used, the Office of Review and Evaluation understands the intent of the recommendation to be that of examining *effectiveness* of agencies and their functions *in the light of costs*. The recommendation came against a background of several years of increasing fiscal pressures on General Assembly agencies and on Standing Committees making budgetary decisions. We understand the intent of the recommendation, in light of this fiscal pressure, to be that of giving increased attention to the element of cost, as decisions are made about the effectiveness of General Assembly functions.

2. Procedure

In conducting a cost effectiveness study, the Office of Review and Evaluation employed the following methods of data-gathering:

a. Study of management literature and practices on cost effectiveness, cost benefit analysis, and related concepts.

b. A survey of the national-level agencies of major American Protestant denominations, to determine what, if any, cost effectiveness criteria are in use by other church organizations, and the ways in which they are applied.

3. Findings

a. There is no single, standardized, or fool-proof way of measuring the relationship of cost to results achieved. Cost effectiveness is a *concept* rather than a specific methodology.

b. As used in business and management, the concept of cost effectiveness depends on a *measurable outcome*, to compare with *measurable costs*. Where the outcome is production of a

specific quantity of goods, the application of cost effectiveness criteria is relatively simple. Many cost-benefit analyses for managerial decision-making involve intangible factors, which cannot be precisely measured. In some instances, the approach of business management is to quantify these intangible factors on the basis of informed judgment. (e.g., The value of the good will generated by a particular action is estimated at \$80,000, which can be added to the value of more tangible benefits.) Whether quantified or not, when intangible and non-measurable factors are considered along with precisely measurable costs and precisely measurable outcomes, cost-benefit analysis moves out of the field of exact science, and is based on human judgments.

c. Generally speaking, in organizations dealing with human values and goals rather than the production of goods, cost effectiveness criteria are less frequently used, or used with less precision, than in connection with material outcomes. Among the church organizations surveyed, *none has developed or is using any specific cost effectiveness criteria.*

d. Nevertheless, the *concept* of cost effectiveness (as distinct from a specific methodology) can be given greater visibility and attention in connection with General Assembly's agencies and their functions in two ways:

(1) *Reaching specific objectives.* All General Assembly's agencies, and particularly the General Assembly Mission Board can be encouraged to examine alternate ways of reaching *particular objectives*, and to select the least costly way of accomplishing specific tasks when appropriate to the task without loss of quality. For instance, a telephone conference call following circulation of information by mail, may be a less costly way of reaching a certain committee or division decision than a meeting, involving travel and hotel costs, would be.

It is the observation of the Office of Review and Evaluation that present management of the General Assembly Mission Board *is* making intentional and continuing use of such cost effectiveness considerations. Recent examples include the imposition of stringent staff travel controls; an inventory and evaluation of the various committees, task forces and ecumenical groups in which staff members are involved and the number of meetings attended, which resulted in measurable reduction; and the recommendation that the number of meetings of Mission Board/Divisions be reduced from four to three per year. A number of other administrative support activities are also being examined for cost effectiveness. Procedural and material costs of such activities as accounting, data processing, purchasing, etc., are more readily examined for comparable methods of achieving similar results than are those activities categorized as "program." Thus this area of activity is particularly subject to ongoing scrutiny of cost benefit comparisons.

(2) *Choosing broader goals.* Cost effectiveness can and should become a more explicit criterion in making choices about major undertakings of General Assembly agencies. The appropriate place for such a process is the existing Function Review process. While precise quantification of the criteria is neither possible nor desirable, it is possible to be more explicit about *factors to be considered* in making gross cost effectiveness judgments, defined as judgments about the general ratio of costs to results. If 1/5 of the available money is being spent to achieve 1/50 of the results, the activity is not cost effective; if 1/50 of the money brings 1/5 of the results, it is highly cost effective. If a particular function is near the top of the list in relative cost, but near the bottom of the list in relative importance, its cost effectiveness may be questionable; conversely, if it is one of the least expensive but one of the most important, it is probably quite cost effective.

It should be emphasized again that the cost effectiveness of any particular function is ultimately a judgment, and that the appropriate body for making the final judgment is the General Assembly itself.

RECOMMENDATION #19

a. That all General Assembly's agencies be encouraged to examine the cost of alternate ways of reaching particular objectives, choosing whenever appropriate those ways which will reach the desired objective in the least costly way.

b. That the following criterion be added to those previously approved for evaluations conducted by the Office of Review and Evaluation.

COST EFFECTIVENESS: General relationship of cost to results achieved, as indicated by:

(a) Relative cost, as a proportion of total funds available.

(b) Relative results, as a proportionate part of or contribution to the total accomplishments of agencies.

(c) Appropriateness of the cost in light of constituency judgments as to relative importance and effectiveness.

(d) Appropriateness of the cost in light of other priority indicators.

(e) Appropriateness of the cost in light of any duplication with functions performed by other courts or secular agencies.

(f) Relative cost of performing the function denominationally or ecumenically.

B. MEMBERSHIP ANALYSIS: GENERAL ASSEMBLY MISSION BOARD AND STAFF
MEMBERSHIP ANALYSIS
GENERAL ASSEMBLY MISSION BOARD
December 31, 1979

Membership Categories	Clergy	Laity	White	Black	Mexican American
Regional Representatives (Presbytery nominated) 39 persons 71%					
Male 30	17	13	29	1	0
Female 9	0	9	8	1	0
Members Nominated by GA Permanent Nominating Committee 13 persons 24%					
Male 8	3	5	4	2	2
Female 5	2	3	4	1	0
Ex-Officio (GA Moderator; chairperson; chairperson- elect 3 persons 5%					
Male 2	2	0	2	0	0
Female 1	0	1	1	0	0
TOTALS 55 persons 100%	24 (44%)	31 (56%)	48 (87%)	5 (9%)	2 (4%)
Male 40 73%					
Female 15 27%					

FIVE-YEAR COMPARISONS:

	1979	1978	1977	1976	1975
Male	73%	70%	61%	65%	64%
Female	27%	30%	39%	35%	36%
Clergy	44%	44%	39%	37%	43%
Lay	56%	56%	61%	63%	57%
White	87%	88%	93%	90%	91%
Minority	13%	12%	7%	10%	9%

Observation:

The percentage of women on the Mission Board declined further in 1979, and is now at the lowest point since 1974, when these annual analyses were initiated. The percentage of minority persons has increased since the 1977 low point.

GENERAL ASSEMBLY MISSION BOARD—DOMESTIC STAFF ANALYSIS
December 31, 1979

	Male	Female	White	Black	Other
Total General Assembly Mission Board Staff 235 (239)	74—31% (88—37%)	161—69% (151—63%)	167—71% (181—76%)	57—24% (51—21%)	11—5% 7—3%
Professional Staff (Elected Staff) 67 (67)	46—69% (48—72%)	21—31% (19—28%)	59—88% (62—93%)	3—5% (2—3%)	5—7% (3—4%)
Support Staff (Appointed Staff) 168 (172)	28—17% (40—23%)	140—83% (132—77%)	107—64% (119—69%)	55—33% (49—29%)	6—3% (4—2%)

Included are three elected and 4½ appointed staff paid from restricted funds and one elected and twelve appointed staff employed by the Presbyterian Center, Inc.

Staff related to Divisions of the Mission Board are as follows:
(Figures in parentheses are comparable figures from 1978.)

	Total Staff	Elected Staff	Appointed Staff
NATIONAL MISSION	23 (22)	12 (13)	11 (9)
INTERNATIONAL MISSION	23 (25)	11 (10)	12 (15)
CORPORATE AND SOCIAL MISSION	25 (18)	13 (10)	12 (8)
COURT PARTNERSHIP SERVICES	23 (26)	12 (15)	11 (11)
CENTRAL SUPPORT SERVICES	134 (141)	16 (161)	118 (125)
ADMINISTRATIVE COMMITTEE	7 (7)	3 (3)	4 (4)
TOTALS	235 (239)	67 (67)	168 (172)

FIVE-YEAR COMPARISONS:

	Total Staff	Elected Staff	Appointed Staff
1979	235	67	168
1978	239	67	172
1977	238	65	173
1976	226	58	168
1975	217	66	151

GENERAL ASSEMBLY MISSION BOARD—OVERSEAS STAFF ANALYSIS
December 31, 1979

Categories	Male	Female	Clergy	Laity	White	Black	Asian	Latin American
FULLY BOARD SUPPORTED (Career, Term 260 (273))	121 47% (122)	139 53% (151)	61 23% (68)	199 77% (205)	239 92% (260)	1 — (0)	13 8% (10)	7 — (3)
VOLUNTEERS IN MISSION 18 (17)	8 (7)	10 (10)	0 0	18 (17)	17 (17)	0 (0)	0 (0)	1 (0)
SPECIALISTS IN MISSION 6 (9)	4 (5)	2 (4)	1 (2)	5 (7)	4 (7)	0 (0)	1 (1)	1 (1)
CONTRACT ASSOCIATES 3 (3)	1 (1)	2 (2)	0 (0)	3 (3)	3 (3)	0 (0)	0 (0)	0 (0)
OVERSEAS AFFILIATES 4 (7)	2 (4)	2 (3)	0 (0)	4 (7)	3 (6)	0 (0)	1 (1)	0 (0)
INTERNATIONAL ASSOCIATES 13 (9)	7 (5)	6 (4)	4 (2)	9 (7)	2 (2)	0 (0)	9 (5)	2 (2)
TOTALS: 304 (318)	143 (144)	161 (174)	66 (72)	238 (246)	268 (295)	1 (0)	24 (17)	11 (6)

THREE-YEAR SUMMARY:

Categories	1979	1978	1977
FULLY BOARD SUPPORTED	260	273	273
VOLUNTEERS IN MISSION	18	17	24
SPECIALISTS IN MISSION	6	9	3
CONTRACT ASSOCIATES	3	3	1
OVERSEAS AFFILIATES	4	7	10
INTERNATIONAL ASSOCIATES	13	9	7

C. Synod Nominees to General Assembly Positions

The 119th General Assembly, as part of a more general motion regarding nomination and election of women and minority persons to General Assembly boards and agencies, instructed the Office of Review and Evaluation: "(1) to study the matter of synod nominees to General Assembly positions; (2) to report on this study to the 120th General Assembly; and (3) to propose to the 120th General Assembly a possible procedure for enabling synods to provide nominees which help the General Assembly attain its own goals and guidelines on its boards, councils, agencies, etc."

1. *Synod role in nominations/elections to General Assembly boards and agencies*

a. Synod nominations/elections to General Assembly agencies are utilized in three instances:

(1) The Committee on Women's Concerns. One woman is *elected* by each synod to membership on this committee.

(2) The Council on Church and Race: One person is *nominated* by each synod "on the basis of consultation with minority churches and agency within (its) bounds" (adopted by the 119th General Assembly).

(3) Trustees of the Presbyterian Foundation, Inc.: One person is *nominated* by each synod.

b. The General Assembly Mission Board

Strictly speaking there are no synod nominations to the General Assembly Mission Board. There are "regional representatives", which are "apportioned among the synods". Nominations, however, are made by presbyteries. The only role of the synod is to "allocate regional vacancies to presbyteries", on "a rotating basis" (this responsibility is given to synod's council) to "determine its own rotational policies for such allocations", and to "remind each nominating presbytery of the need for adequate representation from women and minorities". The 1978 General Assembly directed the Stated Clerk to remind each synod of this latter responsibility. The synod is not given the authority to accept or reject the presbytery nominations; only General Assembly has this authority.

2. *"Adequate representation of women and minorities"*

In addition to the forty regional representatives nominated by presbyteries and elected by General Assembly, the Organizational Plan makes provision for "fourteen members nominated by General Assembly's Permanent Nominating Committee (two from each synod) and elected by the Assembly, to ensure adequate representation of women and minorities." The meaning of "adequate representation" is not precisely defined, either here or elsewhere, and it seems clear that this imprecision is intentional. The intent was not to set a precise quota, but to keep before the church the need for making a continuing judgment regarding "adequate representation of women and minorities".

Elsewhere, a "goal" of one-third representation for women on any particular board or agency has been established. The standard is made explicit only in the case of the Committee on Theology and Culture, in which "at least one-third of the membership will be women and/or minorities."

No official standard for minority representation as such has been adopted. The opinion of the Office of Review and Evaluation regarding Mission Board membership, developed in consultation with the Mission Board, was conveyed to the Permanent Nominating Committee in 1977 as follows:

We are of the opinion that five minority persons, making one available for assignment to each Division, would be the absolute minimum, and that a somewhat larger number, including enough Blacks for assignment of one to each Division and additional representation from other minority groups, would be a preferable minimum."

It has been the practice of the Office of Review and Evaluation to report to General Assembly each year on the racial and gender composition of the General Assembly Mission Board and its staff. Without precise definition of the meaning of "adequate representation", however, the issue has been a source of continuing misunderstanding. It is the opinion of the Office of Review and Evaluation, therefore, that a more precise definition would be helpful.

3. *Options for Ensuring Adequate Representation*

At least three options are open to General Assembly for ensuring that adequate numbers of women and minorities are actually nominated and elected to the General Assembly Mission Board:

a. The present method emphasizes presbytery selection of Mission Board representatives. The Organizational Plan "reminds" the presbyteries of the "need" for representation for women and minorities, but leaves them completely free to make their own choices. No matter how seriously the individual presbyteries might take this reminder, there is no way of ensuring any particular outcome, since each presbytery acts necessarily without consultation with others. The Organizational Plan therefore provides an *additional way of ensuring such representation, through the fourteen members nominated by the Permanent Nominating Committee*. These are not "at large" members of the Mission Board. The nominations are regionally allocated (two from each synod), and the sole

purpose of the provision is "to ensure adequate representation of women and minorities." Two General Assemblies (1978 and 1979) have confirmed this interpretation of the Organizational Plan.

b. A second option would *place the responsibility for ensuring representation of women and minorities on the presbyteries or synods*. Should the General Assembly choose to change the Organizational Plan to reflect this option, there would be at least two possible ways to achieve it:

(1) Specifying the sex, race, and clerical or lay status of the person to be nominated by each presbytery (either directly to the presbyteries or by synod assignment).

(2) Requesting each presbytery to nominate three persons (one white male, one woman, one minority), with the *synod* achieving a desired proportion of women and minorities by choosing one of the three. (A plan similar to this has been adopted by the Synod of Red River under its power to "determine its own rotational policy").

If a plan placing the responsibility for ensuring adequate representation of women and minorities on synods or presbyteries were adopted, the fourteen nominations by the Permanent Nominating Committee would become unnecessary, and regional allocations could be increased proportionally. However, further central coordination would be required, including the assignment of quotas for women and minorities to each synod, with the synod in turn either allocating them to presbyteries or choosing from among presbytery nominees.

c. A third option is proposed by the Permanent Nominating Committee and recommended by that body to this Assembly. It would require each presbytery to nominate three persons, the nominees to include one clergy person, one lay person, one woman, and one ethnic minority. The Permanent Nominating Committee would select one person from the three, to be nominated to General Assembly. The Permanent Nominating Committee would thus ensure adequate representation of women and minorities from among the presbytery nominees, without the necessity for an additional category of nominees to provide this representation. Under such a plan, the fourteen now nominated directly by the Permanent Nominating Committee could also be allocated regionally, unless it were intended that these fourteen become true "at large" nominees, chosen for special skills, competence, or other reasons.

4. Conclusion

It is the opinion of the Office of Review and Evaluation that the present plan (Option a) is preferable to the other two options for the following reasons:

a. The presbytery's right to select a person of its own choice is truncated by a plan requiring it to nominate three persons, with the actual choice made at a higher level.

b. The 66% probability that any particular person nominated by a presbytery would not be chosen to serve might reduce the seriousness with which such selections were taken. The door would also be opened to hurt feelings on the part of those elected but not chosen to serve.

c. Options b and c are needlessly complex and unwieldy compared with the present system, and they fail to take into account the uneven distribution of minorities in different regions.

We therefore recommend no change in the present system, except for the establishment of more specific goals to spell out the meaning of "adequate representation of women and minorities" and the establishment of an early deadline for presbytery nomination.

RECOMMENDATION #20

That Section I B 2 of the Organizational Plan be amended by inserting the following paragraph between the first and second paragraphs of the section:

It is the goal of the General Assembly that at least one-third of the members of the General Assembly Mission Board will be women, and at least one-tenth will be minority persons. Names of Presbytery nominations will be forwarded to the Stated Clerk not later than January 1 of each year, to enable the Permanent Nominating Committee to select enough additional women and minority persons to meet these goals.

D. Manual Review

The proposed changes in the Manual of the Council on Theology and Culture have been reviewed and found in order.

RECOMMENDATION #21

That the changes in the Manual of the Council on Theology and Culture be approved.

**STUDY TEAM/PRESBYTERIAN FOUNDATION, INC. (U.S.)
REPORT TO THE OFFICE OF REVIEW AND EVALUATION
PRESBYTERIAN CHURCH IN THE UNITED STATES**

On May 7, 1979 the Office of Review and Evaluation of the Presbyterian Church in the United States constituted a committee consisting of the following persons to evaluate the Presbyterian Foundation (Hereinafter called the Foundation): Paul Willard McCreight, Joseph Grier and James E. Spivey. The assignment was stated as follows:

"... for the purpose of assessing its current operations and organizational relationships. The evaluation shall not be limited only to coordination of the current functions assigned to the organization but shall also consider the possibility of additional functions that may be needed to achieve maximum effectiveness.

The Presbyterian Foundation will be evaluated against professional standards and denominational requirements, and the resulting report will provide a baseline for subsequent self evaluation by the Foundation, and for evaluation by the Office of Review and Evaluation."

Guidelines made clear that the report is to be made to the Office of Review and Evaluation and it will be owned and used by it for evaluative purposes.

The committee held four meetings;

June 26, 1979 at the Presbyterian Center for the purpose of organizing; conferring with members of the ORE staff; outlining procedures for the study and making preliminary assignments.

July 31 - August 1, 1979 for the purpose of interviewing staff of the Foundation and other concerned people in Charlotte and appropriate agency staff persons in Atlanta.

November 5, 1979 in Atlanta to work through findings, begin preparation of the report and make writing assignments.

November 27, 1979 to complete the report.

The committee conferred numerous times via conference calls and correspondence.

As a part of its study individuals on the committee held personal conferences with persons whose service as elected officials or as staff had given them occasion to observe the Foundation in order to learn of attitudes and feelings about it and about the needs and desires of the denomination.

Two instruments were used to assess attitudes across the Church. One was an inclusion of questions in an opinion poll sent out by ORE and the other was in a questionnaire addressed to sixty-two Synod and Presbytery Executives. Forty-six of the Executives responded, providing helpful insights.

The Committee has sought to steer a course between mere generalities on the one hand and sweeping changes which would lead far beyond the intent of its assignment. The months of study have brought an increasing sense of the significance to the church of the function of development of funds from accumulated resources and of proper administration of these funds. Hopefully the following analysis and suggestion will enhance their fulfillment.

BACKGROUND

The Presbyterian Foundation was created by the Legislature of North Carolina in 1866, responding to action of the General Assembly of the Presbyterian Church at its first assembly in 1861. The name of the corporation was "The Trustees of the General Assembly of the Presbyterian Church in the United States." The name was changed in 1925 to "The Trustees of the General Assembly of the Presbyterian Church in the United States and the Presbyterian Foundation, Incorporated." In 1957, the name was again changed to "The Presbyterian Foundation, Inc. (U.S.)."

From its creation until 1925, the purpose of the corporation was to hold property acquired by the General Assembly to enable the Presbyterian Church to carry out the missions of the Church. The corporation had no promotional responsibility for acquiring property for any of the mission programs of the Church.

The addition of the words, "The Presbyterian Foundation," in 1925 indicated the added responsibility to promote gifts, legacies and bequests for the Church and its agencies, and from that time, the corporation has recognized this responsibility and has discharged it with varying success and emphasis.

In 1957, the words, "The Trustees of the Presbyterian Church in the United States," were eliminated from the corporate name, but without other changes in the charter to indicate a change in the corporate function of Trustee for the General Assembly and without placing this function in any other agency.

The charter has at all times provided "that all of said estate, property and effects that shall be acquired by the said Trustees and their successors, at any time, shall be held, used and disposed of according to the direction of the General Assembly aforesaid."

The by-laws of the corporation have always provided, "The Trustees at all times and in all matters pertaining to the corporation, shall be subject to the control, orders and directions of the General Assembly. No application of funds shall be made with such orders, unless directed by the giver, whose instructions in all cases shall be strictly carried out."

The Trustees have on several occasions evidenced their subservience to actions of the General Assembly with which the Trustees have disagreed.

As noted, until 1925, the function of the Trustees was to take and administer whatever property came to the General Assembly in the same manner as do Congregational Trustees. As some agencies of the Church were separately incorporated, the Trustees recognized that where a giver specifies a particular use, the Trustees should distribute the gift to the particular agency.

In 1924, as a part of the secular movement to organize "community foundations," and in response to an overture requesting the General Assembly to form such a Foundation to solicit gifts for the work of the General Assembly agencies, the name of the corporation was changed to include the words, "The Presbyterian Foundation"; but aside from authority to issue annuity bonds and enlargement of the Trustees, the charter was not amended to specify the new promotional function. However, considering the context of the overture, the subsequent recommendations by the General Assembly that representatives of the Presbyterian Foundation be named in each Presbytery to assist in its work, and considering the material which the Foundation thereafter published, it is clear that the General Assembly expected the corporation to actively solicit gifts for the General Assembly and its agencies, and that the Foundation regarded this as a part of its assignment.

Shortly after 1924, the Trustees organized a promotional committee, prepared and distributed literature, appeared at General Assemblies, and, with the means available, sought to accumulate funds for the general Church. The Trustees were supported in this by the Stewardship committee of the General Assembly, and through the years, progress was made in increasing the holdings of the Foundation as well as contributing to the accumulation of resources by other agencies of the General Assembly. The Trustees continued to personally discharge their responsibilities without the assistance of a staff, except a nominal salary to the secretary.

In 1949, the Trustees of the Foundation presented to the General Assembly a plan for the enlargement of the activities of the Foundation. At the same meeting of the General Assembly, a committee on restructuring recommended that the Foundation be abolished and that its assets and functions be transferred to the new office of the General Council. These proposals were before General Assemblies for a number of years. Eventually, the office of the General Council declined to assume the responsibilities of the Foundation with respect to accumulation of resources as did the Board of Annuities and Relief to which the responsibility was then tendered. The Foundation survived at this time only because of legal difficulty in transferring assets as proposed and the unwillingness of other agencies to take on this aspect of the Foundation's work.

In 1953, while the future of the Foundation was in doubt, Calvin Young died and left in excess of \$1,000,000 to the Foundation. This was decisive in stimulating interest in the Foundation and enabled it in 1956 to obtain approval of the General Assembly as a recognized agency under the 1949 restructuring and to obtain an appropriation (\$25,000) in the General Assembly's budget. Dr. John Cunningham resigned as the President of Davidson College and became the first Executive Director of the Foundation.

In 1957 the "North Carolina Synod Foundation" was dissolved and for the first time the name became available for use by the General Assembly in North Carolina. With permission of General Assembly and the Secretary of State of North Carolina the Charter was amended in November, 1957 to change the name to "The Presbyterian Foundation, Inc., (U.S.)". While the words "Trustees of the General Assembly" were deleted from the corporate name other language in the Charter relative to the function of Trustees was not deleted.

In successive terms, Dr. John Cunningham, Dr. Frank Caldwell (who served as moderator of the General Assembly during his service as Executive Director of the Foundation) and Dr. Warner Hall have given leadership to the Foundation in its dual function of administering property and in soliciting resources for the Church and its agencies.

Just as the 1949 restructuring created doubts, so the 1972 restructuring has resulted in uncertainty and confusion with respect to the responsibilities of the Foundation and its relationship to other agencies, especially the General Assembly Mission Board.

The functions of the Trustees of the Presbyterian Foundation are stated as follows (1972 General Assembly, Pg. 55):

"(a.) To manage, invest and protect all endowment and trust funds, gift annuities, bequests held by the General Assembly (including those funds presently held by the various boards and agencies) with exceptions to the funds managed by the Board of Annuities and Relief.

(b.) To disburse income from restricted funds to their designated recipients and to turn over to the treasurer of the General Assembly all income not otherwise designated.

(c.) To consult with the General Assembly Mission Board in its selection of Mission Board staff charged with the responsibility for functions relating to the work of the Foundation."

Confusion has arisen from differing interpretations of the meaning of this statement of functions.

In addition, the above language of the 1972 restructuring plan makes no reference to the important work of actively seeking funds for the Church, which responsibility has become relatively more important with the dissolution of the separate agencies which prior to restructuring carried on much of such work.

It is apparent that the General Assembly needs to speak with clarity as to the Presbyterian Foundation's role in the management and investment of property and the extent of the Presbyterian Foundation's responsibility in seeking capital financial support for the Church and its mission.

In early years of the Foundation, it was not uncommon for its officers to serve for terms of more than twenty years. The records reveal that Mr. E. Nye Hutcherson, Mr. George E. Wilson, and Mr. R. A. Dunn served as officers for about twenty years each and until their terms were ended by permanent disability or death. The limitation of terms which has become customary in recent years has given more persons the opportunity to serve the Church as Trustees, but as in other offices, has tended to decrease direct personal involvement and increase reliance upon staff. In any event, the list of those who have served as Trustee contains numerous names well known to the Church for leadership in Church business and community affairs.

The office of the Foundation continues to be in Charlotte, N. C. as it has been from the beginning. The Charlotte staff consists of four persons: Warner L. Hall, Executive Director; E. Raymond Brietz, Associate Director and Treasurer; Betty Hutchison, Administrative Assistant; Frances J. Ritchie, Bookkeeper. Melvin H. Dillin is Field Representative in St. Petersburg, Florida and Bruce W. Berry serves jointly with the General Assembly Mission Board in Atlanta.

Functions such as those normally assigned to a Church Foundation are important to the life of the organized Church: Development of funds from accumulated resources; trusteeship of those funds; adherence to the expressed will of donors; and the proper distribution of income. In a day when there is critical examination of how the Church fulfills these functions it is important that they be clearly assigned; that the agency fulfilling them be properly established and the lines of accountability defined.

EVALUATION

In setting out to evaluate the Foundation it was found there are no approved guidelines, goals or criteria by which to make a meaningful appraisal of the effectiveness of the Foundation. Under a later section of this report will be found a proposed list of criteria to guide in future evaluations. These indicate what this committee feels to be important as a basis for judgment. Because of such ambiguities as absence of a clearly assigned development function; the lack of provision for an adequate budget for development; unresolved questions about lodgment of certain funds for investment; and related uncertainties the Foundation has not carried on an aggressive program of late. The committee gives high marks for dedication, integrity and faithful service in the face of these handicaps. It is convinced that with clarifications along the lines proposed under the section on Recommendations the Trustees have the quality of leadership to bring it to a place of needed and significant service to the whole church.

The Trustees are competent to fulfill reasonable investment goals for those for whom they handle funds. The need is for a clear understanding and agreement on what the goals shall be. Since there were no such agreed upon goals there is no basis for an evaluation of investment results.

RECOMMENDATIONS

1. That the two related but distinct present functions of the Foundation be recognized, to wit,

(a.) as Trustees of the General Assembly in safeguarding and administering property belonging to the General Assembly and not designated otherwise by the donor or the General Assembly;

(b.) as agent of the General Assembly and of all agencies of PCUS in promoting special and deferred gifts, bequests and legacies to the Church.

(c.) and that the Foundation in performing each function is clearly subject to the control and direction of the General Assembly, subject only to restrictions of donor and of applicable general legal requirements.

2. That the General Assembly affirm promptly and explicitly that it wishes the Foundation to continue to perform (a) as Trustee of the General Assembly in administering and investing property of the General Assembly; (b) in promoting special and deferred gifts, bequests and legacies to the Church and its agencies;
3. With respect to the administrative and investment function that the Foundation be recognized as the agency of the General Assembly responsible for the administration, and investment of all property of the General Assembly which is not required for current operation or otherwise assigned or designated by the donor or General Assembly.
4. That prior to transfer of funds to the Foundation by the GAMB it shall prepare an agreement which shall specify the purposes for which funds now held by the GAMB are to be used and which shall provide for the timely and prompt payment of such funds to GAMB to defray the purpose for which funds are held. Such agreement shall recognize that all such funds are subject to the control of the General Assembly, except as otherwise required by the donor or by general legal requirements. Such agreement should be submitted to the General Assembly for its approval.
5. That the primary responsibility for development of special and deferred gifts, bequests and legacies to the Church and its agencies be assigned by the General Assembly to the Foundation but that pending the approval by the Assembly of the plan hereinafter mentioned the present separate and joint development work by the Foundation and the Mission Board be continued and that the Foundation prepare and submit to the 1981 General Assembly a detailed plan for the scope, staffing and funding for the fulfillment of the function to increase and expand the resources available for the mission of the Church.
6. That the distinctive character of the development of funds by the Foundation from accumulated resources be recognized and protected from dilution by the addition of responsibility for special campaigns or other types of solicitation.
7. That the Director of the Foundation or his designee be encouraged to attend meetings of the Division of Court Partnership Services and of the GAMB with voice but not vote; and that the Director and/or the ranking officer of the Foundation present have the privilege to address the General Assembly when desirable; and that staff representatives of the GAMB be encouraged to attend meetings of the Foundation Trustees.
8. That the Foundation continue to report to the Assembly through the Division of Court Partnership Services which shall annually review and forward the proposed operating budget of the Foundation to the Assembly.
9. That the Assembly approve the amended Charter and By-Laws of the Presbyterian Foundation.
10. That the Assembly reaffirm the status of the Presbyterian Foundation as Trustee of the General Assembly and direct that its Charter be further amended to set forth such status, which amendment shall be submitted to the proper authorities of the State of N.C. and then submitted to the 121st General Assembly for ratification.
11. That the Foundation review its investment policies and guidelines in light of the guidelines which have been adopted by the General Assembly for the GAMB and that such guidelines be submitted to the General Assembly for its approval or modification, it being recognized that with respect to investment policies the Foundation is subject to directions of the General Assembly, as in all other matters.
12. That the Assembly Permanent Nominating Committee and the Synods be reminded of the Assembly policies relating to the inclusion of women and minorities on all Boards and Agencies and that attention be given to the nomination of such persons possessing requisite skills. If such persons are not made available the Foundation cannot serve the Church as intended.
13. That if the Foundation is designated as the agency primarily responsible for the development of gifts and bequests; its offices to be located in the Presbyterian Center in Atlanta, as early as the way may be clear to do so. If the Foundation is not to be primarily the agency responsible for the development of gifts and bequests, that its location remain in North Carolina.
14. That the Foundation accelerate communications with other Foundations of the Church, to middle judicatories and their institutions looking toward full partnership in the development of special and deferred gifts, bequests and legacies to benefit the whole church. Specific attention is called to the desirability of working out a cooperative approach with the Foundations of the Synods of Red River and Mid-America and such other judicatory foundations as may be carrying out a development program.
15. That the Foundation continue dialogue with the United Presbyterian Foundation look-

ing toward increasing Churchwide cooperation; a unified approach in union judicatories; and a possible plan for merger should the reunion of the two denominations become a reality.

16. That the Foundation and GAMB consult in the preparation of job descriptions of those to be called to positions which will include relationships with the development of deferred gifts or handling of funds; and that a representative of the GAMB participate on the committee to nominate a Foundation Director.

17. That the Foundation seek an early consultation with the Program and Resourcing Coordinating Council so as to develop guidelines for the work of Foundation Staff within the bounds of Middle Judicatories.

18. That the Foundation not only submit its annual audit to the General Assembly but make available for general distribution a report giving a popular presentation of its financial situation, gifts received, income distributed, operational expenses, trusts administered and services provided to the Church.

19. That the following (or similar) criteria be adopted for future evaluation of the Foundation:

- (a.) Is the assignment by General Assembly clear?
 - In Charter?
 - In structural design?
 - In manual and by-laws?
- (b.) Does the Foundation conform to the requirement of the General Assembly and reasonably expectations of the other agencies?
 - Organizationally?
 - Functionally?
 - Program wise?
 - Results achieved?
 - Investment goals?
- (c.) Does the operation of the Foundation meet reasonable business standards?
 - Adequate offices and equipment?
 - Good business procedures?
 - Modern Management methods?
- (d.) Is the Foundation properly staffed?
 - Selected in keeping with General Assembly guidelines?
 - Sufficient in size?
 - Clear job descriptions?
 - Following understood personnel policies?
 - Equal employment opportunity?
- (e.) Are elected Trustees functioning up to their potential?
 - Organized to accomplish assigned functions?
 - Responsible for policy decisions?
 - Personally committed and involved?
- (f.) Is the Foundation properly funded?
 - Is the source of funds appropriate?
 - Is the amount of funds adequate?
- (g.) Are relationships healthy?
 - Are organizational relationships clearly defined?
 - Is there mutual respect?
 - Do points of tension tend to be destructive or creative?
- (h.) Does the Foundation properly maintain its relationships.
 - Regular reports?
 - Reports that reveal what the Church needs to know?
 - Continuing efforts to win the confidence, and cooperation of middle judicatories and individuals?
 - Participation in a total stewardship strategy for the whole Church?

COMMENTS BY THE STUDY TEAM ON CERTAIN RECOMMENDATIONS

- A. In connection with recommendation #5 it might be pointed out that funding for the development program should come through an adequate allocation either from the basic program budget or the assessment budget of the denomination, not through direct solicitation of such resources by the agency responsible for development. If the allocation cannot be made from either of these budgets it could possibly come from unrestricted funds accruing to the church from special gifts and bequests. The budget for fiscal operations, on the other hand, is a justifiable charge against annual income from investments.
- B. In recommendation #6 the kinds of "special campaigns and other types of solicitation" to which reference is made are such as Special Offerings for emergency purposes; organized campaigns for church building funds; denomination-wide major mission campaigns, special campaigns for church institutions; the annual stewardship program, etc. The Foundation would cooperate in and support every such program as a part of the denomination's comprehensive stewardship strategy but would not be the organizing, promoting, supervising, staffing or funding agency.
- C. Recommendation #7 is meant to encourage the General Assembly to show its appreciation for support of the mission causes of the church and for the unique program set up for funding them through development of gifts from accumulated resources. While the Assembly meeting cannot be a promotional platform it provides the significant occasion for validating what it considers important.
- D. The Study Team report did not call attention to the possible impact the work of the Special Task Force on Accumulated Resources might have on the development functions of the Presbyterian Foundation, Inc. (U.S.)
There has arisen some concern about the possibility of confusion if the Task Force initiates a program of organization churchwide on a separate track without close consultation and collaboration with the Foundation.

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REPORT OF THE COUNCIL ON THEOLOGY AND CULTURE

INTRODUCTION

The Council on Theology and Culture was created by the restructure of the General Assembly in 1972. With the election of a new class by the 1980 General Assembly, the membership of the Council will present a "new generation" — the last original member will have rotated off. A new staff officer will also be in service when Dr. Jorge Lara-Braud succeeds the Reverend B. Harrison Taylor, staff person first called to serve the Council in 1974.

The Council has held three meetings in the past year: September 14-15, 1979, November 9-10, 1979 and January 25-26, 1980. Members of the Council continue dedicated participation in both Council meetings and task team activities. During the year the Council has involved over sixty persons other than Council members on task teams working on particular projects. The present composition of the Council is representative of the Church with faculty members from all four PCUS seminaries and persons from all seven Synod regions participating. Such representation is also indicative of the variety of theological positions and the social and ethnic composition of the Church.

I. STUDIES IN PROCESS

Besides the papers presented to the 1980 General Assembly for study and/or adoption found later in this report, the Council has several long-range studies in process as follows:

A. *The Bible — Its Use and Understanding in the PCUS*

The Council has initiated a study to identify and describe the ways in which the authority of the Bible is understood and Scripture is interpreted which are prevalent in the Presbyterian Church in the U. S. The Council has established a task team to pursue this study with a report scheduled for the 1981 General Assembly. This study will be done in communication with the task force of the United Presbyterian Advisory Council on Discipleship and Worship which is studying Biblical authority.

B. *Christian Faith and Economics: A Five Year Study*

The 118th General Assembly authorized this study and instructed the Council to utilize persons qualified in the areas of theology and economics. The purpose of the study is to identify the boundaries of the relationship between the Christian faith and economics, compiling a bibliography of resources pertaining thereto, composing a major statement on the issue, and stimulating further research and consideration of the subject within the Church. Since this was established as a major study for a period of five years the final report will be made to the 1983 General Assembly.

C. *Church Membership and Discipline — Continuation of Study*

The 119th General Assembly adopted the study paper prepared by the Council on *Church Membership and Discipline*. In the course of doing this study the Council considered including a section on "Implications for Ministering to Inactive Members." However, the Council decided that further research is needed on this particular issue. Therefore churches throughout the Church, selected by random sampling, are being asked to share their insights and practices with regard to inactive members.

D. *Confessional Revision*

The 1977 General Assembly designated the Council as "the recipient of suggestions for continuing the confessional revision process; and that the Council on Theology and Culture be instructed to report its findings annually to the General Assembly." (1977 GA Minutes, p. 168)

A report on this aspect of the Council's responsibility will be made when the Council is given indications that there is more concern on the part of the Church for confessional revision.

E. *Groups: Para-Church, Para-Christian and Non-Christian*

The Council was instructed by the 1978 General Assembly to prepare an inexpensive booklet "which will summarize tenets of belief in comparison with Reformed theology of cults and movements of a para-Christian nature . . . and para-Church groups." (1978 GA Minute, p. 74) The Council is working cooperatively with the Orange Presbytery of the PCUS and the Advisory Council on Discipleship and Worship of the United Presbyterian Church, U.S.A. to develop this booklet. The booklet will be advertised and available to the Church through the Materials Distribution Service.

F. *Human Life: Nature and Value of*

The 115th General Assembly instructed the Council on Theology and Culture to prepare a position paper "which fully sets forth a Biblical theology of the nature and value of human life . . ."

(1975 GA Minutes, p. 122) The Council began this study by asking designated scholars to prepare annotated bibliographies for use in the study on various matters mentioned in the mandate; i.e., abortion, euthanasia, human experimentation, bio-medical ethics, capital punishment, war, and suicide. A report is planned for the General Assembly of 1981.

G. *Ministry: Nature and Practice of*

The 119th General Assembly instructed the Council to develop jointly with the UPCUSA a task force to prepare a study on the nature and practice of ministry. This study will include the function of the Teaching Elder and Deacon. The task force has been formed and is instructed to report to the 121st General Assembly.

H. *Television: Impact On Teaching and Preaching the Gospel*

The Council on Theology and Culture has sponsored a study on the impact of television on the teaching and preaching of the Gospel. The task team produced a study which vividly demonstrated the way television (and electronic communication in general) is affecting our society as a whole and each of us individually. The study recognized that the implication of the changes being produced in our society by the growing use, availability, complexity, and formative influence of electronic media are only beginning to emerge. We are only beginning the critical, theological reflection called for by the impact television is having upon us. The Council on Theology and Culture will continue to seek appropriate ways to assist the Church in addressing these issues.

At the present there are two steps which the Church can take which will be helpful. First, a program assisting persons in becoming critically aware of television's impact can be initiated. Television Awareness Training provides a resource already available for this purpose. Second, a study of the possibilities of a joint venture with the UPCUSA in the use of television by the Church is in order.

Recommendation 24 (III. H. below) is based on this report presented to the Council.

For anyone interested, the paper prepared for the Council is available at cost from the Council office, 341 Ponce de Leon Avenue, N.E., Atlanta, GA 30365 or call 404/873-1531.

I. *Theology and Science Dialogue*

The Council on Theology and Culture has initiated a study of the relationship between theology and science. In its first stage this study will develop relevant historical, theological and conceptual background in which the contemporary issues between theology and biological/physical sciences may be understood. The second stage will be the development of a theological statement for the General Assembly on the contemporary relationship of theology and science/technology. On the basis of these studies the Council will present proposals for further Church action, including the possibility of a more far-reaching dialogue between persons of science and theology. The purpose of such a study and dialogue is to enrich one another's vision of the world and to discover the mutual responsibilities of the disciplines of theology and science/technology for aiding in fostering a just, enduring and human global society.

II. COUNCIL ACTIONS ON SPECIFIC STUDIES

A. *The Doctrine of Atonement and Criminal Justice*

The 119th General Assembly instructed the Council "to restudy the relationship of the Doctrine of Atonement as stated in lines 154 through 176, page 187, *Minutes of the 118th General Assembly*, as it relates to unrepentant criminals and the Administration of Criminal Justice." (1979 GA Minutes, p. 237). Actions of the Council relative to this matter are reflected in the minutes of the Council dated November 9-10, 1979, p. 2 and attachments D and E of those minutes.

B. *Questions for Ordination*

The 119th General Assembly referred to the Council on Theology and Culture two Overtures concerning the questions for ordination (cf. 1979 GA Minutes, pp. 87, 108, 120). The General Assembly instructed the Council to "invite representatives from Everglades and Knoxville Presbyteries and other members of concerned Presbyteries and Sessions as the Council deems wise and helpful to fruitful dialogue on the matter to present their concern on the views involved, and to report to the 120th General Assembly with recommendations regarding Overtures 78-62 and 79-38. It is further recommended that expenses be borne by the interested parties." (1979 GA Minutes, p. 84).

All Presbyteries were notified of an open hearing held on November 9, 1979 by the Council on Theology and Culture. Personal appearances or written statements were invited. Four persons from three Presbyteries were heard and a few letters were received dealing with the ordination questions.

The task team appointed by the Council also consulted a member of the ad interim committee which had drafted the ordination questions presently in use.

On the basis of this study the task team reported its findings to the Council with the following judgment:

"It became the judgment of the task team that changes in the questions for ordination should not be recommended at this time. The fact so few people responded, either by attending the hearing or by writing, and that there was not agreement in wording among those suggesting change indicates that there is not a significant number of people in the Church in favor of revising the vows. Further, the differences between the ordination questions in the PCUS and the UPCUSA, a matter facing union Presbyteries now, might become a problem if one denomination voted changes in the ordination questions." (Cf. Council on Theology and Culture Minutes, January 25-26, 1980).

The Council approved the task team report. The recommendations (III. G.) are based upon this report.

C. *Liberation Theology*

The 1976 General Assembly instructed the Council to prepare a study of liberation theology. After careful deliberation by a Council-appointed task team the Council on Theology and Culture submitted a report to the 1978 General Assembly which respectfully declined the request of the General Assembly "to issue to the Church a statement judging the theology." Instead of accepting this report with its reasons for such declination the 1978 General Assembly adopted a recommendation to again request the Council "to issue to the Church a study regarding 'Liberation Theology.'" (1978 GA Minutes, p. 232).

A study entitled "What Is Liberation Theology?" was developed under the direction of the Council. It was approved by the Council as fulfilling the instructions of the General Assembly to prepare a study of liberation theology. The General Assembly instructed the Council "to issue to the Church" this study of liberation theology but did not provide funding for its printing nor precise explanation of what it means "to issue to the Church" such a study. Therefore, this study is being printed by the General Assembly Mission Board and will be available for purchase from the Materials Distribution Service.

III. RECOMMENDATIONS

A. *Re Guidelines for Studies of the Council on Theology and Culture*

To . . . "develop guidelines for establishing priorities and limiting the number of issues to be studied, presenting them to the 120th General Assembly for approval." (1979 GA Minutes, p. 331).

1. That the Guidelines for Studies of the Council on Theology and Culture be adopted.
2. That these Guidelines be used by the General Assembly for all studies directed to the Council.
3. That the Council be instructed to use these Guidelines in developing any new studies it initiates.

B. *Re Human Sexuality: Nature and Purpose of*

"That the 118th General Assembly instruct the Council on Theology and Culture to prepare as soon as possible a comprehensive study on the nature and purpose of human sexuality for adoption by a subsequent General Assembly." (1978 GA Minutes, p. 95).

4. That the paper, *The Nature and Purpose of Human Sexuality*, be adopted.
5. That the Stated Clerk be instructed to print the paper and send it to all Ministers, Clerks of Session and certified educators.
6. That the Materials Distribution Service of the General Assembly Mission Board, in coordination with the Stated Clerk, be instructed to have copies of this paper available for sale.
7. That the General Assembly Mission Board be instructed to prepare a study guide for this paper and to promote the availability of this material as a curriculum resource.
8. That the General Assembly Mission Board be instructed to follow the points of view in this paper in developing other curriculum material for education of sexuality in the Church.

C. *Re Insemination of Human Beings by Artificial Means*

". . . to provide a study of the moral implications of this practice (of artificial insemination for human reproduction) and provide guidelines for decision making by those who might be

affected, including pastors, physicians, prospective donors and prospective parents." (1978 GA Minutes, p. 66).

9. That the 120th General Assembly adopt the paper, *Insemination of Human Beings by Artificial Means*, in answer to the Overture from Highlands Presbytery.

D. *Re Language About God*

This paper is in response to the 116th General Assembly's request for a study considering "the roots of our language about God and the feasibility of developing new language or language usage responsive to both our confessional history and our contemporary situation." (1976 GA Minutes, p. 216).

10. That the 120th General Assembly adopt the paper, *Language About God*, and commend it to the Church for use.

11. That the General Assembly instruct the Stated Clerk to print the paper, send it to all Ministers, Clerks of Session and certified educators, and make it available for purchase through the Materials Distribution Service.

12. That the General Assembly instruct the General Assembly Mission Board:

a. to seek to insure an inclusive use of imagery in reference to God in preparation of books, curriculum materials and other publications under its guidance; and

b. to give special attention to the preparation of materials to be used in public worship which will assist local congregations in implementing a broader, more inclusive use of language about God.

13. That the General Assembly in its worship make special effort to use inclusive language and varied imagery in reference to God and thereby give guidance to all those concerned about this issue in the Church.

14. That the General Assembly instruct those who write and edit all its papers, reports, brochures, etc., to make every effort to follow the Scriptural inclusiveness in its language about God and to be sensitive to the use of terminology (particularly "he," "his," and "him") which can be heard as exclusive.

E. *Re Council on Theology and Cultural Manual*

15. Article IV membership, A: Change "Eighteen members in three classes . . ." to read "Sixteen members in three classes . . ."

16. Article IV Membership, B.: Change "Including two members from the General Assembly Mission Board . . ." to read "Two members designated by and from the General Assembly Mission Board in appropriate classes."

17. Article IV Membership, add new letter D. to read as follows: "Should a member find it necessary to resign, be unable to perform the necessary work of the Council or be absent from three consecutive stated meetings without a reason deemed acceptable by the Council, the Council, by majority vote, may declare the position vacant. In such a case the Chair of the Council on Theology and Culture will notify the Stated Clerk of the General Assembly with the request that the Permanent Nominating Committee nominate to the next General Assembly an individual to fulfill the unexpired term."

F. *Re Marriage: A Theological Statement*

"That the General Assembly instruct the Council on Theology and Culture to place a high priority on the development of a more comprehensive statement regarding marriage." (1978 GA Minutes, pp. 113-114).

18. That the paper on *Marriage: A Theological Statement* be adopted.

19. That the Stated Clerk be instructed to print the paper and send it to all Ministers, Clerks of Session and certified educators.

20. That the Materials Distribution Service of the General Assembly Mission Board, in coordination with the Stated Clerk, be instructed to have copies of this paper available for sale.

21. That the General Assembly Mission Board be instructed to prepare a study guide for this paper and to promote the availability of this material as a curriculum resource.

22. That the General Assembly Mission Board be instructed to use this paper in developing other curriculum material for education for marriage in the Church.

G. *Re Ordination Questions*

For authorization c. II. B. of this report.

23. That Overtures 78-62 and 79-38 concerning ordination questions (1979 GA Minutes, pp. 87-88, 108) be answered in the negative for the following reasons:

a. The present vows correctly mark the sequence of authority from ultimate obedience to Christ, to the authority of Scripture, to the guidance of the Confession of Faith and Catechisms, in that order.

b. Concerning BCO 27-7-2: What the words "infallible" and "absolute" try to say ■ dealt with adequately in the phrases "unique and faithful witness" and "authoritative standard."

c. Concerning BCO 27-7-3: The phrase "in their essentials" is a restatement of the phrase "in all the essential and necessary articles" of the Adopting Act of the Presbyterian Church in 1729. (See "Study Guide to Ordination Vows," p. 263, *Proposed Book of Confessions* . . . approved by the 116th General Assembly, 1976, p. 104.) To change the phrase "as you lead the people of God" to "as you lead the people to God" would be to change the intention of the vow, which is to assert the authority of the confessional standards over the whole Church.

d. Concerning BCO 27-7-4: The fourth vow is a clear summary of the progression of authority stated in the first three vows: first, Jesus Christ; second, the Scriptures; third, the confession and catechisms.

e. Concerning BCO 27-7-5: The phrase "in their essentials" is dealt with under "Concerning BCO 27-7-3" in c. above.

H. *Re Television: Impact of On Teaching and Preaching the Gospel*

For authorization cf. I. H. of this report.

24. That the 120th General Assembly instruct the General Assembly Mission Board to do the following:

- a. Prepare and report a feasibility study of a Church television ministry.
- b. Provide information to Presbyteries on Television Awareness Training.
- c. Prepare public policy statements, as necessary, on issues related to television and radio.

- d. Recommend other actions and programs related to television as appropriate.

I. *Re Labor Relations*

" . . . to direct the Council on Theology and Culture and Division of Corporate and Social Mission of the General Assembly Mission Board to address themselves jointly to the theological issues and Biblical perspectives of labor relations reporting the results of such a study as they may undertake to the 119th General Assembly." (1978 GA Minutes, pp. 77-78).

25. That the *Proposed Policy Statement on Labor Relations* be adopted.

26. That, beginning in 1982, the General Assembly designate the Sunday before Labor Day, each year, as "Labor Sunday", and urge all Presbyterian Church in United States congregations to give special attention on that occasion to the needs and concerns of working people and the need for a Christian attitude on labor-management relations; that on Labor Sunday, in 1982 and thereafter, the General Assembly request that this Policy Statement on Labor Relations be shared with members of this Church, and that the Mission Board be directed to prepare resources for liturgy and preaching for this occasion.

27. That the Mission Board, in cooperation with appropriate Church courts, invite Presbyterian labor and management leaders to meetings to share with them this Policy Statement and the Church's concern for justice in labor-management relations, and to receive from them their recommendations for the Church's role in this area.

28. That the Mission Board be directed to consider preparation of curriculum resources in labor-management relations for use by the local churches; such materials are to include the Biblical basis, the theological foundations, current bibliography, sources for speakers, and other relevant information as well as suggested models for individual and congregational involvement in labor-management relations.

29. That Ministers and those who prepare for vocations in the Church be encouraged to study economic and political systems, especially labor-management relations, with the aim of better understanding various systems and learning how to assist persons in coping with the realities of the social, economic and political spheres, and that Presbyterian educational institutions be encouraged to devise programs to enable students to pursue these goals.

30. That, when feasible, Assembly-wide conferences such as those in Montreat incorporate the rationale and concerns expressed in this Public Policy Statement, so that they may help develop awareness and action strategies within the Church regarding labor-management relations in the South.

IV. PAPERS FOR GENERAL ASSEMBLY CONSIDERATION AND ACTION

"In studying the following papers it should be remembered that the General Assembly may issue a statement (or pronouncement) for any one or more of the following purposes: to express its own judgment on an issue; . . . to influence the conscience of the church; . . . to recommend particular actions by individual members, congregations and lower courts; . . . to identify priorities for the denomination; . . . to establish goals for the General Assembly's own agency; . . . to direct, request or authorize its own agency or staff to take certain actions; . . . to commend, petition or express concern to the government . . . (and) to help shape public opinion.

In light of this, it is evident that the General Assembly addresses itself to a wide variety of audiences. However, it must be remembered that while the General Assembly may speak to these issues and audiences, 'it . . . speaks (only) for itself.' 'It does not . . . speak for the majority of Presbyterians' . . . and must meet specific constitutional requirement in order to 'speak for the denomination as a whole.' A General Assembly statement is just that — a paper or statement by a particular Assembly. These statements or papers may take the form of 'declarations of conscience . . . moral appeals . . . (or) policy or program directives.' As such they should be considered in light of the form in which they are sent and for the purpose to which they have been directed. 'Declarations of conscience have authority . . . only to the degree that they conform to the Word of God . . . Moral appeals possess only such authority as those to whom they are addressed recognize. 'Policy and program directions pertain to the agency created to perform that function.' It is hoped that you will study the following papers bearing in mind both the importance and boundary of a General Assembly paper or statement." (1973 GA Minutes, p. 176)

A. Guidelines for Studies of the Council on Theology and Culture

The 119th General Assembly, PCUS, instructed the Council on Theology and Culture to "develop guidelines for establishing priorities and limiting the number of issues to be studied, presenting them to the 120th General Assembly for approval." (1979 GA Minutes, p. 331).

Issues to be studied by the Council on Theology and Culture are either mandated by the General Assembly or initiated by the Council itself. The major purpose of these studies is to inform the General Assembly as it makes decisions and takes positions on matters derived from the powers of the General Assembly as set forth in the *Book of Church Order*, 18-6 specifically. The studies of the Council should inform the Assembly on matters relating to theological and social issues so that the Assembly, for example, may "bear witness against error in doctrine and immorality in practice" (BCO 18-6(2)), or "recommend measures for the promotion of charity, truth and holiness through all the churches under its care" (BCO 18-6(18)), etc.

The following guidelines are to be followed by the Assembly and the Council on Theology and Culture as new studies for the Council are determined.

1. The issue is critical for the integrity of the faith or for the witness of the Church.

Why is the issue considered to be critical?

What data are evident or available to prove that the issue is critical?

Is the faith and witness of the Church seriously challenged by the issue?

To what extent is the issue of enduring importance?

How widespread is the concern for the issue throughout the Church or culture?

Is the scope of the issue defined broadly or narrowly enough?

How would such a study enhance the faith and life of the Church and enable the Church better to address the culture?

2. The Church should address this issue through its courts at this time.

Why should this issue be addressed at this time?

To whom should the address be made?

In what ways should the study serve the Church or the culture?

What is the urgency of this issue?

What consequences would follow if this issue is not addressed at this time?

Does this issue call for an interpretation of the theological standards of the Church? In what ways?

3. Adequate studies on this particular issue by our own denomination or by other denominations or individuals are not available.

Are there other adequate and useable studies available?

In what way could one or more of these be adapted for use in the PCUS?

Is there a need for a summary and analysis of available material on this issue?

What could be gained by an additional study?

4. The General Assembly is the appropriate Church court to address this issue.

Does the subject require the particular perspective and expertise of the General Assembly?

Should another Church court, e.g., Session, Presbytery or Synod, do this study?

Is this issue of such widespread interest and concern that it is the responsibility of the General Assembly to undertake this study?

5. The Council on Theology and Culture is the appropriate agency of the General Assembly to study this issue.

What is the outcome expected from addressing this issue?

Is this issue one that calls for explicit Biblical, theological analysis, reflection or interpretation?

Are the resources of the CTC adequate to deal with this issue in view of the probable length, depth and cost of this study?

REPORT OF THE COMMITTEE ON WOMEN'S CONCERNS

HISTORICAL CONTEXT

The Committee on Women's Concerns was established in the 1972 restructure of General Assembly agencies, at the request of the Board of Women's Work. At the time of restructure, members of the Board of Women's Work expressed to the Restructure Committee their real concern that integration of all boards, including the Board of Women's Work, could result in women's being integrated out. They asked that the functions of advocacy and monitoring for women's full inclusion in church and society be continued, and that women's direct access to General Assembly, which had been available since 1927, also be maintained.

Therefore, the Restructure Committee recommended the establishment of the Committee on Women's Concerns and placed it in the Office of General Assembly to provide the Committee with access and accountability to the Assembly itself. This placement also assured a measure of objectivity and independence from other agencies which was considered necessary for effective functioning of advocacy and monitoring.

It was the understanding of women at the time of restructure that this high visibility for women would be maintained until women were fully integrated into the life and mission of the church. If women were to be represented at decision-making levels according to their numbers in the church, it would mean that at least half of the membership of each board, committee or agency would be women. The 1972 General Assembly requested that women be included in a ratio of at least one-third on boards, agencies and committees, a goal which has yet to be realized.

Guidelines for lodging agencies in the Office of the General Assembly were adopted by the 1977 General Assembly. These guidelines affirmed the work of the Committee on Women's Concerns as appropriately lodged in the Office of General Assembly, as follows: (1977 *Minutes*, pp. 263, 264)

Two basic guidelines for Office of General Assembly agencies, based on "court" activities (as distinguished from "mission" activities) are proposed:

- 1) those activities which have to do with the meeting, operation, and preservation of records of the court itself;
- 2) those activities which have to do with conducting studies and providing information directly to the court, over a specified period of time to be set by the court, seen as necessary for the decision-making responsibilities of the court itself.

Conducting studies and providing information to the court, for use in decision-making, are not unique to Office of General Assembly agencies; such activity is also conducted by mission agencies. An Office of the General Assembly agency has uniqueness in that its principal purpose is to conduct studies, provide information, and urge the initiation of specific mission responses. In contrast, similar activities of mission agencies are largely derivative from continuing mission activities. Office of General Assembly agencies have been created on the basis of a particular need of the court at a particular time in history for providing new decision-making information not being provided by any other agency. Historically, it appears that when the court has felt there is no longer a need for this service or it is no longer providing a unique service to the court, the agency was either abolished or its activities were assigned to the mission agencies to become a part of ongoing program activity.

The guidelines can be used to determine the type of agencies and committees that properly belong under the Office of General Assembly: those that have to do with the meeting and operation of the court, and those that provide for the court information seen as necessary to its decision-making. Guidelines cannot appropriately determine, however, what kinds of information will be seen as necessary for the court's decision-making at particular points in history. Such decisions are most appropriately the decision of the court itself as the need arises.

Future consideration of any group — ad interim, permanent committees or agencies — to be placed in the Office of General Assembly should be carefully considered on the basis of the guidelines and the need of the court for obtaining information for its decision-making not feasibly provided by existing mission agencies or any other group or committee. A termination or review date should also be assigned at the time of the formation of such an agency or committee . . .

The term advocacy is frequently used with reference to the activities of the Committee on Women's Concerns and the Committee on Church and Race. Advocacy within the Church and to the court, to keep the concerns of women and minorities at the forefront of decision-making processes of the court, is a legitimate expression of Guideline 2, and appropriate for an Office of General Assembly agency.

These guidelines and their explication provide guidance for the Assembly in making decisions about adding new agencies in the Office of General Assembly and also establish review/termination policy for existing agencies. (1977 *Minutes*, p. 265)

INTRODUCTION

Over the past year the Committee on Women's Concerns has continued to fulfill the following responsibilities and functions assigned to it by the Organizational Plan:

Responsibilities

1. To develop national strategy for expressing concerns of women;
2. To identify major issues involving women;
3. To develop increased responsiveness in the church to the resources of women for the mission of the church.

Functions

1. To represent the concerns of women;
2. To help people understand the changing role of women in church and society;
3. To encourage women to prepare for positions of leadership;
4. To help women recognize and accept responsibility in serving the church and the world,
5. To seek further opportunities for women to use their abilities in the life and work of the church.

The Committee met in July, September and November of 1979, and in April of 1980. It recognizes with gratitude the contributions of the following members whose service on the Committee ended at the close of the 119th General Assembly: Sidney West, who provided the Committee with outstanding leadership as chairperson in 1978-79; Janet Nix, June Jones, Joyce Bauer, Janet Glover, Miriam Dunson, Belle Miller McMaster, Mary Ediger, and Louise H. Farrior; and to those members whose terms end at the close of the 120th General Assembly: Frances Cox, Ethel Fields, Johnetta Marshall, J. Allen Smith and Etta C. Anderson.

The Committee elected Muriel Hart as chairperson; Miki Vanderbilt, vice-chairperson; Rebecca Reyes, secretary. The membership and staffing of the Committee is presented as Appendix A.

The Committee on Women's Concerns consists of twenty-two persons: one woman elected by each Synod (7); seven members nominated by the Permanent Nominating Committee and elected by the General Assembly; one woman staff member appointed from each division of the Mission Board (5); a woman elected by the Mission Board from its membership; and the chairpersons of the Women's Advisory Council and Committee on Church Employed Women. Three Committee members are men and nineteen are women; fifteen are laypersons and seven are clergy; four are members of ethnic minority groups (2 Black, 2 Hispanic) and eighteen are from the white constituency.

The Committee has made intentional efforts to be faithful stewards of its budget allocation from the Operating Expense Budget of the Assembly. It has held most of its meetings at Columbia Seminary as an economy measure and as an indication of support for Presbyterian institutions. It has met over Friday nights in order to utilize special air fares. In order to deal with rising inflation, it has voted to hold three meetings in 1980 instead of four.

COORDINATION AND GOALS

The Committee has responded to questions and concerns about the total profile of women's program and organizations at Assembly level. While its priority remains implementing its work of advocacy and monitoring, the Committee continues to participate in a coordinating process with the two other women's groups: the Women's Advisory Council and the Committee on Church Employed Women. This coordinating process identifies overlap, prevents duplication of efforts, identifies important concerns that are not being addressed, and brings unity and clarification to work with and on behalf of women at the General Assembly level. The three women's groups, working through a Women's Coordinating Team, are developing long-range organizational plans for the full-time work and concerns of women in the Presbyterian Church, U.S. Their joint plenary presentation to the General Assembly this year demonstrates the cooperative nature of their work and the need for a multiplicity of efforts on behalf of women.

The Committee on Women's Concerns, which evaluates its goals yearly, has established the following goals:

1. To continue to resource existing task forces (or their counterparts) and to encourage development of new ones;
2. To advocate equal representation of women in all church courts and their committees, boards and agencies, emphasizing the need for middle judicatories to be active partners in this effort;
3. To facilitate women (especially minority women) in utilizing their gifts as leaders in the church;
4. To provide interpretation throughout the denomination of the responsibilities assigned to the Committee on Women's Concerns by the General Assembly;
5. To promote ratification of the Equal Rights Amendment;
6. To develop an organizational plan for work and concerns of women, in partnership with the Committee on Church Employed Women and the Women's Advisory Council;
7. To provide advocacy and support for Third World Women (internationals) and economically deprived and minority women in the United States in their struggle for selfhood (personhood) as it touches health, nutrition, family planning, education and economics;
8. To initiate exploration of women and economics, cutting across racial and economic class lines;
9. To explore and initiate opportunities for ethnic minority women to gather for planning and programming.

IMPLEMENTATION OF GOALS

Statistical Data on Women

The Committee on Women's Concerns has collected the following data on the level of representation of women:

1. On the General Assembly Mission Board and among its staff;
2. On Assembly boards and agencies;
3. As commissioners to General Assembly;
4. As ruling elders and deacons.

Mission Board Members and Staff

Since 1972, the General Assembly has requested that women be included in a ratio of at least one-third on boards, agencies and committees.

In 1979, women represented 28 percent of the membership of the Mission Board, a decrease of two percent from 1978 and of eleven percent from 1977. The Committee on Women's Concerns noted this decreasing trend to the Assembly last year, as did the Office of Review and Evaluation. The reasons for this decrease appear to be (1) regions are nominating few women (25 percent) to Mission Board openings; (2) the Permanent Nominating Committee in past years has filled some at-large openings (intended for women and minorities) with white males.

The Mission Board has set employment goals of at least 40 percent women and 20 percent minorities in elected staff positions. The same goals apply to appointed staff positions. According to analysis done by the Office of Review and Evaluation for the 119th General Assembly, these goals are being met for appointed staff but are not being met for elected staff. Of the 67 elected staff, 19 (28 per cent) are women and 5 (7 per cent) are minorities. The Mission Board continues to implement an Affirmative Action program.

REPRESENTATION OF WOMEN ON GA BOARDS AND COMMITTEES

Boards and Committees	% 1977	% 1978	% 1979
Committee on Assembly Operations	43.7 (18-7)*	43.7 (18-7)	27.7 (18-5)
Council for Chaplains and Military Personnel	50.0 (6-3)	33.3 (6-2)	33.3 (6-2)
Permanent Judicial Commission	8.3 (12-1)	25.0 (12-3)	25.0 (12-3)
Permanent Nominating Committee	22.0 (9-2)	33.3 (9-3)	44.4 (9-4)
Permanent Committee on Ordination Examinations	5.5 (18-1)	11.0 (18-2)	7.0 (14-1)
General Assembly Mission Board	36.2 (58-21)	30.0 (57-17)	28.0 (57-16)

Board of Annuities & Relief	22.2 (18-4)	22.2 (18-4)	22.2 (18-4)
Presbyterian Foundation	20.0 (15.3)	21.4 (14-3)	14.2 (14-2)
Committee on Presbyterian and Reformed History	20.0 (15-3)	33.3 (15-5)	33.3 (15-5)
Committee on Theological Education	42.8 (14-6)	28.6 (14-4)	33.3 (15-5)
Council on Theology & Culture	33.3 (18-6)	27.7 (18-5)	27.7 (18-5)
Committee on Women's Concerns	90.0 (20-18)	90.9 (22-20)	86.3 (22-19)
Presbyterian Center Management Council	16.6 (6-1)	16.6 (6-1)	
Montreat Management Council	20.0 (15-3)	17.6 (17-3)	18.7 (16-3)
Committee on Church & Race	46.6 (15-7)	46.6 (15-7)	31.2 (16-5)
Presbyterian School of Christian Education	28.5 (21-6)	40.0 (20-8)	35.0 (20-7)
Ad Interim Committees			
Consultation on Church Union	40.0 (10-4)	40.0 (10-4)	40.0 (10-4)
Committee on Union with UPUSA	11.1 (18-2)	11.1 (18-2)	35.7 (14-5)
Joint Committee on Constitutional Problems of Union	0 (3-0)	33.3 (3-1)	66.6 (3-2)
Committee on Church Property	11.1 (9.1)	22.2 (9-2)	11.1 (9-1)
Task Force on Higher Education	33.3 (9-3)	33.3 (9-3)	33.3 (9-3)
Interchurch Bodies			
World Alliance of Reformed Churches	44.4 (9-4)	44.4 (9-4)	33.3 (9-3)
World Council of Churches	40.0 (5-2)	40.0 (5-2)	40.0 (5-2)
Governing Board of the National Council	33.3 (9-3)	44.4 (9-4)	44.4 (9-4)
* # members, # women			

REPRESENTATION OF WOMEN AT GENERAL ASSEMBLY

	Commissioners			Women Commissioners		
	1977	1978	1979	1977	1978	1979
Clergy	206	206	201	3	1	1
Lay	206	206	201	67	65	79
TOTAL	412	412	402	70	70	80

Nine of the 16 Standing Committees were chaired by women. Women also chaired one of the three groups of Standing Committees. Two of the 13 ethnic minority advisory participants were women as were 41 of the 68 youth advisory participants. Eight of the nineteen Advisory Consultants were women.

Forty of the 59 presbyteries sent at least one woman commissioner.

The Committee on Women's Concerns expresses special appreciation to the Provisional Reference Committee for appointing women to chair nine of the sixteen Standing Committees.

WOMEN RULING ELDERS AND DEACONS BY SYNOD (as reported to the 119th General Assembly)

Synod	% Women Ruling Elders			% Women Deacons		
	1977	1978	1979	1977	1978	1979
Florida	18.8	20.5	22.2	16.9	17.0	18.7
Mid-America	30.1	31.4	33.4	42.4	43.0	44.5
Mid-South	12.1	13.7	14.0	12.4	13.5	14.9
North Carolina	11.0	12.6	13.7	12.7	14.0	14.7
Red River	21.5	23.2	25.4	21.0	22.7	25.0
Southeast	9.4	11.0	11.7	8.4	8.8	9.9
Virginias	17.5	19.5	20.4	18.5	19.4	20.4

Women in Leadership and Equal Representation of Women

The Committee on Women's Concerns has:

1. Sponsored a Pre-Assembly Briefing for Women;
2. Provided a booklet to women commissioners, "So You Are Going to General Assembly;"
3. Provided a news sheet at General Assembly, "Women Together," to highlight women's participation and women's issues at Assembly (joint with women of the UPCUSA in 1979);
4. Co-sponsored a "Women's Center" at Assembly with PCUS partners (joint with UPCUSA in 1979);
5. Maintained and updated a data bank on women;
6. Presented and advocated data on women to the Permanent Nominating Committee for openings on General Assembly boards and agencies;
7. Encouraged presbyteries to elect women as commissioners to General Assembly and expressed appreciation to those presbyteries who elected women to the 1979 Assembly;
8. Expressed particular concern about synod process for nominating members to the Mission Board, that women and ethnic minorities might be more adequately represented;
9. Encouraged moderator to name women to the Permanent Nominating Committee and to chair Standing Committees;
10. Communicated with presbytery task forces on women and Women of the Church presidents regarding ways to advocate the welfare of clergywomen and other church employed women including models for implementing "Guidelines for Employment and Support of Non-Ordained Personnel;"
11. Studied the paper, "Ordination for Church Educators;"
12. Advocated inclusion of international women as leaders in the 1981 Montreat Women's Conference;
13. Appointed representatives to the Joint PCUS/UPCUSA Committee on Women;
14. Met with international women scholars at Columbia Seminary;
15. Sent representative to annual IMPACT briefing.

The 119th General Assembly instructed the Committee on Women's Concerns "to provide resources to congregations which include strategies for more involvement of women in leadership positions in the church, with special emphasis on elders and deacons." The Committee reports that it is engaged in defining the target audience and researching resources that may already be available.

Task Forces on Women

In 1972, the General Assembly first requested presbyteries to establish task forces on women in order to study the role of women within the presbytery, inform local congregations, work toward adequate representation and utilization of women in presbytery's affairs and assist in implementing the church's concern for the personhood of women.

The Committee on Women's Concerns is convinced that intentional advocacy at presbytery level is crucial to achieving women's full participation in church and society. Some presbyteries have accorded permanent committee status to task forces on women. Recognition, staff services and budget are essential for effective advocacy of women's issues, wherever this is lodged. At present, 36 presbyteries have some measure of structured advocacy for women.

The Committee has provided support for existing task forces and encouraged the development of new ones in the following ways:

1. By sponsoring area conferences on women's concerns. One was held in the Synod of the Southeast in October and another in Synods of Red River/Sun (UPCUSA) in November.
2. By holding an annual consultation for presbytery advocacy groups. "Women Doing Theology" was held in Atlanta in November, attended by more than 80 advocates for women from throughout the Assembly. The effectiveness of an annual consultation as a resourcing tool was evaluated and another is planned for 1980.
3. By providing information on General Assembly issues affecting women and resources such as the newsletter, MATRIX.

Interpretation of the Responsibilities Assigned to the Committee on Women's Concerns

The Committee on Women's Concerns has:

1. Provided data and staff resourcing on women's concerns to a number of conferences;
2. Provided Committee on Women's Concerns brochures to more than 80 resource centers throughout the General Assembly;
3. Provided orientation on women's concerns to home assigned missionaries at Montreat conference;
4. Provided press releases to *This Week*, *Presbyterian SURVEY*, and other journals concerning activities of the Committee on Women's Concerns;
5. Provided information and resources to middle judicatory women and men through Synod-elected members.

Ethnic Minority Women, Third World Women (Internationals) and Economically Deprived Women.

The Committee on Women's Concerns has:

1. Provided updates on Nestle' boycott to task forces on women;
2. Planned follow-up to Racism/Sexism Consultation with the Council on Church and Race;
3. Initiated and planned follow-up with Mission Board and Council on Church and Race concerning recommendations from the Third World Women's Consultation held in Synods of Red River (PCUS) and the Sun (UPCUSA);
4. Strategized ways to secure funding for proposals to meet needs of economically deprived women, including a proposal submitted to the 1981 Birthday Selection Committee titled, "First Steps in Development: Women and Children Growing Together."

Equal Rights Amendment

The General Assembly has urged its members to work for ratification of the Equal Rights Amendment since 1972. The Committee on Women's Concerns has supported these efforts in the following ways:

1. Through participation in the Religious Committee for ERA, an interreligious group established to make visible religious support for passage of the amendment;
2. Through a letter to pastors in the unratified states of Florida, Virginia, North Carolina, Missouri and Oklahoma, noting General Assembly actions supporting the ERA and urging them to work for its adoption;
3. Through synod-elected members of the Committee on Women's Concerns who contacted religious groups for ERA in their states offering assistance;
4. Through letters of support to Sonia Johnson (Mormon) and Fr. William Cullahan (Catholic) who are under duress from their religious group for supporting the Equal Rights Amendment.

The Committee on Women's Concerns takes this opportunity to affirm passage of the Equal Rights Amendment and to urge commissioners and the church as a whole to work for its ratification.

MISSION DIRECTIONS

The Committee on Women's Concerns is grateful to the 119th General Assembly for its vision in selecting the following Mission Direction Statement as one of eleven (out of thirty-three selected for the attention of the whole church) to be given priority by General Assembly agencies for the next five years: "to utilize the gifts of women in the total life of the church by supporting women in ministry and mission and by bearing faithful witness to justice for women."

The Committee has met with Pat McClurg, Administrative Director of the Mission Board, in order to share its concern that this statement be fully implemented by the Mission Board, and its further concern for intentional inclusion of women in implementation of other Mission Direction statements. The Committee is monitoring development of goals and objectives for the Mission Direction statements to determine the extent to which these have positive impact for women.

The Committee is also encouraged that this Mission Direction statement on women may lead to increased support for women at all levels of the church.

FINDINGS FROM RACISM/SEXISM CONSULTATION

Held in February 1979, this consultation of forty leaders from throughout the church, focused on understanding and identifying how institutional racism and sexism function in the PCUS. Emerging from this reflection was a major need to identify and connect other persons in the church who are committed to working toward the elimination of racism and sexism. The consultation developed a strategy for accomplishing this and requested the Committee on Women's Concerns and the Council on Church and Race to implement this strategy.

EVALUATION OF THE COMMITTEE AND ITS STAFF

The Committee on Women's Concerns, with the consulting assistance of Atlanta Analytics, conducted an evaluation of its staff person, Carole Goodspeed, and of the Committee itself. Questionnaires were mailed to a cross-section of church leaders (262 individuals). Returns were received from two-thirds of these leaders, an exceptionally high response.

The consultant, in analyzing the returns, noted that both the Committee and Carole Goodspeed received strongly positive evaluations. Especially high rankings were given to five areas of the Committee's work:

1. Represents the concerns of women;
2. Helps people understand the changing role of women in church and society;
3. Encourages women to prepare for positions of leadership;
4. Seeks further opportunities for women to use their abilities in the life and work of the church;
5. Raises the consciousness of the church in its use of women in the decision-making process and the mission of the church at every level — local church, presbytery, synod and the General Assembly.

Where areas of work were evaluated as being done "adequately" rather than "extremely well" or "well," comments often qualified this ranking as being more due to budget limitations, small size of staff, failure of others to adapt to change, and limitations of working with volunteers, rather than as shortcomings on the part of the Committee or its staff person. Many respondents indicated a lack of awareness of the mandate of the Committee and its work. Since the Committee has continually strengthened interpretation of its work, this lack of awareness would appear to be due to its budget and staffing limitations which do not provide for the kind of access to local church people that might be optimum.

Of interest to the Committee was the consultant's analysis of responses from men. The lowest ratings came from this group. Eighty percent of the male respondents indicated a moderate to high degree of familiarity with the work of COWC and/or Staff, yet they utilized the "I can't say" category extensively in response to specific evaluative questions. This group also gave a higher percentage of "poorly" ratings to evaluative questions than did the respondent group as a whole.

In summary, the evaluation results indicate a high degree of effectiveness in the Committee's work as a whole. The Committee will consider ways to increase its effectiveness in specific areas, particularly in communicating and interpreting its work. Additional budget and staff time will be required in order to realize significant increases. At the least, present levels of budget and staff time must be maintained.

PRESENT REALITIES

While the church is moving steadily toward inclusion of women, the Committee is painfully aware of how far women still have to go to become fully integrated into the church's mainstream. Sixteen years after the constitutional provisions for ordination of women, only 20 percent of the total elders in PCUS are women, with presbyteries varying from 4.4 percent to 36.7 percent. Less than two percent of PCUS pastors are women, while 20 percent of last year's seminarians were female. At the presbytery level, only 21 percent of total council members were women in 1979.

Representation of women is only one indication of the church's commitment to women. It would appear that most boards, agencies and courts of the church have yet to give serious attention to the needs of women as missional concerns which merit the attention of the whole church. For example, the number of working wives has increased by five and one-half million in the last nine years; and eight and one-half million families in the United States are supported solely by women (U.S. Department of Labor.) In light of these changing roles of women, matters such as equal rights for women and men, violence against women, ethnic minority women, women in developing countries, women as heads of household, women and economics, changes in women's lives and the effect on families, receive little attention in terms of budget or staff time.

Yet women represent over one-half the membership of the church. As such, they are equally responsible for benevolent support of the church, through single and family pledges. It may be helpful to consider that PCUS women have chosen to enact their commitment through the main-

stream of the church, in both service and financial support. They contribute to the general benevolent budget through congregational channels and have exhibited their trust in the system's sharing with them opportunities for leadership and decision-making.

It may be that the church has yet to deal substantially with the theological and biblical principles which call the church into ministry with women at all levels of their lives. Improvement in the status of women requires multiple strategies and long-range commitment of resources.

The Committee on Women's Concerns is grateful for the opportunity to bring such matters to the attention of the General Assembly and for the appreciation of its work demonstrated by each General Assembly.

The Committee on Women's Concerns, along with certain other General Assembly functions, is being reviewed by the Office of Review and Evaluation this year. In addition, the Single Budget Ad Interim Committee will address "appropriate lodgment of boards and agencies of the Office of General Assembly, by function, giving due concern to the prophetic role of the advocacy agencies, that it not be endangered or muted," as instructed by the 119th General Assembly.

The Committee offers to the Assembly its major concerns as the Assembly considers recommendations that may be before it which affect the life and functions of the Committee on Women's Concerns:

1. That lodgment of the Committee on Women's Concerns be determined on the basis of the Committee's mandate and functions and not on the basis of funding questions;

2. That the General Assembly keep faith with women on its commitment to fully integrate women into the life of the church, for which purpose the Committee on Women's Concerns was established in the restructure of 1972.

RECOMMENDATIONS TO THE 120TH GENERAL ASSEMBLY

The Committee on Women's Concerns, in its role as advocate and monitor on issues that affect women, respectfully recommends that the 120th General Assembly take the following actions in order to further implement the church's commitment to women.

The following recommendation was referred by the 119th General Assembly to the Stated Clerk with request that he advise the 120th General Assembly concerning its feasibility. The Committee on Women's Concerns understands from conversations with the Stated Clerk's office that he will report favorably upon its feasibility and therefore recommends:

1. That the 120th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the statistical summaries by synods and presbyteries printed in the Minutes, if the Stated Clerk finds it feasible.

The following recommendation was referred by the 119th General Assembly to the Stated Clerk with request that he advise the 120th General Assembly regarding its feasibility. The Committee on Women's Concerns understands from conversations with the Stated Clerk's office that he will report favorably upon the feasibility of gathering the requested information by the method described below. Therefore, the Committee on Women's Concerns recommends:

2. That the 120th General Assembly request the Stated Clerk to obtain information from presbyteries concerning staff in local congregations as follows:

- (a) other program staff in addition to clergy (such staff to be identified as those who generate program, who are responsible to the session, and who are employed more than half time);

- (b) identification of all clergy and program staff by name, title and sex;

and that an additional form for collecting this information be utilized (to be developed by the Office of Professional Development and the Stated Clerk's Office) to be sent out with the annual "A-Form;" a copy of this information to stay in the presbytery office in order to be available to presbytery task forces and other program units; second copy to go to Office of Professional Development for distribution to professional organizations.

The Committee on Women's Concerns, understanding that Nestle has not yet complied in policy and practice with recommendations from the World Health Organization for promotion and distribution of infant formula in Third World Countries, recommends:

3. That the 120th General Assembly affirm continuation of the boycott against Nestle until there is sufficient evidence that the company has complied in both policy and practice with the spirit and intent of the World Health Organization recommendations which are consistent with the boycott demands.

The General Assembly has consistently affirmed the personhood and full partnership of women in church and society. The Committee on Women's Concerns, noting the need for this theological

commitment to be extended to and expressed in all aspects of the church's life and missional relationships, therefore recommends:

4. That the 120th General Assembly direct its agencies and its officers, in dealings with national churches and their agencies at home and abroad, to reflect the call to be faithful to the 1972 statement of the General Assembly, that women be included as full participants in the life of the church. This would include the language in all documents, communications, correspondence and in the preparation of its statements, as well as the actual implementing of all mission (at home and abroad.)

The General Assembly has frequently reminded the church of the need to provide for inclusion of women in a ratio of at least one-third on boards, agencies and committees. Since forty of the fifty-seven members of the Mission Board are nominated regionally and since women represent only 25% of these regional nominees, the Committee on Women's Concerns recommends:

5. That the 120th General Assembly urge synods to develop a policy and a process for selecting representatives to the General Assembly Mission Board that will insure fair and equitable representation of women and ethnic minorities, in accordance with the goal of the General Assembly and that the process for such selection be reported to the 1981 General Assembly.

In order to express constitutionally principles of inclusiveness and to provide higher courts with data useful for exercising their function of general review and control regarding inclusion of women and minorities in each court, the Committee on Women's Concerns recommends:

6. That the 120th General Assembly approve amendments to the Book of Church Order as follows:

- a. Add section 8 to Chapter 13: "Every higher court shall record in each of its meetings the number of women and ethnic minority persons who are commissioners;"
- b. Add to section 16-8: "It shall also report the number of women and ethnic minority persons who attended each presbytery meeting as commissioners;"
- c. Add to 17-6 following "the number of communing members therein": "the number of women and ethnic minority persons who were commissioners to the meetings of synod;"
- d. Add to 18-2: "The Assembly shall record the number of women and ethnic minority persons who are commissioners;"
- e. Add to 114-2: "(5) whether the lower court has recorded the number of women and ethnic minority persons who were commissioners at each meeting;"

and that the Assembly recommend these amendments to the presbyteries for advice and consent.

The Committee notes with appreciation that four objectives for the Mission Direction on Women are being recommended to the General Assembly by the Mission Board. The Committee is concerned, however, that the following two important objectives developed for this Mission Direction were not forwarded to the Assembly:

1. By 1984 the Mission Board will have adopted policies and practices in its structure, work and programs to insure justice for women;
2. By 1984 the Mission Board will have made significant progress toward the full and equal participation of all persons, male and female, in the life and witness of the church throughout the world.

The first objective listed above is especially critical since it speaks most clearly to internal operations of the Mission Board in areas such as equal employment and also to development of staff portfolios to carry out justice for women.

The Mission Board appears to have reduced objective for the Mission Direction on Women more severely than objectives for other Mission Directions. Therefore, in order to provide fuller guidance for the Mission Board in implementing the church's commitment to women, the Committee on Women's Concerns recommends:

7.a. That the 120th General Assembly be provided with strategies which have been developed for these two objectives;

b. That the 120th General Assembly adopt the two objectives presented above for the Mission Direction on Women in addition to the four objectives recommended by the Mission Board.

The Committee on Women's Concerns supports recommendations which it has received from a consultation on the Future of Third World Women in synods of Red River/Sun asking that a Third World (Racial/Ethnic) Women's Group be established in the PCUS by 1981. A proposed strategy for one of the Mission Direction on Women objectives speaks to this concern. Therefore the Committee recommends:

8. That the 120th General Assembly instruct the Mission Board, in implementing the Mission Direction on Women, to give priority attention to the strategy calling for the formation of a Third World (Racial/Ethnic) Women's Group.

The matter of funding and lodgment of the Committee on Women's Concerns has been debated by several Assemblies. Last year a Single Budget Ad Interim Committee was established to make recommendations regarding this to the 120th General Assembly, "giving due concern to the prophetic role of the advocacy agencies, that it not be endangered or muted." The Committee on Women's Concerns appreciates the work of the Single Budget Committee and basically concurs with its recommendation regarding funding and lodgment of COWC. It is concerned, however, that the sudden transfer of funding of several agencies to the benevolence budget could result in a severe strain on this budget and even result in cutbacks of Mission Board program for women and racial/ethnic persons, particularly if no provision is made for corresponding reduction of per capita. Therefore the Committee recommends:

9. That the 120th General Assembly amend recommendations of the ad interim committee regarding transfer of funding for Committee on Women's concerns, Council on Theology and Culture, Council on Church and Race and the Historical Foundation so that such transfer occurs over a three year period as follows: full funding from the Operating Expense Budget in 1981; half funding from the Operating Expense Budget and half from benevolences in 1982, with serious attention given to decreasing per capita; full funding from the benevolent budget in 1983, with additional decreases in per capita.

Muriel Hart,
Chairperson

APPENDIX A

COMMITTEE ON WOMEN'S CONCERNS

Class of 1980

Frances Cox (Southeast)
P O Box 66
Climax, GA 31734

Ethel Fields (Virginias)
503 Kramer Drive
Highland Springs, VA 23075

Johnetta Marshall
9614 Walnutwood Way
Louisville, KY 40299

Rebecca Reyes
Memorial Presby. Church
P.O. Box 1386
San Marcos, TX 78666

J. Allen Smith
Second Presby. Church
600 Pleasant Valley
Little Rock, AR 72207

Liaison

Church Employed Women
Jeanne West
10298 Briar Forest Cir.
Houston, TX 77042

Class of 1981

Miki Vanderbilt (Florida)
511 Southeast 3rd St.
Ocala, FLA 32670

Beulah Paul (Mid-America)
1615 May-Apt. 5
Wichita, KS 67213

Muriel Hart (Red River)
CHAIRPERSON
12449 High Meadow
Dallas, TX 75234

Charles L. Stanford, Jr.
8015 Old Shepherdsville Rd.
Louisville, KY 40219

N. Joyce Punch
2711 Bringham St.
Houston, TX 77026

Liaison

Women's Advisory Council
Edith H. Stover
6641 Wakefield Dr., Apt. 211
Alexandria, VA 22307

Class of 1982

Irma Garcia
8502 Honore Ave.
San Antonio, TX 78221

Gibson P. Stroupe
3831 Pamlico Cir.
Norfolk, VA 23513

Sally Lodge Henderson
(Mid-South)
924 Van Buren Ave.
Oxford, MS 38655

Cynthia Kirkman
247 Grandview Dr.
Winston Salem, NC 27104

Liaison

Mission Board
Etta C. Anderson
201 Glen Oaks Rd.
Charlotte, NC 28211

Division Representatives—341 Ponce de Leon Ave., N.E.—Atlanta, GA 30308

Lois Stover, Division of National Mission

Libby Dunlap McAliley, Division of International Mission

Colleen Shannon-Thornberry, Division of Corporate and Social Mission

Diane Tennis, Division of Court Partnership Services

Linda Knight, Division of Central Support Services

Advisory Member—Jim Andrews, *Stated Clerk*

Staff—Carole Goodspeed

REPORT OF THE COUNCIL ON CHURCH AND RACE

While one can identify a growing sensitivity to the problems and needs of minority persons, as evidenced by the beginning of programs and activities aimed at making the Church of Jesus Christ a more open and confirming community, we still have a long way to go. The minority constituency remains very small while our church is situated in an area with a rapidly growing minority population. Minority constituencies still echo feelings of discomfort and of being marginalized in our church; factors which let us know that racism remains a factor of enormous proportion in the P.C.U.S. Therefore, we must continue to work in partnership to make our church what it can and ought to be; an open affirming community of faith for all of God's children, Brown, Yellow, Black, Tan, White.

Advocacy/Monitoring

The Council has worked toward the above goal during the past year. The following summary is exemplary of a wide range of activities as the Council seeks to fulfill its mandates.

Mission Board

1. The Staff Person of the Council meets on a regularly scheduled basis with the Administrative Director. These meetings provide an opportunity for valuable dialogue between the Council and the Administrative Director, and have proven to be effective in addressing many issues and concerns. Through the Administrative Director, the Council receives and reviews all work done by the Inter-divisional Staff Team as they seek to implement the Mission Direction Statements.
2. The Staff Person meets regularly with the Division Directors on a wide range of issues. The meetings provide a forum for mutually addressing problems and concerns of minorities as well as how G.A.M.B. staff persons can work more effectively in this area.
3. The Staff Person attends all meetings of the G.A.M.B. Minority Concerns Staff Team, which addresses a wide range of issues affecting minorities.
4. The Staff of the Council attends all meetings of the Mission Board and was invited to address the Mission Board at its July meeting.

Work With Minority Constituencies

1. The Council continues to work closely with all minority constituencies. Staff attends meetings of minority caucuses on a regular basis. Several visits were made to the Indian Parish Council, on one occasion as the traveling companion of the Moderator, Albert C. Winn. In addition to attending regular meetings, Staff served as a resource person for the Hispanic Youth Conference.
2. The Council initiated a meeting of key staff persons in the Presbyteries of Oklahoma and Washata with one official from Dubuque Seminary for the purpose of addressing the leadership problem in the Indian community.
3. Staff of the Council traveled with Moderator Albert C. Winn to visit the Indian Parish. After several meetings, the Council and Moderator Winn conveyed the concerns of the Indians to the Mission Board through CASM. The Mission Board responded by appropriating funds to begin addressing the needs of Indians.

Ecumenical Activities

The Council continues to work with ecumenical partners, especially the United Presbyterian Church, in seeking ways to eradicate racism from the Church.

The Staff of the Council is cooperating with the Moderator in planning and implementing a culturally plural worship experience at the 120th General Assembly.

Summary

The Council met three (3) times and has moved successful on a number of fronts. As a result of the Council's efforts, the minority constituency is becoming increasingly aware of creative alternatives in addressing the problems affecting them. The Council looks forward to continuing its efforts in the years ahead.

RECOMMENDATIONS TO THE 120TH ASSEMBLY

1. The Council on Church and Race recommends that Section 16-5(a) of the Book of Church Order be deleted, making (b) and (c) become (a) and (b), and adopting a new (c) at the end of present 16-5 that shall read:

(c) Agree to complete satisfactorily a plan developed by Presbytery through its Commission on the Minister to last at least one year, to orient and train the incoming

minister in the fields of: Reformed Theology, Sacraments and the organizational structure and program of the Presbyterian Church in the United States, with special emphasis on the Book of Church Order. This provision may be waived if the minister is a member in good standing of a Presbytery or Classis of one of the churches referred to in the Book of Church Order 32-1.

Rationale

This proposal for amending BCO 16-5 grew out of the Council's concern for the large number of ethnic racial churches needing pastors compared with the shortage of ethnic racial ministers in this denomination. In the past, these churches have frequently called as pastors ordained ministers from other denominations, especially some of the Black churches. The rigid requirement of taking standard written examinations, with no waiver provision, has been a hindrance to mission among minority persons. This proposal would accomplish the goal of guaranteeing Presbyterian orientation of ministers coming from other traditions, but would give Presbytery flexibility in providing this help.

2. The Council on Church and Race recommends the following persons for service on the Council on Church and Race, Class of 1983:

Mr. George Garrett (2)

Dr. Jacob Kim (1)

3. That the 120th General Assembly instruct the Mission Board, in implementing the Mission Direction on Women, to give priority attention to the strategy calling for the formation of a Third World (Racial/Ethnic) Women's Group.

The matter of funding and lodgment of the Council on Church and Race has been debated by several Assemblies. Last year a Single Budget ad interim Committee was established to make recommendations regarding this to the 120th General Assembly, "giving due concern to the prophetic role of the advocacy agencies, that it not be endangered or muted." The Council on Church and Race appreciates the work of the Single Budget Committee and basically concurs with its recommendation regarding funding and lodgment of COCAR. It is concerned, however that the sudden transfer of funding of several agencies to the benevolence budget could result in a severe strain on this budget and even result in cutbacks of Mission Board for racial/ethnic persons and women, particularly if no provision is made for corresponding reduction of per capita. Therefore the Council recommends:

4. That the 120th General Assembly amend recommendations of the ad interim committee regarding transfer of funding for Committee on Women's Concerns, Council on Theology and Culture, Council on Church and Race and the Historical Foundation so that such transfer occurs over a three year period as follows:

Full funding from the Operating Expense Budget in 1981; half funding from the Operating Expense Budget and half from benevolences in 1982, with serious attention given to decreasing per capita; full funding from the benevolent budget in 1983, with additional decreases in per capita, and that funding of these agencies not be at the expense of existing or proposed General Assembly Mission Board programs for minorities and women.

Council on Church and Race

1981 Budget Request

Salary & Fringes

Professional Staff

\$31,483.00

Secretarial Staff

\$14,640.00

Administrative Costs

Office Supplies

Printing & Production

Equipment, Repairs & Maintenance

Postage & Shipping

Telephone

11,340.00

Office Rental

Contract Labor

Furnishing

Honoraria

Council Meetings

8,400.00

Travel-Professional Staff

4,150.00

Pre-Assembly Event

6,000.00

Representatives to Ecumenical
Meetings

1,000.00

Task Force Work Groups

2,100.00

Area Meetings

4,900.00

TOTAL — \$84,013.00

HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES, INC.

The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, makes the following Annual Narrative Report to the 120th General Assembly of the Presbyterian Church in the United States.

The Historical Foundation is located in Montreat, North Carolina, and serves as the official depository for records of the Presbyterian Church in the United States. In addition, its mandate from the General Assembly instructs it to collect, preserve, and promote the use of other materials which make possible the study of the history of the Presbyterian and Reformed Churches of the world, with special emphasis on the southern part of the United States.

1. **ADMINISTRATION.** Dr. Jerrold Lee Brooks began his direction of the Foundation in 1979, first as Administrator and, after August 18, 1979, as Executive Director. Mr. Arthur E. Eve, Jr. continues to serve as Treasurer. The Board of Directors is composed of 15 persons, all elected by the General Assembly for staggered terms of 3 years.

2. **OPERATIONS.** The Historical Foundation continues to serve a broad constituency in a variety of ways. Its business is conducted by a highly competent professional staff. The great variety of activities is illustrated and detailed by the attached statistical report for 1979. Special interest has been given to the microfilming of all incoming session records as well as some of the other rare holdings.

In 1979 the Foundation conducted its first annual local church history seminar, which was highly successful.

The acquisition of new materials is now listed in the *Historical Foundation News*, which acquired a new format in 1979, and which is mailed to every ordained minister in our three cooperating denominations. Among the important 1979 acquisitions, in addition to official archival materials, are the papers of three former moderators of the General Assembly: Edward D. Grant, C. Darby Fulton, and William A. Benfield.

3. **BUILDING ADDITION.** The 1979 General Assembly approved the plans of the Board of Directors for an addition to Spence Hall, to be known as the Freeland Library. The architects have completed the drawings and the specifications and the building addition await only adequate funds. The General Assembly authorized the Board of Directors to raise funds from friends and foundations and this campaign is now in progress throughout the General Assembly. About half the needed amount is in hand at the end of 1979.

The Executive Director has provided active leadership in the day-to-day administration of the Foundation and in the fund-raising efforts. He visited fourteen presbytery meetings and two synod historical society meetings in 1979 in his efforts to inform the church of the work and needs of the Foundation.

4. RECOMMENDATIONS:

1. That this Annual Narrative Report of the Historical Foundation of the Presbyterian and Reformed Churches be approved.

2. That the Audited Financial Reports of the Historical Foundation of the Presbyterian and Reformed Churches for calendar 1979 be approved.

Frontis W. Johnston,
Chairman

HISTORICAL FOUNDATION
STATISTICAL REPORT
JANUARY - DECEMBER
1979

1977	1978	To Date 1979			
		2,067	Visitors (Registered)		
9,308	8,372	8,628	Visitors (Estimated)		
4,405	3,158	1,733	Visitors assisted		
11,138	10,763	10,953	Correspondence handled		
4,456	4,030*	2,869	Research projects assisted for	<u>1977</u>	<u>To Date</u>
			inquirers by mail or telephone	2,997	<u>1978</u>
			assisted for researchers present	1,359	<u>1979</u>
21,262	27,172	23,825	Catalog cards typed		
45,496	43,625	49,837	Information items distributed		
442	221	18	Archival materials processed, linear feet**		
		3,919	Books catalogued		
11	15	44	Rolls of microfilm produced (avg 1100 pp per roll)		
68,584	55,242	57,681	Copies provided, sheets		
20	1		Entries supplied to National Union Catalog of Manuscript Collections		
			Accessioned or Checked in:		
417	122	161	Archival material (linear feet)		
672	522	285	Bound volumes		
4	8	1	Calendars		
1,104	601	638	Church court minutes, bound units		
78	2	55	College catalogs		
46	1,913	512	Films and slides		
370	610	246	Local Church bulletins, annual volumes		
89	89	63	Local Church directories		
2,671	2,276	471	Local Church histories		
45	61	99	Local Church history binders		
116	215	87	Local Church newsletters, annual volumes		
5	55	44	Maps		
387	8		Microfilm rolls		
23	52	73	Museum items		
667	200	208	Pamphlets		
26	17	49	Periodicals, individual		
478	222	185	Periodicals, year volumes		
3,285	3,279	2,351	Photographs		
	19	73	Posters		
169	161	5	Printed or mimeographed documents		
17	4	14	Scrapbooks		
19	88	16	Sessional records, volumes		
76	74	184	Tapes (magnetic) and discs		
20	9	9	Continuing Education Events attended		
16	22	19	Professional meetings attended		
		20	Other meetings attended		
34	43	25	Institutions visited		
	8	2	Prizes awarded		
3	8		Plaques awarded		

* This figure has been corrected since the 1978 Year-End Statistics were published.

** Beginning in January, 1979, this figure represents only the material for which full processing has been completed.

REPORT OF THE JOINT COMMITTEE ON PRESBYTERIAN UNION

There were significant developments during the past year in the search for a plan to reunite the two major bodies of the American Presbyterian family.

1. In response to action of the 1979 General Assemblies, Moderators Winn and Rice appointed new members to the Joint Committee from "conservative" circles. To the PCUS delegation were added the Rev. Andrew A. Jumper and the Reverend M. Douglas Harper, Jr. To the UPCUSA delegation were added Mrs. Francis Webster and the Rev. Bartlett L. Hess (Dr. Hess replaced the earlier appointment of the Rev. James Hagelganz, who was obliged to resign for health reasons). The addition of these new members brought right into the heart of the Joint Committee's work a number of concerns felt by some who have opposed union but now wish to work for union within certain guidelines. Considerable time and attention of the Joint Committee has been given to these "guidelines" which originated within the Covenant Fellowship of Presbyterians of the PCUS. Among the concerns of these guidelines are confessional and ordination questions, mission and evangelism emphasis, representation by ethnic minorities and women, participation of "evangelicals" in leadership and decision-making, questions of property and an "escape clause" provision, etc.

The concern which received the greatest consideration has to do with the development of a brief statement of the Reformed faith. Such a statement is to be distilled from the confessional documents of the two churches and will consist of three major elements:

PURPOSE—for testimony, for teaching, and for testing.

HISTORY—to show the essence of ecumenical creeds, the Protestant contribution to creedal positions, and the distinctive aspects of the Reformed tradition.

MISSION—To deal with proclamation, fellowship and service.

A first draft of this statement will be reviewed by the Joint Committee at its October, 1980 meeting.

2. An increasing pace of functional unity at every level engaged the Joint Committee in considerable dialogue in many arenas. The influence of the Union Presbytery movement continues and deepens. There are now 13 union presbyteries, and it is the plain fact of our life together that approximately 300,000 Presbyterians, 1,100 congregations and 1,600 pastors are members of both Churches. The Annual Consultation on Union Presbyteries has become one of the most impressive gatherings in our ecclesiastical schedule.

In response to the action of the General Assemblies in 1977, the Joint Committee plays an important role of *learning* and *encouraging* in relation to all manner of joint meetings, programs and mission activities. Just to list some of these indicates the range of functional unity we share: joint national staff meetings, the Moderators' Conference of the Catawba Administrative Unit, the Joint Committee on Women, the new Presbyterian Peace Fellowships, multi-synod consultations, joint meetings of the Council of Theological Seminaries and the Committee on Theological Education, and many others. A special word should be said about the Joint Committee on Women: we are highly supportive of this endeavor by the Women's groups of our churches to become acquainted and to begin the design of women's work for the reunited church. Members of our Joint Committee are called on regularly to participate in these numerous events and meetings which constitute a major part of our search for union.

We say ■ special word of thanks to Moderators Winn and Rice for their thoughtful scheduling of many joint appearances and their own effective commitment to Presbyterian union.

3. Work on the documents necessary for constitutional consideration has continued. Following the wide-spread study of the third draft of a Proposed Plan, extensive revision of the Covenants of Agreement and the Book of Government is underway. A draft of the proposed Book of Service (to replace our present Directories for Worship and Work) will be reviewed at the next meeting of the full Committee. It is the hope of the Joint Committee to complete this task of revision and drafting in time to bring a final draft of a Plan for Reunion to the General Assemblies in 1981. It is to be noted, however, that the Committee cannot make a firm decision on this matter until all the documents have been satisfactorily completed, an undertaking which involves not only the careful writing of a Plan, but the careful consideration of the key issues of our search for union, whose resolution must be reflected in the language of the constitutional documents.

In any event, we look forward to the opportunity of the concurrent General Assemblies meeting in Houston next year.

RECOMMENDATIONS:

1. That the General Assemblies affirm again our resolve to "seek a plan for the reunion of the two churches."
2. That the General Assemblies authorize the continuation of the Joint Committee on Women, with necessary funding, anticipating the possible completion of its work by December 31, 1980.
3. That the General Assemblies continue the Joint Committee on Presbyterian Union and the Joint Minority Task Force.

Respectfully submitted,
Robert C. Lamar
J. Randolph Taylor
Co-Chairpersons

REPORT OF THE JOINT COMMITTEE ON WOMEN

A Joint Committee on Women composed of representatives from all nationally organized women's groups and the Council on Women and the Church in the United Presbyterian Church in the U.S.A. and the counterpart groups in the Presbyterian Church in the U.S. was created by action of the General Assembly of each church in 1979. The Joint Committee composed of eleven members from each denomination is charged with the development of a plan for women's program and organization in the reunited church, the plan when developed being subject to the approval of the groups represented on the Committee.

The Joint Committee held its first meeting in Louisville, Kentucky, December 9-11, 1979 to focus its agenda and structure for its continuing work.

The committee has planned meetings for the fall of 1980 and the spring of 1981.

1. The Committee **RECOMMENDS** that it be continued for another year.
2. It requests continued funding from the Joint Committee on Reunion.

Jeanne West
Co-chairperson

REPORT OF THE AD INTERIM COMMITTEE ON THE CONSTITUTIONAL PROBLEMS OF UNION PRESBYTERIES

The Ad Interim Committee on the Constitutional Problems of Union Presbyteries met December 3, 1979, jointly with the similar committee of the United Presbyterian Church.

I. Items Considered

The joint session considered three items referred to it by the 119th General Assembly of the Presbyterian Church in the U.S.;

A. Commissioners' Resolution 79-20, proposing the establishment of a new PCUS Synod in the states of Michigan and Ohio.

B. Overture 79-11, asking for amendment of BCO Sections 25-1, 25-4, 25-5, 21-2(3), 21-2(3), and 26-1 to provide for changes in terminology of temporary pastoral relations and for changes in the provisions relative to calling Ministers to definite work in a particular church. Item 79-19 of the 1979 report of the Permanent Judicial Commission was referred along with Overture 79-11.

C. Commissioners' Resolution 79-7, concerning Constitutional questions for ordination.

After extensive discussion, the Joint Committee on the Constitutional Problems of Union Presbyteries recommends:

II. That the 120th General Assembly of the Presbyterian Church in the U.S.:

A. Decline to establish a "new Synod of Ohio and Michigan."

The Assembly has already acted to encourage the formation of additional union Presbyteries (*Minutes*, 1977), p. 172) and does not perceive any Constitutional barriers to the organization of additional union Presbyteries within the states of Ohio and Michigan. The Assembly concurs with some of the arguments put forth in Resolution 79-20:

1. Union Presbyteries are a grassroots movement;
2. Such expression of the unity of Christ's Church produces positive results in the discipleship of persons and the mission of the church;
3. Interest in union Presbyteries is growing.

The 120th General Assembly recommends that persons, particular churches and Presbyteries in the Michigan-Ohio area, and elsewhere, consider seriously the values of establishing union Presbyteries, and apply to the appropriate Synods of jurisdiction for reception as union Presbyteries under Chapter 32, BCO, and Chapter XXXVII, B.O. When a sufficient number of such union Presbyteries has been organized, they may then request organization as a Synod.

B. Decline to recommend to the Presbyteries for advice and comment the Constitutional amendments sought by Overture 79-11.

In the opinion of the Joint Committee on Constitutional Problems the situation as it now exists does not necessitate the amendments presented in the overture, nor do the amendments provide any additional safeguards for Presbytery's jurisdiction in situations involving temporary relationship.

With regard to the comment that lists of ministers available for supply relationships include ministers of other denominations, the Assembly finds the practice already in wide use, and recommends no further action.

C. Affirm the current practice of requiring candidates for ordination to Church Office within union Presbyteries to subscribe to the Constitutional questions for ordination required by both denominations.

The Assembly does not find within the existing questions any significant conflict; and believes the current efforts to achieve a full union of both denominations offer a better way of answering the concern expressed in Overture 79-11.

Further, the use of both sets of questions is particularly appropriate at a time when appeals or complaints may ascend through the court system of either denomination at the choice of either the Session (BCO-31-2(18) or the Presbytery (32-2(f)). In such cases of process it is deemed helpful that courts and their commissions may deal with issues on the basis of the Constitutional questions most familiar with them rather than on the basis of a composite set that has not been interpreted in prior cases.

D. Approve the continuation of the committee for a period of three years for the purpose of considering those matter referred to it by the Assemblies or one of the Assemblies.

REPORT OF THE AD INTERIM COMMITTEE ON THE CONSULTATION ON CHURCH UNION

1. a. The Ad Interim Committee on the Consultation on Church Union presents to the 120th General Assembly (1980) the following resolution of the Consultation:

This adjourned session of the XIV Plenary Meeting, assembled in Cincinnati, Ohio, January 22-24, 1980, commends the chapter on "Ministry" (Chapter VII) along with the other six chapters of *In Quest of a Church of Christ Uniting* to the participating churches with the request that it be received for study and response as a statement of emerging theological consensus and for guidance for furthering the mutual recognition of members and working toward mutual recognition of ministers.

We invite the appropriate body of each church to communicate to the Consultation on Church Union any proposed revisions, additions, or deletions which it may wish to propose to any of the seven chapters of this theological basis by December 31, 1981.
- b. The Ad Interim Committee recommends that the 120th General Assembly (1980):
 - (1.) Request the Mission Board to initiate a study of the document, *In Quest of a Church of Christ Uniting*, in a broadly representative number of settings throughout the Church, to enlist responses from such study of the document, and to forward such responses to the Ad Interim Committee on the Consultation on Church Union by March 31, 1981.
 - (2.) Authorize the Ad Interim Committee, in cooperation with the corresponding committee of The United Presbyterian Church in the U.S.A. to propose to the 121st General Assembly (1981), in the light of the responses received from the study and in light of its own investigations, any revisions, additions or deletions which it may wish to propose to any of the seven chapters of the document, *In Quest of a Church of Christ Uniting*, for communication by the 1981 General Assembly to the Consultation on Church Union.
 - (3.) Request the Stated Clerk to announce broadly the availability of the document, *In Quest of a Church of Christ Uniting*, and to encourage its study throughout the Church.
2. a. In response to the instructions of the 119th General Assembly (1979) that the Ad Interim Committee study the document, "Beyond Affirmation to Action" and bring to the 120th General Assembly (1980) recommendations for action responsive thereto, the Ad Interim Committee reports as follows:
 - (1.) The Committee has reviewed the document.
 - (2.) A limited survey has been conducted of responses from the judicatories of the Church to the document, "Beyond Affirmation to Action".
 - (3.) The conclusion of the Committee at this time is that while there appears to be a great deal of general ecumenical activity in all parts of the Church, there seems to be a need for greater awareness and intentionality related to the COCU process.
- b. The Ad Interim Committee recommends to the 120th General Assembly (1980) that it be permitted to continue its study and to bring a further report on this matter to the 121st General Assembly (1981).
3. The Ad Interim Committee requests that the Committee be continued.

REPORT OF THE AD INTERIM COMMITTEE ON CHURCH PROPERTY

The Committee on Church Property, established by the 115th (1975) General Assembly to assist particular churches and Presbyteries in situations related to civil litigation over church property, met once during 1979, the committee's first full meeting in some three years.

The Committee undertook a review of the legal situation as a result of the action of the U.S. Supreme Court in a dispute arising from the Vineville Presbyterian Church, Macon, Georgia. Cases arising from disputes in Florida and Alabama were also moving toward Supreme Court consideration.

Invited to the 1979 meeting of the Committee, held on August 7, were a number of attorneys and denominational representatives with direct experience in similar cases. After a full day of legal review and discussion, the following decisions were reached:

1. To encourage the Stated Clerk of the General Assembly to continue financial assistance in the three cases currently in litigation,
2. To review the legal situation of the denomination, and its own Constitutional situation, when the litigation is completed.

The Committee on Church Property continues to maintain, in the Office of the Stated Clerk of the General Assembly, a resource file of legal briefs, pleadings, and decisions which are available to attorneys engaged in protecting the interests of congregations of this denomination.

Printed resources are available for the guidance of the congregations and the Presbyteries of the denomination when dissident groups threaten legal action in the civil courts.

By action of the 1978 General Assembly, the Committee on Church Property was continued for three years. The Committee will recommend to the 1981 Assembly whether or not to continue its existence.

J. Gaston Williamson
Chairperson

REPORT OF THE AD INTERIM COMMITTEE ON FUNDING AND LODGMET

This report is divided into five sections, the last of which sets forth the recommendations of the committee, followed in each instance by certain rationale statements. However, inasmuch as the recommendations would make significant changes in existing funding and budgeting systems, and in the lodgment of certain agencies, it seems essential to review first the existing systems and lodgment situations. Such review is contained in sections III and IV.

Accordingly, the report is indexed as follows:

- I. Establishment, Nature and Responsibilities of this Committee.
- II. Reports Reviewed and Studies Made.
- III. Overview of Present Budget Systems.
- IV. History of Lodgment and Funding of OGA Agencies.
- V. Recommendations and Rationale.

I. ESTABLISHMENT, NATURE AND RESPONSIBILITIES OF THIS COMMITTEE.

The Ad Interim Committee on Funding and Lodgment was established by the 119th General Assembly in its adoption of Item II.A.4.e. of the report of the Standing Committee on The Office of The General Assembly (1979 *Minutes*, p. 168), which was as follows:

"That the 119th General Assembly establish a committee to study the feasibility of a single budget process for the Office of General Assembly and the General Assembly Mission Board and, should it be feasible, recommend to the 120th General Assembly steps to be taken to implement such a process.

Once the issue of single budget has been decided that the matter of appropriate lodgment of the board and agencies of the Office of General Assembly, by function, be addressed, giving due concern to the prophetic role of the advocacy agencies, that it not be endangered or muted.

That the committee be appointed by the Moderator with the advice of the Permanent Nominating Committee and that its size be determined by the Moderator and that the committee be instructed to call upon representatives of affected agencies for consultation.

That the paper and recommendations from the Committee on Assembly Operations regarding Office of General Assembly agencies be referred to this committee for information along with any proposals before the Assembly concerning patterns of funding."

The Moderator appointed the following persons as members of the committee:

Mr. Paul W. McCreight, Chairperson	Huntington, W. Va.
Ms. Barbara J. Campbell	Denton, Texas
Mr. Ray A. Killian	Charlotte, N.C.
Ms. Estelle Rountree McCarthy	Silver Spring, Md.
Rev. Joseph L. Pickard	Barium Spring, N.C.
Mr. F. Burt Vardeman	Atlanta, Ga.

Mr. Vardeman resigned before the first meeting of the committee and did not participate in its work. The Moderator elected not to fill the vacancy.

The committee met in Atlanta, Georgia, four times (December 13, 1979; January 7-8, 1980; January 23-24, 1980; and February 12-13, 1980), with full attendance at all meetings.

Ms. Catherine M. Shipley, Administrative Coordinator of the Office of the Stated Clerk, served as staff to the committee and as its recording secretary. Her services, which required her to be absent from her family three nights, were invaluable, and the committee is very appreciative of her assistance.

Appreciation is expressed also to the Presbytery executives who supplied data in response to the committee's questionnaire. We are indebted also to the chairpersons or other representatives of each of the agencies comprising the Office of the General Assembly, the Stated Clerk, the Central Treasurer, and the Administrative Director of the General Assembly Mission Board, who gave both oral and written data and advice to the committee in connection with the consultations it held on January 7-8, 1980.

The "paper and recommendations from the Committee on Assembly Operations," which specifically were referred for information to this committee in the last paragraph of the foregoing action of the 119th General Assembly, consisted of the following: (a) CAO Report on OGA Guidelines (1979 *Minutes*, Appendix, p. 302ff), and (b) Recommendation 1 of the Committee on Assembly Operations (1979 *Minutes*, p. 295). By other specific actions, the 119th General Assembly also referred to this committee for information and consideration the matters concerned in the following three Overtures: (c) Overture 79-12, from the Presbytery of Tres Rios (1979 *Minutes*, pp. 93, 167), (d) Overture 79-34, from the Presbytery of Congaree (1979 *Minutes*, pp. 99, 167), and (e) Overture 79-60, from the Presbytery of Concord (1979 *Minutes*, pp. 107, 167-168).

In addition, the general language in the last paragraph of the action establishing this committee, referring to it for information "any proposals before the Assembly concerning patterns of funding", was interpreted to mean the pertinent portions of the 1979 reports of other agencies now lodged within the Office of the General Assembly, especially the reports of the Office of Review and Evaluation (1979 *Minutes*, Appendix, p. 305 ff), the Committee on Women's Concerns (1979 *Minutes*, Appendix, p. 367 ff), and the Council on Church and Race (1979 *Minutes*, Appendix, p. 381 ff). Although presumably equally interested in the subject matters, the 1979 reports of the remaining agencies within the Office of the General Assembly did not deal expressly therewith.

II. REPORTS REVIEWED AND STUDIES MADE.

Since adoption in 1972 of the Organizational Plan of General Assembly Agencies, each of the funding, budgeting and lodgment matters concerned herein has been the subject of various overtures, recommendations, studies and reports. In one form or another, certain aspects of these matters have been before the Assembly in almost every succeeding year.

As background for its work, this Committee researched the Assembly's minutes and reviewed all relevant prior actions, studies and reports. A complete list thereof here is not deemed necessary or justified. However, without minimizing the significance of other actions or reports, specific reference is made to the following major reports which, to a greater or lesser extent, related to the subject matters:

- (a) The annual reports to the Assembly by its Office of Review and Evaluation, printed with the Assembly's minutes.
- (b) The annual reports to the Assembly by its Committee on Assembly Operations, printed with the Assembly's minutes.
- (c) "A Church-Wide Plan for Stewardship and Mission Support in the Presbyterian Church, U.S." (1976 *Minutes*, Appendix, p. 527 ff), which, in amended form, was adopted. (1976 *Minutes*, p. 149).

- (d) "Organizational Modification Study", made in 1976 by the Office of Review and Evaluation, which was adopted. (1976 *Minutes*, p. 110 ff).
- (e) "Report of Task Force on Mission Funding", (1977 *Minutes*, Appendix, p. 310 ff), which, in amended form, was adopted. (1977 *Minutes*, p. 197, 210).
- (f) "Study of Guidelines for Office of General Assembly Agencies," made in 1977 jointly by the Office of Review and Evaluation and the Committee on Assembly Operations, (1977 *Minutes*, Appendix, p. 255 ff), which was adopted. (1977 *Minutes*, p. 158).
- (g) "CAO Report on OGA Guidelines", made in 1979 by the Committee on Assembly Operations, (1979 *Minutes*, Appendix, p. 302ff), which, as mentioned in section I above, was specifically referred to this Ad Interim Committee for information. (1979 *Minutes*, p. 168).

III. OVERVIEW OF PRESENT BUDGET SYSTEMS.

(Note: When used below, "S.R." means Standing Rule of the General Assembly; "O.P." means Organizational Plan of General Assembly Agencies; and "Mission Board" means the General Assembly Mission Board. All Standing Rules and the full text of the Organizational Plan are set forth in the Manual for Commissioners.)

S.R. 9.1.1 states that the General Assembly shall maintain two budgetary systems: the Operating Expense Budget, and the Mission Program (Benevolence) Budget. Informally, they are referred to sometimes as the "per capita budget" and the "benevolence budget".

Although the language of the assignment to this Ad Interim Committee covers only the two budgetary systems specified in S.R. 9.1.1, it should be noted that the budgeting and fiscal procedures of the Board of Annuities and Relief constitute a third distinct budget system. No mention of such system is made in the Standing Rules but is made in said agency's manual. However, in restructuring its agencies in 1972 the 112th General Assembly expressly excluded the Board of Annuities and Relief from the new Organizational Plan, thereby preserving the independence of that Board and its budgeting and fiscal system; and the 115th General Assembly (1975 *Minutes*, p. 139) specifically excepted this Board from the Mission Board's budgeting and audit provisions, while directing that the Board of Annuities and Relief continue its financial reporting as before (through the Standing Committee on Church Orders and Vocations, S.R. 7.6.3). Therefore, the budget of this Board is developed and administered by its own fiscal officers, outside both the Operating Expense Budget and the Mission Program (Benevolence) Budget. The only connection is the annual recommendation by the Mission Board to the General Assembly of the percentage share of the annual regular benevolence receipts which should be allocated to the Board of Annuities and Relief for its ministerial relief program, and the allocation to it of all receipts from the annual Joy Gift Offering (e.g. 1979 *Minutes*, p. 242).

In view of the exclusion of the budget system of the Board of Annuities and Relief from the assignment to this Ad Interim Committee, the following pertains only to the other two budget systems.

The two budgets mentioned in S.R. 9.1.1 are separate and distinct not only with respect to the nature of the funds applicable thereto, but also as to end purposes and budgetary processes.

The following subsections (A-E, inclusive) set forth a brief description of the different scope and purposes of the two budgets, respective sources of funds, preparation and recommendation processes, the General Assembly's review and adoption process, and the administrative policies and procedures applicable to approved budgets.

A. Budget Scope and Purpose.

1. *Operating Expense Budget.* This budget, which is funded primarily from the per capita apportionments to the Presbyteries, and is planned and recommended by the Committee on Assembly Operations, allocates funds for two categories of expenses: (a) the administrative and operational expense of the General Assembly as an ecclesiastical court (meetings, printing, Moderator's expense, permanent committees, ad interim committees, ecumenical delegates, etc.) (S.R. 9.3); and (b) the operating costs of the agencies or groups (now seven in number) which, under the General Assembly's organizational plan, collectively comprise the "Office of the General Assembly". (S.R. 9.3., O.P. III). These seven units are listed in the following chart, the general form of which will be utilized also in subsequent portions of the report to indicate lodgment and funding facts:

ORGANIZATIONS/AGENCIES	FUNDING SOURCE		
	Operating Expense Budget	Direct % Share of Annual Regular Benevolences	Unified Budget of Mission Board
1. Office of Stated Clerk	X		
2. Office of Review & Evaluation	X		
3. Council on Theology & Culture	X		
4. Historical Foundation Board	X		
5. Committee on Women's Concerns	X		
6. Council on Church & Race	X		
7. Committee on Assembly Operations	X		

Section III.A. of the Organizational Plan of General Assembly Agencies states that the seven units which comprise the Office of the General Assembly "are distinguished from the General Assembly Mission Board and related agencies in that (1) they are non-programmatic; (2) they relate directly to the General Assembly; and (3) they are funded through the Committee on Assembly Operations."

2. *Mission Program (Benevolence) Budget.* S.R. 9.2 states that this budget "is supported by the voluntary benevolent gifts of the people, churches, and the courts of the Church", and is planned and recommended by the Mission Board for fulfillment of "the commitments, program and mission of the Church as the General Assembly interprets them (e.g. education, missions, publications, evangelism, etc)".

In describing the duties of the Assembly's Standing Committee on Mission Board Funding and Budgets, S.R. 7.7.5 specifies the following: "All matters dealing with the budget of the General Assembly Mission Board, including funding of the cost of any recommendations forthcoming from other standing committees affecting the budget, the allocation and distribution of moneys from all sources to the Mission Board. This committee shall recommend a single General Assembly Mission Program and Benevolence Budget based upon the procedures established by the General Assembly for assuring the support of the whole Church"

As prepared and recommended by the Mission Board each year, this budget has two aspects: (a) the apportionment and allocation of the annual regular benevolence receipts to the Mission Board and ten other agencies or organizations which now receive a share thereof, and (b) the unified budget of the Mission Board, which covers its own operations and pertains to all funds available to it from various sources, including, but not limited to, its share of the regular benevolence receipts. (1979 Minutes, p. 467 ff)

The eleven agencies or organizations which now receive specified percentages of the annual regular benevolence gifts are listed in the following chart:

ORGANIZATIONS—AGENCIES	FUNDING SOURCE		
	Operating Expense Budget	Direct % Share of Annual Reg. Benevolences	Unified Budget of Mission Board
1. Board of Annuities & Relief		X	
2. Stillman College		X	
3. National Council of Churches		X	
4. World Council of Churches		X	
5. American Bible Society		X	
6. Lord's Day Alliance		X	
7. Religion in American Life		X	
8. Presbyterian School of Christian Education		X	
9. Montreat		X	
10. Presbyterian Foundation		X	
11. General Assembly Mission Board		X	

The 1979 General Assembly approved for 1980 a challenge goal of \$8,700,000 for regular benevolence gifts, and then allocated to the Mission Board 77.4713% of whatever the actual receipts might be, and the rest to the other ten sharing organizations (1979 *Minutes*, p. 242).

The unified budget for the Mission Board covers not only its share of such annual regular benevolence receipts, but also all funds from other sources which are available for additional funding of the work of the Mission Board. (1979 *Minutes*, p. 471).

Section I.E. of the O.P. describes five other organizations established for specific purposes in relation to Mission Board functions, each of which reports through the Mission Board and is funded (partially or entirely) from the budget of the Mission Board. Therefore, to the extent of such funding, these five organizations also are covered by the Mission Program (Benevolence) Budget. Funding for three of these organizations (Presbyterian School of Christian Education Board of Trustees, Mountain Retreat Association Management Council, and Trustees of the Presbyterian Foundation) is provided by the direct allocation of a percentage share of the annual regular benevolence receipts, as shown above. Funding for the other two organizations (Council for Chaplains and Military Personnel, and Committee on Theological Education) is incorporated into the appropriate sections of the Mission Board's own, unified budget.

Therefore, the Mission Program (Benevolence) Budget not only provides funds for the Mission Board and ten other organizations by way of the allocation to each of a direct percentage share of the annual regular benevolence receipts, but also covers the entire unified budget of the Mission Board, including the funding therein provided for the two related organizations.

B. Sources of Budget Funds.

1. *Operating Expense Budget.* This budget is funded primarily, but not exclusively, by the per capita apportionment to the Presbyteries, which, pursuant to S.R. 9.3, the General Assembly fixes on the basis of the total membership of each Presbytery as of December 31 of the second year prior thereto, with payment in full due on January 1 of the budget year. For example, the per capita apportionment for 1980 was based on membership as of December 31, 1978, and was payable January 1, 1980.

In addition to the per capita receipts, this budget also covers income from various secondary sources (e.g. income from a bequest previously made to the Office of the Stated Clerk, interest income on reserve funds; Assembly publications proceeds, and misc. income).

Of the \$1,111,844 actual revenues for this budget in 1978, \$915,618 (82.35%) came from the \$1.05 per capita apportionment, and the remaining \$196,226 (17.65%) came from the other sources mentioned in the preceding paragraph.

Moreover, in recent years, including 1979, the spending side of the Operating Expense Budget also utilized some of the reserve funds which are maintained by the Stated Clerk, pursuant to S.R. 9.3.5. Heretofore, this reserve fund was supposed to be maintained at a level equal to 35% of the

following year's Operating Expense Budget. However, that has not proved feasible, and the 1979 General Assembly directed that commencing in 1980 the reserve be lowered to and maintained at 30% of the following year's budget (1979 *Minutes*, p. 168).

Therefore, in recent years, including 1979, the Operating Expense Budget has been funded from the three sources mentioned above: per capita apportionments, secondary income, and reserves.

The revenue side of the Tentative Operating Expense Budget adopted by the 1979 General Assembly for 1980 contemplates revenues totalling \$1,439,200, of which the \$1.52 per capita apportionment for 1980 (1979 *Minutes*, p. 245) should produce \$1,307,200 (90.83%) with the remaining \$132,000 (9.17%) anticipated from the secondary income sources, (1979 *Minutes*, p. 614). No use of reserve funds is anticipated in 1980. The expenditure side of the 1980 Tentative Operating Expense Budget was set at \$1,304,470, (1979 *Minutes*, pp. 244, 245), which is \$134,730 less than the aforesaid estimated revenues. The excess receipts are to be applied to replenishment of the reserve fund towards the new 30% level mentioned above. (1979 *Minutes*, pp. 296, 297).

2. *Mission Program (Benevolence) Budget.* As is mentioned in section A.2 above, the first phase of this annual budget process involves the estimation, and allocation in varying proportions among eleven organizations, of the regular benevolence receipts for the particular budget year. As set by the 1979 General Assembly, the basic challenge goal for such receipts in 1980 is \$8,700,000. However, because it is not possible to know what the actual regular benevolence receipts will be, the allocations are on a percentage basis, rather than a fixed dollar amount for each of the eleven sharing organizations.

The 1980 share of the General Assembly Mission Board in regular benevolence receipts was fixed by the 1979 General Assembly at 77.4713%. If the \$8,700,000 goal were to be realized, the Mission Board would receive \$6,740,000 from that source for its own, unified budget, which is the second phase of the Mission Program (Benevolence) Budget. However, for conservative planning purposes, only \$6,000,000 of that sum was included in the anticipated income side of the Mission Board's 1980 budget, as approved by the 1979 Assembly (1979 *Minutes*, p. 242).

The Mission Board's budgeted share (\$6,000,000) of the anticipated regular benevolence receipts in 1980 constitutes slightly less than 48% of the total funds (\$12,570,000) covered by its 1980 unified budget. The remaining \$6,570,000 is anticipated from many other sources, such as special offerings, interest and dividends, foundations, etc., all of which are listed in the 1979 *Minutes*, p. 471, and p. 615.

C. Budget Preparation and Recommendation Processes.

1. *Operating Expense Budget.* This budget, for the next calendar year, is planned and recommended to the General Assembly each year by the Committee on Assembly Operations, with staff services and administrative assistance from the Stated Clerk; and, in connection therewith, the Committee on Assembly Operations also recommends the rate of the per capita apportionment to the Presbyteries which should be sufficient not only to provide for such budget, but also to maintain the reserve fund of the Office of the General Assembly at the prescribed level, which commencing in 1980 will be 30% of the amount of the next year's operating expense budget. (S.R. 4.2.6.16, 9.3, 9.3.1; O.P. III.G.3; 1979 *Minutes*, p. 168).

The Committee on Assembly Operations actually makes two budgetary recommendations to each Assembly, the first of which is an Adjusted Operating Expense Budget for the calendar year already in progress, and the second of which is the Tentative Operating Expense Budget for the following calendar year. The approval by the General Assembly of the tentative budget authorizes the disbursement of funds thereunder from January 1 until approval by the next Assembly of the "Adjusted Operating Expense Budget" for such year at its meeting during the actual budget year. (1979 *Minutes*, pp. 296, 297).

In preparing the recommended Operating Expense Budget, the Committee on Assembly Operations utilizes estimates of expense furnished by the Stated Clerk (S.R. 9.3.1), and receives, reviews, and adjusts if deemed appropriate, the funding requests from the organizations which comprise the Office of the General Assembly (see section A.1 above) as well as requests from other committees or groups which receive partial or total funding through this budget. (S.R. 9.3.2; O.P. III.G.3.e2).

2. *Mission Program (Benevolence) Budget.* This budget, for the next calendar year, is planned and recommended to the General Assembly annually by the Mission Board (S.R. 9.2), as the primary administrative agency of the General Assembly (O.P. I.A.).

The Administrative Committee of the Mission Board is the unit thereof with the responsibility to prepare the proposed budget, utilizing, however, the resources of the entire organization (O.P.I.C.1.b.2). The Mission Board, in plenary session, then approves the proposed budget before submission to the General Assembly.

The Administrative Director of the Mission Board, who is its chief staff administrator, with responsibility for oversight and coordination of the total program (O.P. I.D.1.a), manages the overall budgeting process for the Mission Board and its Administrative Committee. (O.P. II.A.5).

The budget preparation process involves the receipt and review of funding requests from three general sources: (a) the ten other organizations, listed above in III.A.2, which receive a portion of the annual regular benevolence revenues of the Assembly; (b) the Divisions and component units of the Mission Board; and (c) the five other organizations, also listed above in III.A.2, which are related to the Mission Board for reporting and funding purposes (O.P. I.E). As is noted in III.A.2, three of the organizations are included in both (a) and (c) above; however, there is no duplication of funding.

As shown in the report of the Mission Board to the 1979 General Assembly, (1979 *Minutes*, pp. 468, 469), the first phase of the Mission Board's annual budget recommendation to the Assembly pertains only to the apportionment and allocation to eleven organizations, on a percentage basis, of the regular benevolence receipts anticipated for the following calendar year. The Mission Board itself is one of the sharing recipients (77.4713% in 1980).

The second phase of the annual budget recommendation by the Mission Board is its own unified budget for the next calendar year. (O.P. I.C.4.a.3.). This involves not only a display of total revenues available for budgeting, but also a recommendation for total expenditures, the latter being subdivided and apportioned according to the internal Divisional structure of the Mission Board (1979 *Minutes*, pp. 470 ff).

The "income" side of each proposed budget takes into account not only the Mission Board's percentage share of regular benevolence receipts but also all other income or revenue available to it from the other sources which are listed on page 471 of the 1979 *Minutes* of the General Assembly.

To distinguish and treat separately that part of the Mission Board's income which has been restricted or specified by the donor in some way, the income side of the proposed budget is subdivided into two distinct parts, respectively called "Basic Program" and "Other Programs". (1979 *Minutes*, p. 471).

At the request of the 1977 General Assembly, in planning the "Basic Program" portion of its income for the 1979 and 1980 budgets, the Mission Board did not rely on an estimate of such income, but used instead the actual amount of receipts for such portion of the budget in the previous year. (1979 *Minutes*, p. 471). Accordingly, the Basic Program portion of the income budget for 1980 was based on actual income received in 1978, (being the most recent full year for which figures were available during the 1980 budget planning process).

The income displayed in the "Other Programs" part of the budget, being in some way donor restricted, is based on the best estimation thereof, but with expenditures to be governed solely by actual receipts. (1979 *Minutes*, p. 243).

The expenditure side of the annual budget recommendation of the Mission Board is also separately stated for "Basic Program" and "Other Programs", in order to identify and assure proper application of donor-restricted funds. (In 1979 *Minutes*, pp. 473 ff).

After the foregoing division of its budget between what might be called "unrestricted" and "restricted" income and expenditures, the Mission Board, at the request of the General Assembly, prepares and submits to it three alternate or optional versions of the "Basic Program" (unrestricted) expenditure portion, together with the Mission Board's recommendation as to which of the three alternate versions the Assembly should adopt. The three versions submitted for 1980, known as A, B and C, are found in the 1979 *Minutes* of the Assembly pages 473 ff. Each version is based on the same total amount of expenditures, but with differing apportionment among the program and expenses of the various Divisions and units of the Board. Since expenditure of the restricted funds ("Other Programs") is directly controlled by the amount of receipts, the apportionment of such funds remains the same in each of the three alternate budgets.

The 1979 General Assembly adopted, with amendments, basic Mission Budget A for 1980. (1979 *Minutes*, p. 243).

D. General Assembly Review and Adoption Process.

S.R. 9.3.1 and 7.6.4.2 prescribe that the Standing Committee on Operating Expense Funding shall review all matters dealing with the Operating Expense Budget and per capita apportionments, and make recommendations thereon before action by the General Assembly in plenary session. Included in this Standing Committee's purview are the funding aspects of any recommendations from other standing committees, ad interim committees, permanent committees, or originating on the floor of the Assembly, which may affect this budget or the rate of the per capita apportionment. (S.R. 9.3.4; S.R. 7.6.4.2). All such must be referred to and considered by this Standing Committee before action by the Assembly.

Section III.G.3 of the O.P. provides that any of the agencies comprising the Office of the General Assembly shall have the right of appeal to the General Assembly, through the appropriate standing committee, regarding any adjustments made by the Committee on Assembly Operations to the funding request of such agency.

Under S.R. 7.9.2.2, the Standing Committee on Operating Expense Funding normally reports on the fourth day of the Assembly meeting.

S.R. 7.7.5 prescribes that the Standing Committee on Mission Board Funding and Budgets shall review all matters dealing with the budget of the Mission Board, including the funding aspects of any recommendations arising from other standing committees and affecting the budget and the allocation and distribution of moneys from all sources to the Mission Board. This committee is to recommend a single Mission Program budget based on procedures established by the General Assembly for assuring the support of the whole Church. No proposals affecting the benevolence (Mission Program) budget of the General Assembly shall be acted upon by the General Assembly without prior reference to this committee for its recommendations.

Under S.R. 7.9.2.5 the Standing Committee on Mission Board Funding and Budgets normally reports on the seventh day of the Assembly meeting.

The foregoing procedure, by which different standing committees of the General Assembly separately considered and made recommendations regarding the Operating Expense Budget and the Mission Program (Benevolence) Budget was followed until 1979. However, the Provisional Reference Committee for the 1979 General Assembly, acting on the recommendation of the Committee on Assembly Operations, exercised the authority given by S.R. 7.1.2 to modify for the 1979 Assembly meeting the number of standing committees and business assigned to them. By this action, a single standing committee, called the Standing Committee on Budgets and Funding, was established (1979 *Minutes*, p. 274), and to it were assigned all of the responsibilities previously given separately to the two standing committees mentioned above.

Accordingly, this one standing committee, (whose report is found in the 1979 *Minutes*, p. 241 ff), considered and made recommendations to the Assembly on (i) the Adjusted Operating Expense Budget for 1979, (ii) the Tentative Operating Expense Budget for 1980, (iii) the rate of per capita apportionment for 1980, (iv) the division of 1980 regular benevolence receipts among the eleven sharing organizations, and (v) the unified budget of the General Assembly Mission Board for 1980. However, although all budgetary matters were reviewed simultaneously by this single standing committee, the two budgets and budgetary systems specified in S.R. 9.1.1 remained otherwise separate and distinct.

Under the 1979 procedure, the Standing Committee on Budgets and Funding was the last of the standing committees to report.

E. Administrative Policies and Procedures Applicable to Approved Budgets.

Despite the separate and distinct nature of the Operating Expense Budget and the Mission Program (Benevolence) Budget, S.R. 9.1.1 prescribes that "the General Assembly shall have one Central Treasurer who shall administer and account for the funds in both budgets. This office shall be vested in the Staff Director of the Division of Central Support Services of the General Assembly Mission Board".

Section I.D.2.b. of the O.P. confirms that the Director of the Division of Central Support Services of the General Assembly Mission Board will be Central Treasurer of the General Assembly and the Mission Board.

Although the same person acts in both treasurer capacities, the records and administration of the two budgetary systems are separately maintained and handled, as indicated below.

1. *Operating Expense Budget.* Disbursement of funds from this approved budget by issuance of checks is done by the Central Treasurer upon authorization by the Stated Clerk. (S.R. 4.2.6.16; S.R. 9.3.3; O.P. III.H.4).

Approval by the General Assembly of the Tentative Operating Expense Budget for a particular year automatically empowers the Stated Clerk to authorize disbursement of funds thereunder by the Central Treasurer from January 1 of the budget year until the adoption by the next Assembly of an Adjusted Operating Expense Budget for such year. (e.g. 1979 *Minutes*, p. 245).

Pursuant to the directions of the 1978 General Assembly, (1978 *Minutes*, p. 235), no payments are to be authorized from the Operating Expense Budget in excess of budgeted amounts without prior approval of the Committee on Assembly Operations' Executive Committee.

S.R. 9.3.5 authorized the Committee on Assembly Operations to make line item adjustments in the Operating Expense Budget for the year already approved by the Assembly, provided that the total amount of the budget not be increased.

Section III.G.3 of the O.P. authorizes any of the organizations which comprise the Office of the General Assembly to make line item adjustments in the funds budgeted for it within the total amount allocated to it.

S.R. 9.3.5 directs the Stated Clerk to see that a sufficient stabilization-of-program account is carried to provide for fluctuation in the Assembly's expense, and that a cumulative account is carried to provide for the approved expense of representatives to ecumenical bodies.

2. *Mission Program (Benevolence) Budget.* Under the O.P. the Administrative Director of the Mission Board is chief staff administrator, with responsibility for coordination and oversight of its entire program, in cooperation with the five Division Directors. The Administrative Director is accountable to the Administrative Committee for performance of duties assigned. (O.P. I.D.1 and I.D.1.a). Each Division Director, including the one designated as Treasurer, has direct accountability to the Administrative Director in matters relating to budgeting and administration thereof. (O.P. I.D.3.b.1).

Funds from the approved budget are disbursed in accordance with procedures established internally by the Mission Board, but governed by the foregoing accountability policies.

The amount and use of various reserve funds maintained by the Mission Board is governed also by policies and procedures established internally by the Mission Board and periodically authorized or approved by the General Assembly.

IV. HISTORY OF LODGMENT AND FUNDING OF OGA AGENCIES.

The assignment to this committee included the instruction that after considering the feasibility of a single budget process for the Office of General Assembly and the General Assembly Mission Board, the matter of appropriate lodgment of the boards and agencies of the Office of General Assembly, by function, should be addressed, giving due concern to the prophetic role of the advocacy agencies. Also, the Committee on Assembly Operations Report on Office of General Assembly Guidelines (1979 *Minutes*, Appendix, p. 302 ff.), and the recommendations from said committee regarding Office of General Assembly agencies, were referred to this Ad Interim Committee for information, along with any proposals before the Assembly concerning patterns of funding (see section I above for a list thereof).

In view of such instructions and references, this committee believes that the following may be helpful background information.

As used in part III of the current Organizational Plan of General Assembly Agencies, the term "Office of the General Assembly" refers collectively to seven distinct organizational units, namely: (1) Office of the Stated Clerk; (2) Committee on Assembly Operations; (3) Council on Theology and Culture; (4) Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc.; (5) Office of Review and Evaluation; (6) Committee on Women's Concerns; and (7) Council on Church and Race.

As described above in section III, each of the seven units comprising the Office of the General Assembly is funded entirely from the Operating Expense Budget of the General Assembly. Each of the seven units has its own distinct role and functions, and six of them have their own employed staff. The Committee on Assembly Operations is the one exception, its staff services being provided by the Office of the Stated Clerk.

The present use of the term "Office of the General Assembly" as embracing seven separate agencies or groups funded by the Operating Expense Budget has little or no relation to the meaning of that term prior to the organizational restructure actions of the General Assembly in 1972. The first discovered formal use of the term is in the 1925 Assembly's minutes. At that time, and continuing until 1972, the term, for all practical purposes, was synonymous with the term "Office of the Stated Clerk". As the sole continuing officer of the General Assembly, the Stated Clerk was responsible for various aspects of the Assembly's annual meeting and record-keeping, and for administration of the Court's system of ad interim committees, permanent committees, and standing committees. His was a court-centered office, and was known as the "Office of General Assembly" in that sense.

From the early days of the denomination, a "presbyterial assessment" was levied to cover the costs of the Assembly meetings. By at least the beginning of this century (and perhaps even earlier), the "tax", as it was then customarily known, was apportioned on a per capita basis. Beginning in 1910, when the position of the Stated Clerk was changed from a part-time responsibility to full-time, employed status, with a physical office, the per capita rate was increased to cover those new expenses.

The concept of a separate budget system for the missional activities of the denomination developed from the fact that originally such activities were conducted by a series of largely autonomous groups independently supported by benevolent contributions. When our denomination was established in 1861, the General Assembly adopted the Executive Committee system for such work, which

with various modifications and interruptions continued until 1949. Major actions in that year transferred the work to boards and agencies, which were drawn increasingly under the control of the General Assembly. Throughout this development, however, the agencies of the mission system continued to be funded entirely from voluntary benevolences, and they remained independent of the Stated Clerk and the "Office of the General Assembly". The first organized "benevolent budget" of the General Assembly apparently occurred in 1911.

Accordingly, there developed, side-by-side, two systems, the "court system", funded by per capita apportionment, and the "missional system", funded by voluntary benevolences.

However, despite the different funding sources and the generally understood concepts differentiating the two systems, functional ambiguities developed as to the matters to be funded from the per capita apportionment. From time to time after the Stated Clerk became a full-time officer of the Court, various activities which might have been considered missional or programmatic were, in fact, handled or related to that office.

Over the years a number of non-staffed "Permanent Committees" were created by the Assembly, with funding by the per capita apportionment, and with functions at least partially programmatic in nature. These Permanent Committees were regarded as structures of the General Assembly itself, loosely related to the denomination's permanent organization through the Office of General Assembly, and with all necessary staff services provided by the Stated Clerk. However, notwithstanding the designation as "permanent", most of these committees actually either dealt with temporary concerns or merely provided a temporary home for a concern until it was transferred to and funded by one of the missional agencies. Such transfer usually occurred when the activity of the committee developed to the point requiring separate staff services. Examples of such Permanent Committees were those created in the 20s and 30s for Men's Work, Protestant Relief in Europe, Christian Education, and Social and Moral Welfare.

There were two exceptions to the temporary or transition characteristic of these Permanent Committees. Apparently having been considered as a function of the Assembly itself, the ecumenical function, which commenced receiving per capita funding in the 1930s, continued to be exercised outside the missional system, ultimately being lodged in Permanent Committees on Christian Relations and Inter-church Relations, which existed until the 1972 restructure action of the Assembly. Another exception not only as to duration, but also to the non-staff characteristic, was the Permanent Committee on the Minister and His Work, which remained under the per capita budget even after employing its own staff in 1948, and which became, in effect, an autonomous agency, related to the Office of General Assembly only through the common funding source, and not considered part of such office in an organizational sense. As part of the 1972 organizational restructure the Assembly terminated this committee and shifted its responsibilities to the benevolence-funded Mission Board.

Another action indicative of the expanding purposes to which the per capita-funded budget was applied occurred in 1928, when the General Assembly directed the Stated Clerk to commence collecting a "tax of one cent per member" to pay the salary of the Curator and other expenses of the newly-established Historical Foundation, located at Montreat, North Carolina. This foundation apparently had no relationship to the Office of General Assembly other than the Stated Clerk's duty to transmit to the foundation's treasurer the allocated per capita receipts. Such funding continued until as part of its major restructuring the 1949 the Assembly shifted this agency to the General Council, with funding thereafter from benevolences. As described below, in connection with its 1972 restructure the Assembly transferred the foundation back to the Operating Expense Budget.

The 1949 restructure actions of the Assembly apparently attempted to clarify and delineate the functions of the Assembly which were to be maintained and funded outside the benevolence-funded program agencies. With limited success, an attempt was made to distinguish so-called "executive" functions (the activities of the board and agencies performing for the Assembly specified parts of its mission and work in the world) from "administrative" functions (relating to the continuing internal operation of the Assembly as a court and performed or overseen by the Office of the Stated Clerk).

The 1972 restructure actions not only introduced an entirely new concept for "Office of General Assembly" by using that term to describe several revamped or new organizational units, but also increased substantially the amount of per capita funds needed for the Operating Expense Budget.

The 1972 action originally grouped six units under the "Office of the General Assembly". A seventh, the Council on Church and Race, was added in 1976. Of these seven units, two (the Office of the Stated Clerk, and the Committee on Assembly Operations) were carried over from the pre-1972 system, without substantial changes in their respective roles except that the Stated Clerk ceased to serve as Central Treasurer of Benevolences and Treasurer of the General Assembly. A third unit, the Council on Theology and Culture, although newly created, was assigned functions which included but expanded those of the previous Permanent Theological Committee, whose funding had

been through the Operating Expense Budget. The other four units were also new, but with no predecessor connection to the Operating Expense Budget. These new units were: the Office of Review and Evaluation; the Council on Women (since renamed the Committee on Women's Concerns); the Committee on Presbyterian and Reformed History (now called the Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc.); and the Council on Church and Race. The functions of each unit are set forth in the Organizational Plan of General Assembly Agencies, and in the respective agency manuals, which are printed in the Manual for Commissioners.

Two other actions of the 1972 restructure had a significant but decreasing effect on the Operating Expense Budget: (a) the work of the Permanent Committee on the Minister and His Work, which previously was funded (\$141,069 in 1972) from such budget, was transferred to the Mission Board and since that time has been funded from the benevolence budget; and (b) the obligation for payment of annual membership "dues" of our denomination to the National Council of Churches and the World Council of Churches was transferred from the Operating Expense Budget to the Mission Board's budget. The expenses incurred in sending our delegates to these two ecumenical bodies were not transferred, and remain under the Operating Expense Budget. Despite the transfer to the Mission Board of the obligation for "dues" to the National Council of Churches and the World Council of Churches, both the membership dues and the expenses of our delegates to the World Alliance of Reformed Churches continue to be paid from the Operating Expense Budget, as is true also of our costs in connection with church union activities.

As set forth in the 1979 *Minutes*, pages 244, 245, the Tentative Operating Expense Budget adopted for 1980 includes a number of other expense items not within the scope of this committee's study and not mentioned herein. Moreover, the severe impact of inflation is evident in any analysis of the cost of recent meetings and operations of the Assembly and of all other budget items. These factors, as well as the increasing costs of the new agencies added to the Office of the General Assembly in 1972 and 1976 have had an impact on the size of the Operating Expense Budget and the rate of per capita apportionment necessary to fund it. From its 1972 total of \$605,663 (which, for the last time, included \$141,069 for the Committee on the Minister and His Work, as well as dues to the National Council and World Council), the Operating Expense Budget has risen to \$1,304,470 for 1980; and the per capita apportionment has increased from \$0.525 in 1972 to \$1.52 for 1980.

Looking at the 1980 Tentative Operating Expense Budget (1979 *Minutes*, pp. 244-245) with particular respect to the portions thereof which are allocated to the seven organizational units comprising the Office of the General Assembly, the following appears:

Operating Expense Budget (1980):

Allocations to:

1. Office of Stated Clerk:	\$253,559	(19.44%)
2. Committee on Assembly Operations	\$ 15,900	(1.22%)
3. Council on Theology and Culture	\$87,064	(6.67%)
4. Historical Foundation	\$217,000	(16.64%)
5. Office of Review and Evaluation	\$138,535	(10.62%)
6. Committee on Women's Concerns	\$ 78,370	(6.00%)
7. Council on Church and Race	\$ 73,040	(5.60%)
8. All other budget items	\$441,002	(33.81%)
TOTAL:	\$1,304,470	100.00%

V. RECOMMENDATIONS AND RATIONALE.

This committee was instructed to study the feasibility of a single budget process, and then address the matter of appropriate lodgment of the boards and agencies of the Office of the General Assembly.

Recommendations 1, 2, and 3 pertain to the single process question, and Recommendations 4 and 5 pertain to the lodgment question. Recommendation 6, relating to dues to certain ecumenical

organizations, is not related directly to either of the primary questions. Recommendations 7 and 8 relate to necessary procedural implementation actions.

The caption heading for each of the following recommendations is intended merely to assist the reader by indicating the general subject matter, and is not part of the recommendation itself.

RECOMMENDATION 1. (Per Capita Funding)

That regardless of any actions the General Assembly may take regarding: (A) any changes in the list of costs, causes or agencies to be funded hereafter by the Assembly's Operating Expense Budget, or (B) a single budget process for the Office of the General Assembly and the General Assembly Mission Board, nevertheless, for the foreseeable future the Operating Expense Budget of the General Assembly, or the portion of any future single or combined budget applicable thereto, shall continue to be funded by annual per capita apportionments to the Presbyteries (supplemented, as at present, by other and miscellaneous income of the Office of the General Assembly.)

Rationale for Recommendation 1:

We believe the use of per capita funding for the Operating Expense Budget should be continued, but with steps taken to reduce the rate thereof.

As is evident from section IV, the historical and continuing distinction between the present Operating Expense Budget and the Mission Program (Benevolence) Budget is not grounded in their different respective funding methods, which, in fact, are consequences rather than causes of the distinction. The introduction and use of per capita apportionments was merely to assure the Assembly's ability to pay those costs and expenses which, by nature, were deemed essential to its operations as a court.

Accordingly, the question of continuance of per capita funding is not primary to or decisive of the question of the feasibility of a single budget process, or even a single budget. Obviously, at least in theory, all items now covered in the two separate budgets could be funded solely by benevolence contributions, with or without special priority given to essential items. Moreover, although of doubtful desirability and practicality, it should also be possible to consolidate both present budgets into a single one but with per capita funding retained for certain designated line items.

However, even though not primary or decisive, the question of continued per capita funding needs to be considered either before or at least concurrently with the question of a single budget process, because of its obvious relation thereto.

From the data available to this committee, including previous per capita studies made in 1975 and 1977, as well as the responses made to a questionnaire the committee sent to all Presbytery executives, we find that there is no compelling reason to discontinue the system of per capita funding. It is possible that discontinuance of per capita apportionments might result in a corresponding increase in the amount of annual regular benevolence receipts; however, at least so far, that result cannot be predicted with sufficient certainty. Rather than a precipitous action in such regard, the committee favors the taking of steps to reduce the rate of the apportionment, with the longer-range prospect of eventual discontinuance.

Reduction of the per capita rate certainly seems important. The major complaint, as seen in various recent overtures and other expressions of dissatisfaction, does not seem to be directed to per capita funding, as such, but merely to the fact that a significant part of the great recent increase in the rate thereof is attributable to the expansion of the scope of the Operating Expense Budget to include certain agencies added to the Office of the General Assembly in 1972 and 1976.

We are recommending that until such time as there is a compelling reason for discontinuance, or assurance that the consequences could be minimized, the per capita apportionment should be continued, while at the time addressing the complaints about its ascending rate and the purpose to be served by such funding.

To obtain a uniform reporting method by all Presbyteries with respect to funds sent to the Central Treasurer of the General Assembly, we suggest that they be encouraged to show separately in their budgets per capita funds and benevolences for the General Assembly, and that in reporting the amount of benevolences the per capita apportionment funds not be combined with or included therein.

Although perhaps of secondary importance, it should be noted that The United Presbyterian Church in the United States of America also continues to utilize per capita funding, and that our unilateral discontinuance of it might create unnecessary complexities not only with regard to union Presbyteries but also in the continuing negotiations regarding reunion of the two denominations.

RECOMMENDATION 2. (Treasurer Election and Functions)

That the existing policy and procedures whereby the same person serves as Central Treas-

urer of the General Assembly and as Treasurer of the General Assembly Mission Board be reaffirmed and continued, as amended or modified by the following:

A. The Central Treasurer of the General Assembly, who also shall be Treasurer of the General Assembly Mission Board, shall be elected by the General Assembly upon the joint nomination of the General Assembly Mission Board and the Committee on Assembly Operations, for such term as shall be recommended by them in connection with such nomination, and with eligibility for reelection at the end of such term. In addition to all other standards, the person to be so nominated should have the professional qualifications and prior experience requisite for such responsibilities.

B. The duties of the Central Treasurer of the General Assembly shall be those heretofore prescribed, or incident thereto, together with such additional duties as may be prescribed hereafter by the General Assembly or mutually agreed and fixed by the General Assembly Mission Board and the Committee on Assembly Operations; and the duties of such person as Treasurer of the General Assembly Mission Board shall be those heretofore prescribed, or incident thereto, together with such additional duties as may be prescribed hereafter by the General Assembly or the General Assembly Mission Board.

C. For oversight and accountability purposes, the Central Treasurer of the General Assembly and Treasurer of the General Assembly Mission Board shall continue to be lodged under the General Assembly Mission Board, but hereafter with specific lodgment under its Administrative Committee and with accountability thereto through, and with oversight by, the Administrative Director.

D. The compensation to be paid to the person serving in said two treasurer capacities, which ordinarily should be on the same basis applicable to Division Directors within the General Assembly Mission Board, and all other costs and expenses relating to said functions, shall be funded by the annual budget of the General Assembly Mission Board; provided, however, that in 1982 and each year thereafter, a proportional share of the total of such compensation and costs for the preceding year shall be reimbursed to the General Assembly Mission Board from the Operating Expense Budget of the General Assembly. The reimbursement to be made in 1982 shall be determined using the same proportion which the total of the Operating Expense Budget for 1981 bore to the aggregate of said budget and the 1981 unified budget of the General Assembly Mission Board; and the reimbursement in each succeeding year shall be determined in like manner, based on the budget figures for the immediate preceding year.

E. Representatives of the Committee on Assembly Operations shall participate in each annual review by the General Assembly Mission Board or its Administrative Committee of the work of the Central Treasurer of the General Assembly, as well as the end of term review and evaluation process. Moreover, mutual discussions concerning the duties of the Central Treasurer of the General Assembly and the performance thereof shall be held on other occasions at the request of said Administrative Committee, the Committee on Assembly Operations, or the Stated Clerk.

Rationale for Recommendation 2:

Recommendation 2 is intended to preserve but improve the single treasurer concept which the General Assembly adopted and initiated in 1972.

From the standpoints of accountability, coordination, and economy, we favor continuance of the existing system, whereby all funds are handled and accounted for by the same person, acting in two capacities.

As the principal administrative agency of the General Assembly, the Mission Board is the proper place for lodgment and direct oversight of the treasurer functions. Recommendation 2 would not alter that existing situation.

However, with respect to the functions of such person as Central Treasurer of the General Assembly, (which would be increased under Recommendation 3 below), provision is made for joint action by the Mission Board and the Committee on Assembly Operations in the selection and nomination of such person and in the periodic review and evaluation of his or her work.

RECOMMENDATION 3. (Single Budget Process)

That the following overall budget process be adopted, with the instruction that implementation thereof occur with respect to budget recommendations to be made to the 121st General Assembly (in 1981) for the budget year 1982:

A. In accordance with existing policies and procedures, as modified or supplemented herein, the Committee on Assembly Operations shall continue to plan and recommend to the General Assembly each year that portion of the budget of the General Assembly for the next calendar year known as the "Operating Expense Budget". This portion of the budget shall pertain to and provide for the administrative and operational expenses of the General Assembly as an ecclesiastical court, the agencies or groups comprising the Office of the General Assembly, and other items the inclusion of which is authorized from time to time by the General Assembly. The Committee on Assembly Operations also shall recommend annually to the General Assembly the basis and rate of the per capita apportionment to the Presbyteries necessary to provide funding for said Operating Expense Budget (and for maintenance at the authorized level of the reserve fund of the Office of the General Assembly). When necessary because of special circumstances, an "Adjusted Operating Expense Budget" for the then current calendar year may also be submitted.

B. In accordance with existing policies and procedures, as modified or supplemented herein, the General Assembly Mission Board shall continue to plan and recommend to the General Assembly each year those portions of the budget of the General Assembly for the next calendar year which are known collectively as the "Mission Program (Benevolence) Budget", consisting of: (1) the proposed division and allocation of the regular benevolence receipts anticipated for such year to the General Assembly Mission Board and other approved agencies or organizations, on a respective percentage share basis; and (2) the unified budget of the General Assembly Mission Board, subdivided, as at present, into "Basic Program" and "Other Programs" portions (to identify and distinguish the receipt and use of donor-restricted funds).

C. Each of the budget sections submitted by the Committee on Assembly Operations or the General Assembly Mission Board shall include, for the Assembly's approval, an itemized summary of estimated income or other receipts applicable thereto. Moreover, the Central Treasurer of the General Assembly shall prepare annually and furnish to the Committee on Assembly Operations and to the General Assembly Mission Board, for filing by them with and as an informational supplement to their respective budget recommendations, a concise, easily-understood summary report on the type and amount of all reserve funds held by or for each of them or by the boards and agencies funded through them.

D. To provide a common repository and source for statistics and other information relevant in budget planning, the Central Treasurer of the General Assembly shall maintain, in a manner and form useful to budget planners, records of: (1) actual receipts, by categories, in prior years from per capita apportionments, benevolences and all other sources; (2) giving patterns or trends together with such treasurer's periodic estimates or projections of future receipts; (3) comparison data on current and forecasted cost of meetings, hotels, travel, supplies, and other key recurring budget items affected by inflation or other factors for which realistic information should be available in the budget planning process; and (4) such other information as shall be both useful and feasible to maintain for budget planning purposes. From time to time, the Central Treasurer of the General Assembly shall disseminate portions or summaries of such records to the budgeting agencies, and, at their request, shall give them other access thereto at reasonable times. The records mentioned herein, and the Central Treasurer's duties with respect thereto, are intended to supplement but not supersede or replace the present record systems and duties of the Stated Clerk, the Committee on Assembly Operations or the General Assembly Mission Board regarding budget planning information, and unnecessary duplication of effort shall be avoided.

E. The role of the Central Treasurer of the General Assembly in the budget planning process shall be as a resource person to the agencies concerned therein. In that capacity, and at an appropriately early point in the annual process, the Central Treasurer of the General Assembly shall call and convene a meeting of the representatives of the Committee on Assembly Operations and of the General Assembly Mission Board, in order to provide, and permit them to discuss, such information as may then be available from such Central Treasurer's records and projections regarding anticipated income, cost trend data, and other pertinent matters. Said representatives shall also utilize this meeting as an additional opportunity for their mutual exchange and discussion of information concerning the portions of the overall budget being planned by them, so that the respective budgeting work of the Committee on Assembly Operations and of the General Assembly Mission Board may be done with all possible knowledge and understanding

of the needs and plans of the other. Updated information and progress reports on the emerging nature and cost of the respective budget sections should be exchanged from time to time after such meeting and until completion of the budget recommendations.

At said annual meeting, or as soon thereafter as possible, the representatives of the Committee on Assembly Operations and of the General Assembly Mission Board shall agree on the form and format (possibly including visual displays) to be used for the display and submission of their respective budget recommendations to the General Assembly in order to facilitate consideration of all parts thereof concurrently as a single, multi-sectioned budget. Clear distinction should be preserved and indicated between the per-capita funded "Operating Expense Budget" and the "Mission Program (Benevolence) Budget", as well as between the constituent subsections of the latter; and all parts of the budget should be in sufficient detail to enable the General Assembly to take informed action thereon; but, at the same time, every reasonable effort should be made for greater clarity, simplicity and brevity.

F. From time to time, at least annually, the General Assembly Mission Board and the Committee on Assembly Operations shall, by mutual informational exchanges and discussions, seek to establish common guidelines in comparable situations regarding personnel compensation, travel expenses, reimbursement policies, money management procedures, budgeting and accounting procedures, etc. The Central Treasurer of the General Assembly shall be a resource person in this continuing process, and the Administrative Director of the General Assembly Mission Board shall be the initiating staff person.

G. The Standing Rules should be amended to make permanent the creation of a single Standing Committee, called the Standing Committee on Budget and Funding, to replace and supersede both the Standing Committee on Operating Expense Funding and the Standing Committee on Mission Board Funding and Budgets, and to have and exercise all responsibilities previously assigned separately to each of them by the Standing Rules.

H. Each year, as far as possible in advance of the General Assembly Meeting, the Stated Clerk shall offer to arrange, for the benefit of the Chairperson and the Advisory Consultant of the Standing Committee on Budget and Funding, an informal meeting with the Stated Clerk, Central Treasurer of the General Assembly, Chairperson of the Committee on Assembly Operations, and Chairperson or Administrative Director of the General Assembly Mission Board, for the purpose of providing such factual information and briefing as the Chairperson of said Standing Committee may desire concerning the budgeting process and details of the proposed budget, ascertaining what resource persons should be made available to the Standing Committee, and taking related actions to equip and facilitate the Chairperson, the Advisory Consultant, and the committee. This meeting will be in addition to the advance briefing arranged by the Stated Clerk annually in Atlanta for all Chairpersons of Standing Committees, but may be scheduled immediately before or, preferably, after that general briefing.

I. Because of the nature and amount of its work, and to expedite same, the Standing Committee on Budget and Funding and its Advisory Consultant should be authorized and requested to arrive at the place of the General Assembly each year one day early, so that such day may be devoted to committee organization, review of agenda, briefings by its Chairperson, the Standing Committee on Bills and Overtures, the Central Treasurer of the General Assembly, and, if desired, introductory factual presentations by the Committee on Assembly Operations and the General Assembly Mission Board regarding their respective portions of the proposed budget.

A specific staff person or volunteer with secretarial skills should be made available to the Secretary of the Standing Committee on Budget and Funding at all times during the meeting so that partial or sectional drafts of the committee's report may be prepared as the meeting progresses, to avoid unnecessary report preparation time after the committee completes its work.

J. To provide essential advance information to the General Assembly and its other Standing Committees, and to coordinate matters relating to funding, the following should be done:

- (1) The Chairperson of the Standing Committee on Budget and Funding should be permitted to address the General Assembly for approximately five minutes prior to commencement of Standing Committee meetings, to provide basic information, out-line procedures, guidelines, etc.

- (2) The Chairperson of said committee should continue to participate as one of the speakers in the briefing session the Stated Clerk arranges for all Standing

Committee Chairpersons prior to committee meetings, to provide additional information relevant to their work and coordination thereof with that of the Standing Committee on Budget and Funding.

K. Except as modified or supplemented by the foregoing, all existing policies and procedures relating to budget planning, consideration and administration shall continue in effect even though not specifically mentioned herein.

Rationale for Recommendation 3:

It seems important to distinguish the question of a single budget *process* from the concept of a single budget.

So long as per capita funding, or any other priority funding status, is maintained for any of the items now covered by the Operating Expense Budget, the adoption of a single budget covering both those items and all items now covered by the Mission Program (Benevolence) Budget would be of limited, if any, value and, in all probability, would create unnecessary complexities. Moreover, even if all funding distinctions were ended, and all items funded by benevolences, implementation of a single budget would be difficult because, as presently constituted and empowered, neither the Committee on Assembly Operations nor the General Assembly Mission Board has the system or jurisdiction deemed necessary to do the budgeting work now handled by the other.

Therefore, a "single budget", as such, has no inherent virtue or greater usefulness, and, in our opinion, would create rather than resolve problems.

However, a single process for all budgeting, providing for increased coordination in the planning and preparation of its component parts, and enabling the General Assembly to receive and simultaneously consider all such parts in the context of the whole, not only is desirable but also feasible; and it is to those ends that Recommendation 3 applies. This recommendation does not require new agency structure or substantial additional expense, and would not alter the budgeting responsibilities of the Committee on Assembly Operations or the Mission Board. However, it does provide for greater interaction of the two groups in the budget planning process, and for a common format for presentation to a single Standing Committee of both present budgets as identifiable parts of a single overall budget. This provision should enable the General Assembly to assess and allocate its resources in a wise manner and with great efficiency.

As a matter of fact, by its previous actions establishing one Central Treasurer to receive and disburse all funds, and assigning to one Standing Committee the responsibility to review both the Operating Expense Budget and the Mission Program (Benevolence) Budget, the Assembly already has instituted two of the three important phases of such a single system.

RECOMMENDATION 4. (Lodgment and Funding of Committee on Women's Concerns, Council on Church and Race, and Council on Theology and Culture)

That effective January 1, 1981, the Committee on Women's Concerns, the Council on Church and Race, and the Council on Theology and Culture shall cease to be organizational units of the Office of the General Assembly, funded by the Operating Expense Budget, and on said date each of said organizations, together with its staff, shall be transferred to the General Assembly Mission Board and lodged under its Administrative Committee for funding purposes and accountability with respect thereto. However, the composition and manner of election of the Members of each of said organizations, and the respective functions and responsibilities thereof, as heretofore assigned, shall remain unchanged. Moreover, each organization shall continue to have the same direct access to the General Assembly as at present, by means of an annual written report to the General Assembly, in accordance with the Standing Rules thereof, concerning all matters within the responsibilities of such Committee or Council. This access shall include the right of appeal to the General Assembly, through its appropriate Standing Committee, concerning the adequacy of the funding provided or recommended for such Committee or Council. Funding for each of said three organizations for the transition year 1981 shall be provided from per capita receipts by the transfer to the General Assembly Mission Board of the amounts respectively allocated and budgeted for each in the 1981 Operating Expense Budget of the General Assembly.

Rationale for Recommendation 4:

The 1972 restructuring action of the General Assembly gave an entirely new meaning to the term "Office of the General Assembly". Whereas its prior meaning, for all practical purposes, was synonymous with "Office of the Stated Clerk", embracing only that office and the Committee on Assembly Operations (which was staffed and serviced by the Stated Clerk), the new usage embraced not only the Office of the Stated Clerk and the Committee on Assembly Operations, but also four new agencies, each with its own staff, and independent of the Stated Clerk (Office of Review and

Evaluation, Historical Foundation Board, Committee on Women's Concerns, and Council on Theology and Culture). By its 1976 action the Assembly added thereto another staffed, independent agency (Council on Church and Race).

Section III.A of the Organizational Plan of General Assembly Agencies states that these seven agencies are distinguished from the Mission Board in that "(1) they are non-programmatic; (2) they relate directly to the General Assembly; and (3) they are funded through the Committee on Assembly Operations. The 7 agencies, however, may be regarded as serving a similar purpose in the total organizational structure in that all of them in one way or another provide a monitoring function for the entire organization." Although not stated expressly in the foregoing, certain of these agencies also perform an advocacy function which is not implicit in the stated monitoring function, but is set forth in their manuals.

To a greater or lesser degree, each of the three overtures referred for information to this Committee (79-12, Tres Rios; 79-34, Congaree; and 79-60, Concord) complained of the increasing rate of the per capita apportionment and of what was perceived as preferential funding given therefrom to the agencies within the Office of the General Assembly as compared to the Mission Board. These three overtures are illustrative of similar questions raised by various means since the 1972 actions.

After weighing philosophic, pragmatic and political pros and cons, and with due concern for the prophetic role of the advocacy agencies, we believe that the best interests of the Committee on Women's Concerns, the Council on Church and Race, and the Council on Theology and Culture, as well as the best interests of the Assembly itself, will be served by adoption of Recommendation 4. Lodgment of these three agencies under the Administrative Committee of the General Assembly Mission Board for funding purposes should relieve some of the pressure on the per capita funding (which for 1980 aggregates \$238,474, being 18.27% of the Tentative Operating Expense Budget). The latter objective is important in and of itself because an undue amount of the time and effort of these agencies must now be devoted annually to defending themselves against that objection. Moreover, lodgment under the Administrative Committee will provide appropriate financial accountability for each of these agencies. However, neither the change in source of funding nor the establishment of such accountability will be a threat to the role and functions of these agencies, because Recommendation 4 expressly preserves not only the composition and manner of election of the agency members, and their separate staff, but also reaffirms their functions and responsibilities, and the direct access of each to the General Assembly.

The funding changes proposed in this recommendation are reflected in the chart which follows the rationale for Recommendation 6 below.

RECOMMENDATION 5. (Lodgment and Funding of the Board of Directors of the Historical Foundation)

That effective January 1, 1981, the Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc. shall cease to be lodged as one of the units comprising the Office of the General Assembly and funded by the Operating Expense Budget; and thereafter shall be one of the organizations and agencies (now eleven in number) which, pursuant to General Assembly budgeting procedures, are funded by an annual allocation of a specified share (now on a percentage basis) of the Assembly's regular benevolence receipts. However, the composition and manner of election of said Board, and its functions and responsibilities, shall continue as at present, except that commencing in 1981 its annual reports and audits shall be submitted to the General Assembly through the General Assembly Mission Board, where it shall be lodged for such reporting purposes. Funding for this Board for the transition year 1981 shall be provided by the transfer from per capita receipts to the General Assembly Mission Board of the amount allocated and budgeted for the Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc. in the 1981 Operating Expense Budget of the General Assembly

Rationale for Recommendation 5:

From 1949 until 1972 the Historical Foundation was funded from the benevolence budget, in which latter year it was transferred to per capita funding as one of the agencies grouped under the new concept of the Office of the General Assembly. Like the three agencies covered by Recommendation 4, the Historical Foundation has its own staff, and is independent of the Office of the Stated Clerk. The allocation to it in 1980 is \$217,000, which constitutes 16.64% of the total Operating Expense Budget.

As important as the functions of this agency are, we find no pervasive reason for its funding to be from the per capita apportionment. On the contrary, the structural similarities of this agency and certain other agencies now funded by benevolences makes such funding more appropriate. Therefore, Recommendation 5 would return this agency to the benevolence side of the budget, from which it received its funding from 1949 to 1972.

Recognizing the unique role of this agency, and its relation not only to the General Assembly but also to other church courts, Recommendation 6 would add it to the list of agencies and organizations to which the General Assembly annually allocates a direct percentage share of its regular benevolence receipts. This would put the Historical Foundation in the same funding status as now exists, for instance, for Stillman College, Presbyterian School of Christian Education, and Montreat.

The functions and degree of autonomy of this agency would remain unchanged. The funding change proposed in this recommendation is reflected in the chart which follows the rationale for Recommendation 6 below.

RECOMMENDATION 6. (Ecumenical Organization Dues)

That in view of the relationship of the General Assembly, as such, to the National Council of Churches, the World Council of Churches, and the World Alliance of Reformed Churches, with the Stated Clerk being designated (S.R.4.2.5.1) as "the continuing ecclesiastical representative of the General Assembly as a member of all delegations . . .", therefore, effective January 1, 1982, the annual membership fees or "dues" of the General Assembly to the National Council of Churches and to the World Council of Churches shall be transferred back from the Mission Program (Benevolence) Budget to the Operating Expense Budget of the General Assembly, (which already provides funds for the expenses of our delegates to all three of said bodies, as well as our membership fees or "dues" to the World Alliance of Reformed Churches).

Rationale for Recommendation 6:

The purpose of this recommendation is to correct what appears to be inconsistent treatment of the funding of our membership dues to various ecumenical bodies. As is stated in section IV above, although both our dues to the World Alliance of Reformed Churches and the expenses of our delegates to its meetings are funded by the Operating Expense Budget, that budget provides only the expenses of our delegates to the National Council of Churches and the World Council of Churches. The dues to these two organizations, which will total \$115,000 in 1981, are borne by the benevolence budget.

Recommendation 6 would restore all such dues and delegate costs to the Operating Expense Budget, which properly provided funding for all such prior to 1972.

The following chart indicates the changes in sources of funding proposed by Recommendation 4, 5, and 6:

ORGANIZATIONS—AGENCIES	FUNDING SOURCE		
	Operating Expense Budget	Direct % Share of Annual Regular Benevolences	Unified Budget of Mission Board
1. Committee on Women's Concerns			→ X
2. Council on Church and Race			→ X
3. Council on Theology and Culture			→ X
4. Board of Directors of the Historical Foundation of the Presbyterian and Reformed Church, Inc.		→ X	
5. National Council of Churches (dues)	X ←		
6. World Council of Churches (dues)	X ←		

RECOMMENDATION 7. (Transitional Budget Adjustments)

That in view of the fact that the General Assembly Mission Board, in planning the "Basic Program" portion of its 1982 and 1983 budgets, ordinarily would use as its estimate of applicable income the amount of actual receipts in 1980 and 1981, respectively, (a continuing procedure suggested by the 117th General Assembly), and the further fact that the adoption by the General Assembly of any of the funding changes recommended by this committee will make the 1980 and 1981 figures inappropriate as the respective base for 1982 and 1983 unless adjusted; therefore, in preparing its estimate of "Basic Program" budget income for 1982 and 1983 the Mission board shall adjust the amount of actual receipts in 1980 and 1981, respectively, to reflect, by increase or decrease, as the case may be, all funding transfers made to and from the per-capita funded Operating Expense Budget by the actions of the 120th General Assembly on Recommendations 4, 5, and 6 of this Ad Interim Committee.

RECOMMENDATION 8. (Amendments to Standing Rules, Organizational Plan and Manuals)

That all amendments to the Standing Rules of the General Assembly, or to the Organizational Plan of General Assembly Agencies, or to agency Manuals, which may be necessary to reflect the actions of the General Assembly regarding the foregoing recommendations of the Ad Interim Committee on Funding and Lodgment, be prepared by the Stated Clerk, or under his supervision by other appropriate parties, and submitted to the 121st General Assembly for ratification; provided, however, that implementation of the actions of the Assembly concerning such recommendations shall commence as indicated and proceed without awaiting ratification of such amendments to said Rules, Plan or Manuals.

Respectfully submitted,
Paul W. McCreight,
Chairperson

REPORT OF THE TASK FORCE ON HIGHER EDUCATION

The Task Force on Higher Education reports on its activities during 1979 as the initial year of the Special Emphasis on Higher Education for 1979-1981 established by the 117th General Assembly. According to the specific functions assigned by the 117th General Assembly, the Task Force has formulated its objectives and designed its program for their faithful and effective implementation. In carrying out the recommendations of the Ad Interim Committee on the Church in Higher Education adopted by the 117th General Assembly, the Task Force has sustained the biblical and theological rationale for the mission of the Church in higher education.

The objectives and activities of the Task Force have also been informed by the Mission Consultation report, *One Mission Under God*, accepted by the 118th General Assembly and the mission direction statements adopted as expressions of the report by the 119th General Assembly. In addition to the claims area, "Education for Mission," the Task Force has been mindful of the fuller statement of the 33 mission directions and the particular emphasis placed upon the 11 mission direction statements as General Assembly priorities. As a means of implementing the Church's mission, the Task Force reaffirms the Church's involvement in higher education as a "field of mission, a resource for ministry, and as an instrument of service."

Purpose and Objectives: Mission Through Education

The PCUS Higher Education Emphasis addresses directly the problem of eroding relationships and fragmented perspectives on the Church's mission in higher education. Such an approach expects as the outcome of the Special Emphasis an understanding and commitment that reach beyond earlier and traditional relationships. The pursuit of this purpose by the General Assembly Task Force, working in close cooperation with other agencies and organizations of the Church, reaches toward a renewal of the Church's mission in higher education. This broader purpose may be stated in terms of several *specific objectives* and program activities of the Special Emphasis on Higher Education initiated during 1979-1980.

1. To increase the understanding of the Church's involvement in higher education as a *whole mission* that is grounded in its own theological tradition and directed toward a creative engagement with higher education as a field of mission, a resource for ministry and an instrument of service.

The program of the Task Force through the Special Emphasis undertakes to interpret the theological understanding of the Church's mission in higher education as a whole approach to whole persons within the larger learning community. Working in cooperation with the Association of Presbyterian Colleges (APC) and related church courts, the Task Force has assisted both member colleges and church courts toward a renewed understanding of the distinctive contributions of those institutions. Through a process of joint planning, the Task Force and the Association of Presbyterian Colleges have brought together PCUS delegations in the two meetings of the National Congress on Church-Related Colleges and Universities during June 21-23, 1979, at Notre Dame University and February 1-2, 1980, in Washington, D.C. In addition, the Task Force has sustained the relationship of the Church toward the "whole approach" taken by United Ministries in Education (UME), the agency for the PCUS for ministry in public education, and drawn upon its resources for ministry in public universities and community colleges. The Task Force has also drawn upon the program divisions of the General Assembly Mission Board (GAMB) for the development of resources in both middle judicatories and local churches.

2. To raise the level of awareness of the larger constituency of the PCUS concerning the changed conditions in the field of higher education through a variety of communications programs at all levels of the denomination.

The Task Force seeks to communicate the integrity and mission of the Church to the larger constituency in relation to the changing character of higher education and implications for members of higher education communities. During 1979, the interpretation programs undertaken by the Women of the Church carried these concerns into presbyteries and congregations on behalf of the Special Emphasis as the principal recipient of the 1979 Birthday Offering. Additional information has been provided through brochures distributed to local churches through INFO-PAK, releases through the PCUS News Service, and articles in the *Presbyterian Survey* concerning the PCUS ministry in higher education. Through the cooperation of the General Assembly Mission Board, the Task Force also distributed information and interpretation materials to all PCUS local churches for "Christian Student Sunday" (December 30, 1979), interpreting opportunities for ministry by local churches with regional education institutions.

Through such means as publications, regional seminars, and forum programs, the Task Force

will also encourage PCUS constituencies to become familiar with the impact of educational technologies in both private and public institutions, engage PCUS constituencies with values issues raised by the changed conditions in higher education, and assist the constituency of the denomination to engage more directly with the concerns raised by public policy and legal issues for the relationship of the Church to higher education institutions.

3. To enhance the awareness of local churches within the PCUS of both the challenges and the opportunities presented for their ministry with regional institutions of higher education through the encouragement of experimental strategies, programs and projects underwritten by challenge grant funds.

Based upon the findings and recommendations submitted by the Ad Interim Committee on the Church in Higher Education, the Task Force has affirmed the responsibilities and opportunities for individual congregations to engage in creative ministries in cooperation with institutions of higher education. The Task Force has supported leadership development through a churchwide conference, "The Local Church in a Learning Society," which brought together representative leadership from across the denomination during September 6-9 at Memphis State University. The Task Force will provide assistance for funding and resourcing through synod councils and the Synod Advisory Committee for such meetings as regional seminars to sustain the training experience of the Memphis conference during 1980. Regional delegates to the Memphis leadership conference will also serve as resource persons in presbyteries and synods to assist in the development of area events and project proposals for the Challenge Grant Fund.

Working with United Ministries in Education (UME), the Task Force seeks to make available to local churches and middle judicatories such resources as those developed for cooperative ministries between congregations and community colleges. The Task Force will also collect, publish and distribute to local churches and middle judicatories the results of selected projects chosen for funding through the PCUS Higher Education Challenge Grant Fund during 1980-1981.

Resources for Renewal

To carry forward the program of review and renewal of the Church's mission in higher education, as described in the statement of objectives for the Special Emphasis, the Task Force has initiated during 1979-1980 strategies and activities designed to fulfill the broader purpose and goals of the PCUS Higher Education Emphasis.

1. *Special Challenge Grant Fund.* The Women of the Church included the Higher Education Emphasis as the major recipient of their 1979 Birthday Offering, an offering received annually for special support of selected programs. The Women of the Church also provided extensive communications with local church members during the Spring of 1979 concerning the Church's mission through higher education, using a variety of printed materials and audiovisual presentations. An important dimension of this interpretation has been the incentive for congregations to explore new opportunities for ministry with higher educational institutions.

The Special Challenge Grant Fund has been created through the contributions of approximately \$170,000 received from the 1979 Women of the Church Birthday Offering for the Higher Education Emphasis. The Task Force on Higher Education reports to the General Assembly the significance of this support and records their gratitude to the Women of the Church for both the offering and their further efforts on behalf of the Special Emphasis.

As reported by the Task Force to the 119th General Assembly, the Higher Education Challenge Grant Fund will be used "to communicate to the Church at all levels the new conditions in higher education, to develop new directions and strategies for the ministries of the Church in and with higher education, and to guide the Presbyterian Church, U.S., in a re-examination of and new commitment to its responsibility for higher education" (*Minutes*, Part I, p. 404).

The Task Force has developed and circulated guidelines for the Challenge Grant Fund broadly within the Church to encourage new strategies, projects, and programs undertaken cooperatively by church courts and institutions of higher education. As indicated in these guidelines, "the Task Force invites local congregations, presbyteries, synod higher education committees, Presbyterian colleges, their ecumenical partners, or any combination of these, to submit proposals for new ministries that carry out the mission of the church in higher education" (August 30, 1979, Revision). Based upon the procedures initiated in the guidelines, the Task Force has selected for funding model projects submitted by March 15, 1980 as the first closing date. Additional projects will be chosen from among those proposals submitted by March 15, 1981 as the second closing date. Projects chosen for funding will be announced at the meeting of the General Assembly in 1980 and in 1981. The Task Force invites further inquiries concerning Challenge Grant guidelines, project proposals, and related information (Office of the Director, Higher Education Emphasis, Presbyterian Church, U.S., 341 Ponce de Leon Ave., N.E., Atlanta, Georgia 30308).

2. *Churchwide Leadership Conference.* As a means of implementing the assignment given by the 117th General Assembly to encourage models for new strategies for ministry and also "for sharing information with judicatories, institutions, and with individual congregations," the Task Force developed a churchwide leadership conference designed to bring together a broad range of representation from within the Church for resourcing innovative approaches to ministries in higher education. The broader purposes of the conference, "The Local Church in a Learning Society," were developed during the meeting scheduled for September 6-9, 1979, at Memphis State University. The design of the conference was developed around the following objectives: To learn about changed conditions in higher education today; to explore new strategies for ministries with congregations; and to identify resources of educational institutions in ministry. The primary purpose of the conference was served by bringing together the "living resources" for the Church's mission in higher education in a series of panels, seminars, and workshops dealing with the changed conditions in the new "learning society."

More than 120 delegates and leaders came together in the conference to consider the changes taking place in higher education and the approaches to ministry in the larger "learning society" during the 1980s. Among the leading concerns of the conference were the impact of the community college movement, the increasing number of commuter students, and new forms of ministry with young adults in the local church. Conference delegations chosen from presbyteries and synods across the denomination discovered what congregations are doing in ministry with colleges and universities. The delegations included pastors and leaders from congregations involved in campus ministries and regional committees on higher education as well as professional educators from community colleges, state universities, and PCUS colleges. The Task Force also drew upon national leadership resources from United Ministries in Education (UME) to explore changing approaches to "campus ministries" undertaken by synods, presbyteries, and congregations in response to the changing conditions in public higher education.

Among the printed and visual resources provided for the conference, the Task Force reports a diversity of approaches undertaken within the bounds of the denomination in dealing with problems related to staffing, funding, and programming of ministries involving congregations. The Task Force has also encouraged and supported further meetings of conference delegates as "Presbytery Associates" for higher education and as resources for synod teams in confronting the current situation. Serving as coordinators for such efforts, members of the Synod Advisory Committee for the Special Emphasis continue to provide assistance for regional meetings:

Synod of Florida: The Reverend John H. LaMotte
 Synod of Mid-America: The Reverend Thomas R. Henstock
 Synod of Mid-South: Mrs. Harriet Wilkins
 Synod of North Carolina: Dr. H. Edwin Pickard
 Synod of Red River: The Reverend Thomas Miller
 Synod of the Southeast: The Reverend Warren B. Gaw
 Synod of the Virginias: The Reverend H. Underwood Leach

The Task Force also acknowledges with appreciation funding for the churchwide conference from the Higher Education Challenge Grant Fund received through the 1979 Women of the Church Birthday Offering. Additional information concerning the leadership conference is available in the resource article, "The Church in a Learning Society," published in the *Presbyterian Survey* (December, 1979) and distributed in a reprinted form to all PCUS local churches as part of the materials for "Christian Student Sunday," observed on December 30, 1979.

3. *PCUS Church-College Relations.* Among the functions assigned to the Task Force by the 117th General Assembly, particular attention was given to PCUS church-college relationships (*Minutes*, Part I, p. 238). A specific function addressed to the Task Force concerned the clarification of the distinctive contributions made by those colleges historically related to the PCUS. An additional function was given in the following assignment made to the Task Force concerning church-related colleges:

Developing guidelines and criteria for the institutions to be officially related to the PCUS and to encourage and assist the process of developing proper jurisdictions and covenants between institutions and judicatories (synods and presbyteries).

The Task Force reports sustained attention to this assignment, which has received particular attention throughout the period of the Special Emphasis, with additional assistance received from the Association of Presbyterian Colleges.

The work of the Task Force has been helped considerably by the activities of the National Congress on Church-Related Colleges and Universities during 1979-1980. This effort is a

"cooperative program of affirmation and renewal" undertaken by 23 denominations, including the Presbyterian Church, U.S. Working in cooperation with the Association of Presbyterian Colleges, the Task Force shared in planning for a PCUS delegation of 64 members to the meeting during June 21-23, 1979, at Notre Dame University. The PCUS delegates participated in the work of each of the six study commissions and also brought their learnings from these groups to bear on the issues facing the PCUS church-college relationships in a sequence of denominational meetings. The research and hearings of the six study commissions have been addressed to shared concerns of the Task Force in its efforts to develop guidelines and criteria for PCUS church-college relationships: educational purposes and programs, societal issues, church-college relations, legal issues, public policy issues, and financial issues. Drawing upon the resources provided by the Notre Dame meeting, members of the PCUS delegation assisted the Task Force in dealing with the rationale of church-college relationships, the criteria or characteristics for relationship, and covenant statements of church-college relationships.

The Task Force has drawn upon these contributions toward a working statement of denominational relationship between PCUS church courts and church-related colleges. A background statement was prepared by the Task Force in consultation with representatives from middle judicatories and members of the Association of Presbyterian Colleges. Based upon the issues and concerns raised in a review of the background statement, the contribution of the 40 members of the PCUS delegation to the Washington meeting of the National Congress program during February 1-2, 1980, has further assisted the Task Force in discharging this assignment with representatives of PCUS church courts and church-related colleges. According to the present schedule for this assignment, the Task Force will submit its report and recommendations to the 1981 meeting of the 121st General Assembly.

4. *Action Plans.* Additional resources provided by the Washington meeting of the National Congress program included the action plans shared by participating denominations, including those presented by the Task Force for the PCUS Special Emphasis on Higher Education. In addition to the resources for renewal outlined earlier in this report, the Task Force has also assisted in planning the following activities during 1980: regional seminars in cooperation with synod groups, a trustees workshop in cooperation with the Association of Presbyterian Colleges, and a life-work values forum with resources drawn from United Ministries in Education. The Task Force will provide financial support and leadership assistance through the Synod Advisory Committee in cooperation with synod groups on higher education to sustain the efforts of the Memphis leadership training conference. Because college trustees will participate in shaping the relationship between the Church and church colleges, the Task Force will assist in sponsoring a workshop for trustees drawn from the members of the Association of Presbyterian Colleges during August 1980. Working with the staff and resources of United Ministries in Education, the Task Force will sponsor an issues forum dealing with life-work planning and higher education in the Fall of 1980. Additional dimensions of Task Force action plans will seek to carry forward the resources for renewal involved in the Special Challenge Grant Fund, the churchwide leadership conference, and PCUS church-college relationships.

5. *Task Force Needs.* The Task Force is finding its work to press the limits of its resources, both in terms of personnel and finances. Additional members drawn from the local, regional and collegiate leadership of the denomination will help to guarantee the successful completion of the Special Emphasis. A modest increase in the budget for the work of the Task Force will underwrite necessary meeting expenses.

RECOMMENDATIONS

Based upon the objectives of the Special Emphasis and the program activities outlined in this report, the Task Force on Higher Education makes the following recommendations for action by the 120th General Assembly:

A. **That the General Assembly reaffirm the following specific functions assigned to the Task Force by the 117th General Assembly for the Special Emphasis, with "the proper follow-up and lodgement of ongoing and institutional concerns being completed in 1982"** (*Minutes*, I, pp. 207-208):

1. Planning for, carrying out and following up the special Higher Education Emphasis set for 1979, 1980, 1981, helping the Church understand the crisis and the need for new strategies for both ministry in and with higher education and for institutions.
2. Being a catalytic agent, encouraging and administering a fund for the development of a variety of models for new strategies, and for sharing information with judicatories, institutions, and with individual congregations.
3. Encouraging institutions individually and cooperatively to seek to provide answers to the question "What is the unique contribution of each Church-related institution of higher education?"

4. Developing guidelines and criteria for the institutions to be officially related to the PCUS and to encourage and assist the process of developing proper jurisdictions and covenants between institutions and judicatories (synods and presbyteries).
- B. That local churches be encouraged to initiate cooperative relationships with institutions of higher education, making use of current resources available through United Ministries in Education and project proposals to the Task Force for the Special Challenge Grant Fund.
- C. That appropriate presbytery committees and synod groups on higher education be encouraged to collaborate on regional seminars to address the challenges and opportunities for higher education ministries, making use of the resources provided through delegates to the Memphis leadership conference and members of the Synod Advisory Committee.
- D. That the member institutions of the Association of Presbyterian Colleges and related PCUS church courts be requested to sustain current efforts toward the development of criteria and guidelines for PCUS church-college relationships, making use of resources provided through the Task Force on Higher Education and continuing the process of consultation for recommendations to the 121st General Assembly.
- E. That the General Assembly acknowledge with gratitude the support provided by United Ministries in Education (UME) for the work of the Task Force and, therefore, affirm the decision of the Mission Board to give "its full and enthusiastic support to the participation of the Division of Corporate and Social Mission in the covenant of United Ministries in Education."
- F. That the General Assembly express its appreciation to the Women of the Church through the Women's Advisory Council and other groups for their support of the Challenge Grant Fund for the Special Emphasis on Higher Education.
- G. That the Task Force membership be expanded to 11 with at least one to be named from the membership of the Association of Presbyterian Colleges, at least one from the Synod Executives and two from among recognized leaders in the PCUS who are familiar with and committed to the mission of the church in and with higher education.
- H. That the General Assembly, in approving the 1981 budget of the General Assembly Mission Board, allocate financial support for the Special Emphasis on Higher Education and the work of the General Assembly Task Force on Higher Education as follows:
 - 1) An increase in Task Force expenses from the presently budgeted \$10,000 to \$15,000 for 1981;
 - 2) A continuation of staff and administrative expenses of the Special Emphasis as a "court partnership function" at the level of at least \$40,000 in 1981.
- I. That the Task Force be given 30 minutes on the docket of the 120th General Assembly to announce the recipients of the 1980 Challenge Grants and to report on the progress of the Special Emphasis on Higher Education.

Dr. Martha Stribling Smith, *Chairperson*

The Rev. Andrea E. Ahlers

*Dr. J. H. M. Henderson

Dr. Lee Henderson

Dr. John Kuykendall

The Rev. John B. Rogers, Jr.

Dr. Harold N. Stinson

Mrs. Patricia Turner

The Rev. Marc C. Weersing

*Resigned October 1979.

REPORT OF THE BOARD OF ANNUITIES AND RELIEF

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CHARLES C. COWBET, EXECUTIVE SECRETARY

Dear Commissioner:

"SERVING HIS SERVANTS" succinctly defines the constant purpose and continuing ministry of the Board of Annuities and Relief in its service to the active and retired ordained and lay personnel of the Presbyterian Church in the United States.

Since its creation by the General Assembly as a corporate entity with clearly defined responsibilities to serve specific purposes, your Board and its staff have given themselves to the single goal of "Serving His Servants," effectively, efficiently and economically ...yet with Christian compassion and concern.

Through the years your Board has been alert to changing needs and increased opportunities for service. It is happy to have its record of performance compared with that of any other similar profit or non-profit organization.

You are urged not only to study this report but also to seek the personal testimony of those we serve daily if you have any questions about our continuing effort to make "Serving His Servants" more than a slogan.

Ray U. Tanner
Chairman of The Board

A Ministry of Christian Conscience... Concern... Compassion

II. ACCOUNTABILITY

The work of the Board and its legal accountability for each separate service is conducted under the authority of a Charter of Incorporation granted by the Commonwealth of Kentucky and a Manual approved by the General Assembly of the Presbyterian Church in the United States.

Under the provisions of the Charter, all funds administered by this Board are subject to the conditions upon which they may have been received and with due regard to the interest they represent. It is required that the expenses of administration of any one of the several Funds be paid from the resources of that Fund.

With all necessary legal safeguards the work is administered under the direction of an eighteen-member Board elected by and responsible as a Board directly to the General Assembly.

III. MEMBERS OF THE BOARD

Officers

Ray U. Tanner, *Chairman*
Charles C. Cowser, *Executive Secretary*

John A. Fulton, *Vice Chairman*
H. H. Guerrant, *Treasurer*

Terms Expiring in 1980

John M. Bragg
Charles M. Hanna, Jr.
Charles R. McCain
John F. McNair, III
Kathryn Meyer
Gertrude Anne Richardson

Atlanta, Georgia
Lexington, Kentucky
Tuscaloosa, Alabama
Winston-Salem, North Carolina
Jacksonville, Florida
Tyler, Texas

Terms Expiring in 1981

Charles K. Cross
Annabelle Fetterman
John A. Fulton
Gordon A. Hanson
Thomas R. Perrin
Ray U. Tanner

Winter Park, Florida
Clinton, North Carolina
Louisville, Kentucky
Shreveport, Louisiana
Lake City, South Carolina
Jackson, Tennessee

Terms Expiring in 1982

E. Ralph Cotham, IV
William T. Maddox
W. Terry Young
William S. Heath
Melvina H. Sprunt
John M. Storey

Little Rock, Arkansas
Rome, Georgia
Charlotte, North Carolina
Silver Spring, Maryland
Staunton, Virginia
Corpus Christi, Texas

IV. THE BOARD'S SERVICES

It is with a deep sense of thanksgiving to Almighty God for His guidance and manifold blessings that the Board of Annuities and Relief presents this 1980 Annual Report of its service to and for the ordained and lay personnel of the Presbyterian Church in the United States. The varied responsibilities reported herein were specifically assigned to this Board by the General Assembly. Therefore, we urge you, as a Commissioner to this Court, to read with care this report of the Board's stewardship of those funds which have been entrusted to it, in order to become familiar with the services of this Board.

The Board, composed of eighteen members, has sought to continue in 1979 the commitment established by its predecessors to provide the very best:

- In retirement planning (The Ministers' Annuity Fund and The Employees' Annuity Fund);
- In group insurance protection (health and life insurance at economical group rates);
- In Ministerial Relief (providing financial assistance based upon the individual need of retirees and eligible dependents, Major Medical Insurance, and a refund toward the cost of Medicare Part B for all eligible retirees).

RETIREMENT PLANNING

Building an income which cannot be outlived

MINISTERS' ANNUITY FUND

On April 1, 1980, the Ministers' Annuity Fund completed 40 years of providing retirement income for ministers of the Presbyterian Church in the United States and their eligible survivors.

This "plan," starting with a minimum \$600-maximum \$2,000 annual benefit, has experienced a phenomenal growth. Initiated in 1940 with a \$3,000,000 "prior service fund," the Ministers' Annuity Fund closed the year December 31, 1979 with assets in excess of \$145,000,000.

During these 40 years, the Board, composed largely of lay persons, has continually improved benefits. The annual \$2,000 maximum annuity in retirement was deleted long ago with many annual annuities now exceeding \$12,000. A disability benefit, assuring a disabled minister of 60% of earnings during the 12 months preceding disability, offers a sense of security which ministers a generation ago could never imagine. Significant survivor benefits include spouse and children annuities, educational benefits and a lump sum death benefit. Approximately four and a half million dollars in benefits from this fund were paid to ministers and their survivors in 1979.

By Board action in 1979, the accounts of all active ministers and the checks of all annuitants were increased by 6% on January 1, 1980. This tenth "Good Experience Credit", compounded upon previous ones, increased the monthly payments of all those who retired before 1964 by 127%.

PROPOSED AMENDMENTS

The Board is recommending two minor amendments to the Official Plan of the Ministers' Annuity Fund to be effective July 1, 1980. One changes the termination age for a disability benefit to comply with the Age Discrimination in Employment Act (ADEA). The other simplifies the Board's administration of the Official Plan.

HIGHLIGHT OF THE MINISTERS' ANNUITY FUND

As of December 31:	1979	1978
Non-retired Members	3,735	3,659
Retired Members Receiving an Annuity: Age	897	861
Disability	37	31
Surviving Spouses Receiving An Annuity	660	650
During the Year:		
Total Age Retirements	79	70
Average Age of Those Retiring in Year	64.63	64.04
Disability Retirements	13	2
Children of Deceased Members Receiving an Annuity	74	67
Children of Deceased Members Receiving an Educational Benefit	27	28
New Assets	\$145,664,225	\$130,437,852
Total Annuities Paid	\$ 4,122,562	\$ 3,876,665
Total Disability Benefits Paid	110,335	93,436
Total Educational Benefits Paid	17,827	19,621
Total Lump Sum Death Benefits Paid	169,412	94,084
GRAND TOTAL OF ALL BENEFITS PAID	\$ 4,420,136	\$ 4,083,806

Actuary's Valuation

HUGGINS & COMPANY, INC.
MEMBER—THE HAY GROUP

Consulting Actuaries

229 S. 18 ST. • RITTENHOUSE SQUARE • PHILADELPHIA, PA 19103 • (215) 893-0270

"Dear Dr. Cowser:

"We have completed the valuation of the Ministers' Annuity Fund as of December 31, 1979, the close of the 40th fiscal year of operations. The valuation indicates that the assets in an amount

equal to the required actuarial reserves of the Fund, with a 12% rate of dues in the future, should be adequate to finance the benefits of the Official Plan, including the 6% good experience credit as of January 1, 1980.

Sincerely,
HUGGINS & COMPANY, INC.
By MICHAEL MUDRY"

EMPLOYEES' ANNUITY FUND

(For Lay Employees)

This Fund, opened in 1942, was designed with emphasis upon retirement income for the Church's lay employees who at that time were mostly single females. To meet changing sociological and economic needs, this Plan has been greatly improved. Perhaps the most significant change occurred January 1, 1978 when equal periodic payments for male and female members were incorporated without regard for the greater longevity of females as a group. While this Plan minimizes protective family benefits, it provides a slightly larger retirement annuity than does the Ministers' Annuity Fund. For lay persons qualifying and desiring the more inclusive benefits, provision is made under certain conditions for a transfer to the Ministers' Annuity Fund. The Employees' Annuity Fund has also provided periodic Good Experience Credits to the extent of 57%.

Retired lay employees and their survivors received almost \$500,000 from the Employees' Annuity Fund in 1979. One annuitant, having 50 years of service to one congregation with participation in the Employees' Annuity Fund since 1942, retired in 1979. This annuitant finds that her annuity from the Employees' Annuity Fund plus her Social Security benefit provides a comfortable retirement income. She is now enjoying "volunteer work" in her church. The Church can take pride in planning ahead with the Board of Annuities and Relief to assure for its lay employees an adequate and comfortable retirement annuity. A recommendation calling this to the Church's attention is being offered to the 120th General Assembly.

PROPOSED AMENDMENTS

The Board is recommending the General Assembly's approval of three amendments to the Official Plan of the Employees' Annuity Fund to be effective July 1, 1980. The Board's experience indicates that each of these proposed changes will be helpful, particularly for career lay employees: (1) in addition to the member, certain survivor annuitants will be allowed to elect a lump sum benefit in lieu of an annuity; (2) the children's age of eligibility will be extended from age 21 to age 22; and, (3) the one year participation requirement to qualify for a leave of absence will be deleted.

HIGHLIGHT OF THE EMPLOYEES' ANNUITY FUND

As of December 31:	1979	1978
Non-retired Members	1,954	1,907
Age retired Members	352	329
Disability retired Members	9	6
Survivors Annuitants	35	30
Net Assets	\$16,751,637	\$14,406,186
During the Year:		
Total Annuities Paid to Members and Survivors	\$ 460,976	\$ 412,381

Actuary's Valuation

HUGGINS & COMPANY, INC.

MEMBER - THE HAY GROUP

Consulting Actuaries

229 S. 18 ST. • RITTENHOUSE SQUARE • PHILADELPHIA, PA 19103 • (215) 893-0270

"Dear Dr. Cowser:

"We have completed the valuation of the Employees' Annuity Fund as of December 31, 1979. The valuation indicates that the assets in an amount equal to the required actuarial reserves of the Fund, with a 12% rate of dues in the future, should be adequate to finance the benefits of the Official Plan.

Sincerely,
HUGGINS & COMPANY, INC.
By MICHAEL MUDRY

HEALTH CARE BENEFITS

A Move Toward Self-Insurance.

In an effort to help contain the rising cost of medical insurance, the Board, after more than a year of extensive research, has moved toward self-insurance of the major portion of its medical claims. A Minimum Premium Plan (MPP) was approved which will self-insure up to a maximum anticipated liability and then insure possible excess claims beyond that amount. Health claims paid by the Board's programs in 1979 were almost 4 million dollars. Since the State of Georgia, through the Commissioner of Insurance, does not permit organizations exempt from the Employee Retirement Income Security Act (ERISA) to self-insure, it will be necessary for the Board to re-write its health policy within the Commonwealth of Kentucky which does grant such permission and under whose laws the Board of Annuities and Relief is incorporated. Any savings effect will, of course, be passed on to participants in premium consideration. No change is anticipated in the present claims procedures or in the administration of the insurance programs.

Group Life and Health Insurance Plans

In 1949 the Board of Annuities and Relief was directed to, "... explore the possibilities of providing for ministers and lay employees of the Church particular benefits which may be available to them in the purchase of *group* insurance . . ." This "exploration" produced initially, a *group term life insurance* policy with a maximum benefit of \$4,000. The plan became effective July 1, 1952 and 1,450 full-time salaried church employees were enrolled. In 1953, a group hospitalization and surgical benefit program was introduced which provided \$8 a day for hospital room, a maximum \$160 for "extra charges" and \$200 surgical benefit.

There was a special polio maximum benefit of \$5,000. The annual premium for this health policy for a minister was \$85.20. Of those purchasing the life insurance policy, 903 signed up for the hospitalization and surgical benefits; 220 extended the coverage to their dependents. Eighteen months later, the Board reported to the General Assembly that \$52,000 had been paid in death benefits involving 13 enrollees. The Board added, "These benefits have been a real benediction in that they enable the beneficiaries to make necessary adjustments."

In 30 years the Board's insurance program has been expanded to provide for the Church today four distinct policies of Group Life and Health benefits. These include the following:

A. *A Group Life and Major Medical Policy for Active Personnel*—includes up to \$5,000 in term life insurance and paying 80% of almost all medical expenses, after an annual deductible of \$150. Expenses related to a maternity experience are now treated as any other covered medical expense and the nine-month waiting period has been eliminated.

During 1979, a number of improvements were added to this "active personnel" insurance program, without increase in premium: 1) the life insurance for professional and non-professional lay employees was doubled from \$1,000 to \$2,000; 2) the dollar daily limit for hospital room costs was eliminated and now 80% of the charge for a semi-private room or intensive care occupancy is paid; 3) "coordination of benefits" was incorporated whereby if an insured person has two group coverages, 100% of expenses are paid; 4) the separate \$300 maternity deductible was removed, maternity expenses are now treated as any other covered medical expense; 5) and for those 65 or older and under Medicare, all covered medical expenses are calculated as "payable" and then less any benefit from Medicare.

B. *Additional Term Life Insurance*—responding to the need of all for more low cost term life insurance, the Board in October of 1979 took action to increase the term insurance under this policy to a maximum of \$30,000, to be effective March 1, 1980.

C. *Accidental Death and Dismemberment*—This very economical group policy provides a choice of \$25,000 or \$50,000 in benefits payable in the event of the *accidental* death. One-half the principal sum is payable in the event of a spouse's accidental death and one-tenth upon the accidental death of an eligible child. A benefit has not been paid, for accidental death, under this policy since October of 1977.

D. *Major Medical Insurance for Eligible Retired Annuityants*—In addition to the health insurance program provided for the active ministers and employees of the Church, eligible retired annuityants of the Church are provided assistance with their medical expenses. The local churches, of course, pay the premium for this coverage for their employees, and upon retirement those who have participated in the Church's program are provided with health insurance (mostly as a supplement to Medicare benefits) with the whole Church paying the premium cost for them from the Joy Gift.

HIGHLIGHTS OF THE GROUP LIFE AND HEALTH PROGRAM

As of December 31:	1979	1978
Enrollment:		
Group Life and Major Medical	6,933	6,938
Dependent Units with Major Medical	3,604	3,612
Additional Term Life Insurance	1,820	1,889
Accidental Death and Dismemberment	1,376	1,183
Retired Major Medical Insurance	2,592	2,504
Benefits Paid for the Year		
Death Claims	\$ 176,400	\$ 104,800
Major Medical (Active & Retired)	3,685,640	3,119,069
TOTAL	\$3,862,040	\$3,223,869

MINISTERIAL RELIEF

The Presbyterian Church, U.S. historically has exercised concern for and compassion toward its retired and disabled ministers and lay personnel, their dependents and survivors. Today this is expressed through the work of Ministerial Relief. In 1979 living donors contributed to this work through the benevolence budget and the Joy Gift in the amount of \$1,115,845; distributions were \$1,321,492.

The Board increased the income assistance formula effective April 1, 1979 to \$5,400 for eligible individuals and to \$7,500 for eligible couples, all regular income considered. (The Board voted at its February 1980 meeting to increase this formula, effective April 1, 1980, to \$6,000 for eligible individuals and to \$8,300 for eligible couples, all regular income considered.) This increase in formula has resulted in additional persons being enrolled with an increase in amount of benefits being provided. While the largest number of beneficiaries are elderly, many young surviving spouses and orphans of ministers meeting early death, with no large pensions accumulated, are added to the regular income assistance roll and often continue on it for years.

Ordinarily, the escalating cost of medical coverage for eligible retired persons, paid for from Ministerial Relief Funds, exceeds that of monthly income assistance. However, in 1979 with the formula increased to help combat inflation the gap was narrowed. Also, in 1979, this Board through an arrangement with the General Assembly Mission Board assumed pension responsibility for about eighty missionaries who had retired prior to 1966 under agreements with the former Board of World Missions. This Board guarantees that their pension payments will be not less than previously paid and further that such missionaries will be eligible to receive a total income at least as large as that guaranteed to other Ministerial Relief beneficiaries. Several of these persons were added to the roll last year.

HIGHLIGHTS OF THE MINISTERIAL RELIEF PROGRAM

	1979	1978
Retired receiving Monthly Income Assistance	263	270
Benefits to Eligible Persons		
Monthly Income Assistance and Emergency Grants	\$ 555,044	\$ 487,668
Major Medical Premiums for all Retired	589,306	386,420
Medicare Reimbursements	177,142	168,365
TOTAL BENEFITS	\$1,321,492	\$1,042,453
Benevolences contributed by Living Donors	\$1,115,845	\$1,104,326

MY JOY GIFT—A Gift for the Purposes of Ministerial Relief

Since 1932 the General Assembly has designated December as the special season in which the Church, through the Joy Gift Offering, expresses its appreciation, concern and love for its retired servants and their eligible dependents. Designated gifts for this purpose may be made to the Board, not only at Christmas, but on any of the 365 days of the year.

MINISTERIAL RELIEF ENDOWMENT FUND

Many members of the Church make gifts throughout the year to the Endowment Fund for Ministerial Relief. Others include the Board in their Will. The Endowment, together with a Contingency Reserve, has enabled the Board in the last ten years to distribute \$1,561,745 MORE in Ministerial Relief than living donors contributed for this purpose during the same period. These additional dollars came from interest and dividend income from these funds. This amounts to an additional 15.16% more than has been received from living donors. You are invited to consider the Ministerial Relief Endowment as a vehicle through which to make a permanent investment through your will as well as in life.

V. RESPONSE TO MATTERS REFERRED BY THE 119th GENERAL ASSEMBLY

A. Regarding Recommendation C-8 and 9 of the Standing Committee on Church Orders and Vocations (Page 181, 1979 G.A. Minutes) on Pension needs of Institutional Chaplains and Pastoral Counselors.

The 119th General Assembly (1979) voted to approve the recommendations of the Joint Task Force on the Specialized Ministries of Institutional Chaplains and Pastoral Counselors. Included in the Task Force recommendations was a request that "the Board of Annuities and Relief (PCUS) and the Board of Pensions (UPCUSA), in consultation with the Presbyterian Association of Specialized Pastoral Ministries, study the special pension needs of institutional chaplains and pastoral counselors, particularly those working in hospitals and governmental agencies, and develop recommendations for new procedures where applicable."

As requested, representatives of the two Boards met with representatives of the Presbyterian Association of Specialized Pastoral Ministries. The Association representatives offered the following statement of the problem:

"Presbyterian clergy of both the Presbyterian Church, U. S. and the United Presbyterian Church engaged in specialized pastoral ministries frequently experience considerable difficulty in maintaining an effective pension program. These ministers of the Church frequently are employed by agencies or institutions that either cannot legally or choose not to make contributions to the church pension plan. Normally it is financially prohibitive for a clergy person to personally make payment of dues on his or her full salary to the pension plan. Contribution on the basis of minimal salary basis allows continuation in the plan, but provides few benefits. Not infrequently, clergy in these specialized pastoral ministries move frequently in the early stages of this unique career. Their ministry pattern includes parish experience, several stages of specialized training, first and second jobs building an experience base before focusing in on a fairly stable and long term position. Not infrequently these ministers of the Church arrive at age forty or forty-five with almost no pension coverage. The irony is that all along this chaplain or specialist in pastoral care and counseling has been engaged in an outreach ministry of the church to severely troubled persons and institutions and yet they are far less adequately and tangibly supported by the structure of their Church than their colleagues in parish or judicatory settings.

"The story line may go something like this: John enters seminary, graduates with an M. Div. degree and takes a parish assignment at Eastminster Church for three years. During this time his salary is just the Presbytery minimum and pension contributions are low. He then enters a Clinical Pastoral Education Internship at Central State Hospital where his stipend is below Presbytery's minimum. Probably no pension payments are made. Then maybe he returns to seminary for an advanced degree in pastoral care. Following this he returns to a CPE program for another year of two of training as a supervisor or joins a pastoral counseling agency for special training in pastoral counseling. Now he is heavily engaged in the certification process. Next he accepts a position as a Chaplain in a hospital under the authority of the state mental health system. At this point he is finally ready to begin to be included in a meaningful pension program. He works here for five years and then takes a new position at another hospital. Probably that state he left will not vest his pension unless he stays thirteen years. The next

position lasts ten years—he loses again—and moves into a pastoral counseling center. The center is engaged in a tax sheltered annuity retirement plan. All this time he has participated at some expense to himself in the Church's pension plan at the minimum level permitted. So at forty-five or fifty with maybe twenty-five years of service in the ministry of the Church this pastor is covered by almost no pension. In the final fifteen years of his career he must struggle with personal investments to provide for his retirement.

"Can the Church assist persons in the specialized ministry of the Church to be more adequately protected? At what price? The Church operates a remarkably fine pension program—far superior to most secular plans. It is uniquely designed to provide security for persons employed by a number of different employers—maybe six to ten different congregations in his career. The chaplain or pastoral counselor may only have five employers in his career and have almost nothing to show for it in his retirement. By the way, his average salary over that period of time will probably be similar to or below his colleague who serves consecutive congregations. How much will the injustice cost the Church? Can we find a way to embrace pastors in specialized ministries and mainstream them in the pension plan of our Church?"

It seems clear from the above that the root cause of the pension problem of persons engaged in specialized ministries is a combination of the following:

1. The inability (or unwillingness) of the organization that employs the specialized minister to pay the monthly dues required to cover the specialized minister's participation in his or her Church pension plan.
2. The fact that the specialized minister may not serve the employing organization for a sufficient period to satisfy the vesting requirements of the organization's pension plan.

Another recommendation of the Joint Task Force was that an appropriate presbytery committee assume a number of responsibilities in relation to those members of the presbytery who are engaged in specialized ministries. Included among these presbytery responsibilities is "diligent participation as a third party prior to the call, with concern for adequacy of salary; pension/annuity and medical coverage, study and professional leave; and leave to attend ecclesiastical meetings."

In carrying out this particular responsibility, the presbytery may find it possible—

- (a) to persuade the employing organization to pay the specialized minister's dues under the applicable Church plan; or
- (b) to assume, or to share with the employing organization the responsibility for the payment of such dues; or
- (c) to persuade the employing organization to reduce or eliminate the period of service requirement that must be satisfied for the vesting of benefits under the organization's pension plan.

It is believed that the successful implementation of one or more of the above steps would contribute to a solution of the pension problem faced by persons engaged in specialized ministries.

The 119th General Assembly (1979) also voted to "urge the General Assembly Mission Board to give high priority attention to the establishing of a suitable report with recommendations not later than the 121st General Assembly (1981)." Accordingly, this report regarding the pension needs of institutional chaplains and pastoral counselors has been forwarded to the General Assembly Mission Board in order that it might consider the suggestions contained herein and include them in its report to the 121st General Assembly (1981) if it deems it appropriate to do so.

Auditors' Opinion

Board of Annuities and Relief of the Presbyterian Church in the United States:

We have examined the balance sheets of the Annuity Funds, the Relief Fund, and the Insurance Fund of the Board of Annuities and Relief of the Presbyterian Church in the United States as of December 31, 1979 and 1978 and the related statements of changes in general reserves and financial position for the year ended December 31, 1979. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements present fairly the financial position of the funds at December 31, 1979 and 1978 and the changes in general reserves and financial position for the year ended December 31, 1979, in conformity with generally accepted accounting principles applied on a consistent basis during the two years ended December 31, 1979.

Deloitte Haskins & Sells
February 8, 1980

(NOTE: A complete list of Securities held December 31, 1979 may be found in the Board's Annual Report which is available to all Commissioners and to others upon request.)

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

BALANCE SHEETS, DECEMBER 31, 1979 AND 1978

—A S S E T S—	1979	1978
ANNUITY FUNDS:		
Security investments (Note 2):		
Certificates of deposit	\$ 4,000,000	
Commercial paper	4,345,000	\$ 2,525,000
Government, government agency and miscellaneous		
obligations	14,469,987	12,071,767
Mortgage and other notes	1,125,322	2,945,841
Corporate bonds	66,442,789	64,220,804
Preferred stocks	527,145	542,303
Common stocks	71,047,450	62,064,600
Total	161,957,693	144,370,315
Cash	307,511	396,896
Dues receivable	105,924	64,019
Equipment	23,791	17,416
Equity in property of Presbyterian Center,		
Incorporated - at cost	85,000	85,000
Miscellaneous	16,777	9,952
TOTAL	\$162,496,696	\$144,943,598
RELIEF FUND:		
Security investments (Note 6):		
Certificates of deposit	\$ 600,000	
Commercial paper	1,081,500	\$ 463,000
Government, government agency and miscellaneous		
obligations	147,106	146,703
Corporate bonds	2,643,940	2,650,559
Preferred stocks	72,256	72,256
Common stocks	421,255	421,255
Total	4,966,057	3,753,773
Cash	48,172	73,082
Budgeted benevolences and Joy Gifts receivable	368,241	725,684
Equity in property of Presbyterian Center,		
Incorporated - at cost	50,000	50,000
Prepaid group major medical insurance premiums	389,888	287,347
Miscellaneous	2,646	1,815
TOTAL	\$ 5,825,004	\$ 4,891,701
INSURANCE FUND:		
Cash	73,703	279,754
Commercial paper - at cost	1,870,000	1,725,000
Group insurance premiums receivable	27,199	17,505
Equity in property of Presbyterian Center, Incorporated - at cost	15,000	15,000
Prepaid group insurance premiums	119,057	110,677
Miscellaneous	694	1,289
TOTAL	\$ 2,105,653	\$ 2,149,225

See Notes to Financial Statements.

—LIABILITIES—	1979	1978
ANNUITY FUNDS:		
Ministers' Annuity Fund - equity of members and survivors (Note 4):		
Actuarial liability to members and survivors for annuity and death benefits.....	\$135,709,044	\$118,767,014
Dues applicable to subsequent year.....	42,624	64,888
Securities valuation reserve (Note 3).....	6,699,021	2,226,706
General reserve - for actuarial fluctuations and other contingencies.....	3,213,536	9,379,244
Total.....	145,664,225	130,437,582
Employees' Annuity Fund - equity of members and survivors:		
Actuarial liability to members and survivors for annuity benefits.....	16,698,773	15,415,696
Dues applicable to subsequent year.....	9,950	12,670
Securities valuation reserve (Note 3).....	42,914	
General reserve (deficit).....		(1,022,180)
Total.....	16,751,637	14,406,186
Actuarial liability for annuity benefits under gift contracts.....	9,823	10,646
Accounts payable.....	71,011	88,914
TOTAL.....	\$162,496,696	\$144,943,598
RELIEF FUND:		
Liability to retired missionaries and survivors for pension benefits (Note 9).....	\$ 584,037	
Gift annuity contract reserve (Note 7).....	48,309	\$ 46,971
Endowment fund balance.....	3,251,707	2,974,905
Accounts payable.....	21,849	2,492
Securities valuation reserve (Note 8).....	500,000	200,000
General reserve - for program stabilization and contingencies	1,419,102	1,667,333
TOTAL.....	\$ 5,825,004	\$ 4,891,701
INSURANCE FUND:		
Premiums due insurance companies.....	\$ 13,532	\$ 21,364
Other accounts payable.....	26,795	28,364
Group insurance premiums unearned.....	219,756	348,375
General reserve - for program stabilization and contingencies	1,845,570	1,751,122
TOTAL.....	\$ 2,105,653	\$ 2,149,225

MINUTES OF THE GENERAL ASSEMBLY

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES
STATEMENTS OF CHANGES IN GENERAL RESERVES
FOR THE YEAR ENDED DECEMBER 31, 1979

... ANNUITY FUNDS ...					
	TOTAL	MINISTERS'	EMPLOYEES'	RELIEF FUND	INSURANCE FUND
ADDITIONS:					
Dues received from members and employer organizations.....	\$ 8,801,892	\$ 7,085,533	\$1,716,359		
Net investment income.....	10,071,660	9,051,141	1,020,519	\$ 394,316	\$ 160,584
Budgeted benevolences, Joy Gifts and other contributions.....				1,115,845	
Income from bequests and estates.....	67,611	67,611		7,696	
Insurance premium income.....					4,224,351
Dividends on group insurance.....					299,179
Miscellaneous.....	2,085	1,031	1,054	2,578	
Total.....	18,943,248	16,205,316	2,737,932	1,520,435	4,684,114
DEDUCTIONS:					
Increase in liability for benefits to members and survivors resulting from:					
Normal experience for the year.....	10,879,858	9,587,847	1,292,011		
Forfeiture of Good Experience Credits and interest by members upon resignation....	(8,935)		(8,935)		
Decrease in liability to retired missionaries and survivors.....				(50,462)	
Annuity benefits paid to members and survivors.....	4,583,538	4,122,562	460,976		
Death, disability and educational benefits paid.....	297,574	297,574			
Pension benefits paid to retired missionaries and survivors.....				70,742	
Annuity benefits paid under gift contracts.....	1,708	1,708			
Decrease in liability for annuities under gift contracts.....	(823)	(823)			
Refund of dues and interest thereon upon resignation.....	333,446	64,109	269,337		
Relief payments to ministers and survivors....				555,044	
Major medical group insurance premiums for retired personnel.....				589,307	
Medicare reimbursements to ministers and survivors.....				177,142	
Insurance premium expense.....					4,367,873
Operational expenses.....	590,680	471,236	119,444	125,003	221,727
Miscellaneous.....	460	460		1,890	66
Total.....	16,677,506	14,544,673	2,132,833	1,468,666	4,589,666
NET INCREASE, EXCLUSIVE OF ITEMS SHOWN BELOW.....	2,265,742	1,660,643	605,099	51,769	94,448
OTHER ADDITIONS (DEDUCTIONS)					
Losses from sale of securities.....	(244,249)	(219,218)	(25,027)		
Increase in market value in stocks.....	4,704,387	4,219,365	485,022		
Transfer to securities valuation reserve.....	(4,515,229)	(4,472,319)	(42,914)	(300,000)	
Increase in liability for benefits to members and survivors resulting from grant of good experience credit effective January 1, 1980 (Note 4).....	(7,354,183)	(7,354,183)			
NEW INCREASE (DECREASE) IN GENERAL RESERVES FOR THE YEAR.....	(5,143,529)	(6,165,700)	1,022,180	(248,231)	94,448
GENERAL RESERVES (DEFICIT), JANUARY 1, 1979.....	8,357,064	9,379,244	(1,022,180)	1,667,333	1,751,122
GENERAL RESERVES, DECEMBER 31, 1979.....	\$ 3,213,536	\$ 3,213,536	\$ Nil	\$1,419,102	\$1,845,570

See Notes to Financial Statements.

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

STATEMENTS OF CHANGES IN FINANCIAL POSITION

FOR THE YEAR ENDED DECEMBER 31, 1979

	ANNUITY FUNDS	RELIEF FUND	INSURANCE FUND
SOURCE OF CASH:			
Dues received, new investment income, budgeted benevolences and Joy Gifts, insurance premium income, etc.	\$18,943,248	\$1,520,435	\$4,684,114
Endowments received		276,802	
Amount received from Division of International Missions		634,500	
Change in budgeted benevolences and Joy Gifts receivable		357,443	
Other		17,973	
Total	18,943,248	2,807,153	4,684,114
APPLICATION OF CASH:			
Security investments:			
Certificates of deposit	4,000,000	600,000	
Commercial paper	1,820,000	618,500	145,000
Government, government agency and miscellaneous obligations	2,398,220	403	
Mortgage and other notes	(1,820,519)		
Corporate bonds	2,301,175	(6,619)	
Preferred stocks	(18,601)		
Common stocks	4,446,960		
Total	13,127,235	1,212,284	143,000
Annuity, death, disability and educational benefits paid to members and survivors	4,881,112		
Pension benefits paid to retired missionaries and survivors		70,742	
Refund of dues and interest thereon upon resignation	333,446		
Relief benefits		1,321,493	
Insurance premium expense			4,367,873
Decrease in group insurance premiums unearned			128,619
Increase in prepaid group insurance		102,541	
Operational expenses	590,680	125,003	221,727
Other	100,160		26,946
Total	19,032,633	2,832,063	4,890,165
DECREASE IN CASH	(89,385)	(24,910)	(206,051)
CASH, JANUARY 1, 1979	396,896	73,082	279,754
CASH, DECEMBER 31, 1979	\$ 307,511	\$ 48,172	\$ 73,703

See Notes to Financial Statements.

**BOARD OF ANNUITIES AND RELIEF
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES**

NOTES TO FINANCIAL STATEMENTS

**NOTES TO FINANCIAL STATEMENTS
OF THE ANNUITY FUNDS**

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Investments

Preferred stocks and common stocks are stated at values based upon market quotations.

Since it is anticipated that bonds will be held until maturity dates, bonds are stated, in general, at cost, adjusted for amortization of purchase premiums and discounts. However, in certain transactions which are equivalent to exchanges and the purpose of which is to improve the yield, the Board sells bonds and invests the proceeds in bonds of similar investment quality. Inasmuch as the investment position is viewed as essentially unchanged, no gain or loss is recognized, and the bonds acquired are stated at the amortized cost of the bonds sold.

Mortgage and other notes are stated at the uncollected balances.

Certain properties received by bequest are stated at nominal values.

The average cost per unit is used in the computation of the amount of gain or loss realized on sale of securities.

Actuarial Liabilities for Annuity and Death Benefits

The amounts at which the actuarial liabilities for annuity and death benefits are stated in the balance sheets are the amounts which, with additions from dues to be received from members and organizations and with interest on such amounts compounded annually, are calculated to be sufficient to meet the obligations for annuities and death benefits.

The actuarial liability for annuity benefits under gift contracts is set forth in the balance sheets. The excess of gifts received under such contracts over such actuarial liability is included in the Ministers' Annuity Fund general reserve.

2. SECURITY INVESTMENTS

Following is a summary of the cost and market value of the principal classifications of securities:

<u>Classification</u>	<u>Cost</u>	<u>Market</u>
December 31, 1979:		
Government, government agency and miscellaneous obligations	\$14,469,987*	\$12,136,642
Corporate bonds	66,442,789*	49,856,128
Preferred stocks	744,012	527,145*
Common stocks	63,112,677	71,047,450*
December 31, 1978:		
Government, government agency and miscellaneous obligations	\$12,071,767*	\$10,711,887
Corporate bonds	64,220,804*	53,039,654
Preferred stocks	762,612	542,303*
Common stocks	58,830,772	62,064,600*

* Carrying Amount

3. SECURITIES VALUATION RESERVES

The Board has appropriated from the general reserves of the Annuity Fund securities valuation reserves for possible loss upon sale of securities. Generally, realized and unrealized gains on securities increase the reserves until a stipulated maximum level is reached. Realized and unrealized losses on securities decrease the reserves. The reserve components at December 31, 1979 and 1978

were as follows:

<u>Ministers' Annuity Fund</u>	<u>1979</u>	<u>1978</u>
Corporate bonds	\$ 71,838	\$ 88,843
Preferred stocks	4,270	Nil
Common stocks	6,622,913	2,137,863
Total	<u>\$6,699,021</u>	<u>\$2,226,706</u>
<u>Employees' Annuity Fund</u>	<u>1979</u>	<u>1978</u>
Corporate bonds	\$ 459	\$ Nil
Preferred stocks	26	Nil
Common stocks	42,429	Nil
Total	<u>\$ 42,914</u>	<u>\$ Nil</u>

4. GOOD EXPERIENCE CREDIT

In 1979 the Board approved a 6% Good Experience Credit to be applied to all accounts of active and retired members of the Ministers' Annuity Fund effective January 1, 1980. The credit caused the actuarial liability of the Ministers' Annuity Fund to increase by \$7,354,183.

NOTES TO FINANCIAL STATEMENTS OF THE RELIEF FUND

5. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

In general, securities are stated at approximate cost or at valuations determined when received by gift. However, in certain transactions which are equivalent to exchanges and the purpose of which is improve the yield, the Board sells bonds and invests the proceeds in bonds of similar investment quality. Inasmuch as the investment position is viewed as essentially unchanged, no gain or loss is recognized, and the bonds acquired are stated at the amortized cost of the bonds sold.

Certain properties received by bequest are stated at nominal values.

6. SECURITY INVESTMENTS

Following is a summary of the approximate market values of securities at December 31, 1979 and 1978:

<u>Classification</u>	<u>1979</u>	<u>1978</u>
Commercial paper	\$1,681,500	\$ 463,000
Government, government agency and miscellaneous obligations	121,838	129,170
Corporate bonds	1,913,942	2,108,670
Preferred stocks	25,538	32,738
Common stocks	1,079,455	1,022,928
Total	<u>\$4,822,273</u>	<u>\$3,756,506</u>

7. GIFT ANNUITY CONTRACT RESERVE

Balance, January 1, 1979	\$46,971
Investment income	2,090
Gift annuity payments	(752)
Balance, December 31, 1979	<u>\$48,309</u>

8. SECURITIES VALUATION RESERVE

The Board has appropriated from the general reserve a securities valuation reserve for possible declines in the market value of securities below carrying value. In 1979 the reserve was increased

from \$200,000 to \$500,000.

9. ASSUMPTION OF PENSIONS FOR RETIRED MISSIONARIES

In April 1979 the Board assumed responsibility from the Division of International Missions of the General Assembly Mission Board of the Presbyterian Church in the United States (Division) for pensions of 70 retired missionaries. The Division has paid the board \$634,500, the amount of the approximate actuarial liability to the retired missionaries. The Board has guaranteed that the payments would not be less than previous pensions paid to the retired missionaries by the Division and would be large enough to ensure that each beneficiary receives a total income at least as large as that guaranteed to other Relief Fund beneficiaries.

**GENERAL ASSEMBLY MISSION BOARD
PRESBYTERIAN CHURCH IN THE UNITED STATES
REPORT TO THE 120TH GENERAL ASSEMBLY**

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I. MISSION BOARD REPORT

Introduction and Overview

Grateful to God for sustaining mercies, and to the Church for its prayerful and financial support, the General Assembly Mission Board submits to the 120th General Assembly the following report and recommendations:

The Mission Board wishes to record its profound sense of indebtedness to and appreciation of those women and men from across the Church who have served with diligence and faithfulness as members of the General Assembly Mission Board. The Mission Board especially wishes to record its gratitude to its retiring Chairperson, Wellford Hobbie, and to its other officers during 1979 — Patricia Kennedy, Vice Chairperson; Robert Burns, Secretary; and J. Richard Hacke, Treasurer.

Special appreciation is registered also for those completing terms of service on the Mission Board — some of whom, happily, may be re-elected for further service: Etta C. Anderson, Jack K. Bennett, Frederick E. Brogdon, Robert E. Burns, III, Cecil G. Culverhouse, W. Baldwin Day, Ralph B. Gonzalez, Frank N. Gordon, Jr., Wellford Hobbie, Ted W. Land, Edward A. McLeod, Jean G. Miller, Gay D. Mothershed, Helen Newbold, Sara Payne, R. Jackson Sadler, George R. Stewart, Jr., Albert C. Winn, R. Scott Woodmansee, and Kate Woods.

As the end of a term of service (June 30, 1980) approaches for J. Richard Hacke, the Mission Board acknowledges its gratitude for the contribution he has made as Director of the Division of Central Support Services.

Patricia McClurg continues to serve as Administrative Director, and the following continue to serve as Division Directors:

G. Thompson Brown, International Mission
Robert D. Miller, National Mission
A. Milton Riviere, Court Partnership Services
George B. Telford, Corporate and Social Mission

The Mission Board notes its gratitude also for the services of those elected staff no longer employed by the Mission Board, and records their names with a sense of thankfulness to God for their labors in the service of the Kingdom and this agency:

Domestic staff — Samuel M. Houck, Dorothy Barnard, J. Calvin Chesnutt, Lillian Weaver, William Washburn, Jr., James McChesney, Cas Robinson, Jackie Smith and Louise Farrior.

Overseas staff — Rhine and Leona Fecho, David and Pam Cervantes, Augusta Colston, Edward and Mary Torsch, Jennie Langham, E. K. and Sylvia Boyer, Jean Douglas, Craig and Jean Seitz, Dorothy Liston Descieux, Matthew and Dixie Whong, Vivian Hodges, Stanley and Ruth Smathers, Verlin and Jean Krabill, Arthur and Anne Lindsay, and Jeffrey and Rose Deardorff.

Some members of the overseas staff have been called upon to serve the Mission Board in staff capacities during their home assignment in the United States. During the past year Gary Campbell, Ruth Durham, Alma and Merrill Grubbs, and Nancy Scougal have served as Missionaries-in-Residence. In like manner, Chess Campbell, Alma Grubbs and Alastair Scougal have served as International Communicators.

The Mission Board believes such service by overseas staff during their period of home assignment to be enriching to the church in its life and witness, and the Mission Board's appreciation is so recorded.

In accord with the Investment Policy and Guidelines of the Mission Board adopted by the 117th General Assembly (1977), the Mission Board has sought to be faithful with the investments it has made in behalf of the work of the Church.

The Mission Board, together with its counterpart agencies in the United Presbyterian Church in the U.S.A., has continued and increased the work the two denominations are doing together.

The most important task given the Mission Board by the 119th General Assembly (1979) had to do with developing objectives and implementing strategies for the 11 Directions for Mission identified by that General Assembly as its priorities for the Mission Board's life and witness between now and 1984. Proposed objectives to lead the Mission Board in faithful response to the General Assembly's instructions to it in regard to the Directions for Mission that evolved from the major 1978 Consultation for Mission are displayed elsewhere in this report.

The Mission Board has sought faithfully to conform its actions to the expressed will of the General Assembly, as the following several portions of this report shall seek to demonstrate. The

report of the Mission Board to the 120th General Assembly is submitted as an accounting of those things that have been committed by the Church to the Mission Board to do in the name of Christ.

PROGRAM AND PROFILE

In carrying out the program and doing the work assigned to it, the Mission Board is dependent upon partnership and mutual support among its five Divisions and Administrative Unit, with other courts of the church, and with ecumenical partners in the United States and international church partners in other nations. Each Division performs specific tasks and carries out specific responsibilities assigned to it as an integral part of the total life and witness of the Mission Board in the One Mission of the Church of Jesus Christ.

Each elected member of the Mission Board is assigned to a Division or to the Administrative Committee to provide guidance and counsel to staff in the performance of the continuing functions assigned to that part of the Mission Board in the fulfillment of its One Mission responsibility.

Mission Board member assignments are as follows:

Corporate and Social Mission

James F. Ford
Janet S. Glover
Charles J. Hammet
W. Ivan Hoy
Edward A. McLeod
Craig Mills
George S. Stewart, Sr.
Charles G. Taylor
Idelle C. Walker
Albert Curry Winn

International Mission

Jack K. Bennett
Emma J. Bourne
Robert E. Burns, III
Paul S. Crane
George L. Davis
Pansie Cameron Evers
Myers H. Hicks
J. Hubert Johnston
R. Jackson Sadler
William H. Wilson

National Mission

Cecil G. Culverhouse
Joseph W. Erickson
Ralph B. Gonzalez
Collier S. Harvey, Jr.
Martha M. Holman
Richard O. Knott
Jean G. Miller
Clementine G. Morrison
Helen S. Newbold
Robert L. Odum

Central Support Services

Frederick E. Brogdon
W. Lamont Brown
Murdoch McK. Calhoun
Doris Louise Dempsey Carson
James E. Fogartie
Edward F. Johnston, Jr.
H. Harrison Morgan, Jr.
Kate H. Woods

Court Partnership Services

Etta C. Anderson
J. Edward Delker
Frank N. Gordon, Jr.
William H. Kryder
A. M. McGeachy
Gay D. Mothershed
Sara A. Payne
Louise Robinson
Silas M. Vaughn
Raymond Vela

Administrative Committee

Edward B. Bivins
E. Fielding Clark
W. Baldwin Day
F. Wellford Hobbie
Patricia A. Kennedy
Ted W. Land
Roy T. Sherrod, Jr.
M. Jane Straughan
R. Scott Woodmansee

This narrative portion of the Mission Board report to the 120th General Assembly places before the commissioners some of the significant events that serve to illustrate the life and witness of the Mission Board at this particular time in the history of the Church and the world. It is not a listing of specific accomplishments during the past year; rather, it is a statement of challenges and opportunities before the Mission Board as it ends the 1970's and moves into the new decade of the 1980's, in a complex and rapidly changing world.

CORPORATE AND SOCIAL MISSION

Higher Education

The Mission Board funds the General Assembly Task Force on Higher Education and provides major staff services to it. In 1979 it helped the Church to look toward its role in relation to higher

education in the 1980's through such efforts as drawing together more than 100 Presbyterian leaders for a conference on "The Local Church in a Learning Society". Focused on the ministry of congregations, the conference was designed to share learnings about programs and projects between local churches and educational institutions. Designed as a part of the churchwide Higher Education Emphasis, the conference also enabled professional educators and church leaders to consider changes taking place in higher education and the responses made by churches within the larger "learning society" facing the challenge of the 1980's.

Resources are also provided for such groups as campus ministry boards and community college committees of local churches. This resourcing is illustrated by assistance in 1979 to a seminar planning a continuing education program on "The Church and Higher Education", help in the development of a new ministry at Appalachian State University, and helping a group in South Carolina conduct a workshop on "Young Adult Students and The Church".

Ethnic Minority Concerns

Work continues with racial and ethnic minority Presbyterians and others in the development of a partnership toward a culturally plural church. In partnership with the National Presbyterian Church in Mexico and the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. participated in a major 1979 symposium on "The Hispanic Reality", where leaders from the three denominations affirmed the need for more Hispanic visibility in the churches and recommended an annual tri-denominational meeting of Hispanic Presbyterians. The symposium calls upon the Mission Board and its counterpart agencies to develop strategies for Hispanic church development in the 1980's. The national church agencies also are challenged by the symposium to provide more help and more concern in addressing issues of human need and social justice among Hispanic Americans.

A Task Force on Ethnic Minority Concerns has begun work to identify problems, needs and opportunities and to develop strategies and programs, in partnership with presbyteries and synods, for increasing cultural pluralism in the Presbyterian Church in the U.S. and for overcoming elements of racism.

The Mission Board is part of an effort to recruit and train more ethnic minority pastors for Presbyterian congregations. In 1979, there was particular involvement with one seminary in a major endeavor to shape new curriculum and to provide new community for minority students and for international theological students, many of whom are ethnic minority persons. The Mission Board provides consultants and develops opportunities for seminary faculty members to wrestle seriously with the problem of racism as it impacts efforts to train future leaders of the Church.

Refugee Resettlement

Cooperative work continues with Presbyterians at every court level and with ecumenical partners to resettle refugees from Southeast Asia and from other parts of the world. In 1979, the Mission Board was a partner in the resettlement of more than 1,400 refugees. Plans for 1980 call for the resettlement of at least 2,500 persons into new homes and new lives.

Involvement in the refugee situation is not limited to Southeast Asia, where the problem is perhaps most overwhelming in terms of sheer numbers, but extends as well to such areas as southern Florida and America's "boat people", the refugees from life in Haiti. The Mission Board is working actively with Floridians to help solve the refugee crisis facing them as people continue to flee the island nation in the Caribbean in search of hope and a better life.

Energy

Energy experts have been engaged by the Mission Board in the greatest single study of the energy problem and Christian responsibility to be undertaken by any one religious denomination in America. An expert panel of pastors, theologians, solar engineers, nuclear physicists and others has produced, with input from 75 persons in the Presbyterian Church in the U.S. and an equal number in the United Presbyterian Church in the U.S.A., the major social issue paper to be before the 120th General Assembly.

The four PCUS seminaries and others are involved with the Mission Board in cooperative planning for a church-wide workshop for preachers in 1980. The event will be focused on the pastoral implications of the energy crisis in our church and our world in the decade before us.

Crisis and Disaster Response

Through its Crisis Fund, the Mission Board enables Presbyterians to demonstrate their generosity and their compassion for victims of natural disaster in such places as Mobile, Alabama; Wichita Falls and Vernon, Texas; Greene County, Alabama; Hamburg, Arkansas; and many other places in the United States and overseas. Presbyterians help to provide food, blankets, housing and pas-

toral care, and help to rebuilt churches and people's lives through their contributions to the Crisis Fund.

The Mission Board does more than give money. It has trained Presbyterians all across the Church to serve as Disaster Coordinators in their region. It has also sent missionary doctors from Brazil and Korea to Cambodia to help meet the needs of the starving and homeless there, and from Korea and Taiwan to serve in refugee camps in Thailand.

Hunger

Major leadership is provided for the Presbyterian Church in the United States as the acknowledged leader among religious denominations in addressing the critical issue of hunger. Through the Presbyterian IMPACT Food Policy Campaign, hundreds of individual Presbyterians are advocating with their representatives in the United States Congress to take actions needed for this nation to meet world hunger needs, from strengthening the farm family to providing development assistance abroad. Because of the Mission Board's concern and its resourcing, Presbyterian representatives command the highest respect in the halls of the Congress and in the White House as informed, practical and morally persuasive persons.

Concerned action goes beyond public policy matters related to hunger. The Mission Board enables Presbyterians to fund self-help hunger projects across the United States and around the world. A comprehensive PCUS approach is being developed to domestic hunger issues in particular regions and among particular groups of people in the South, including the Appalachian poor, poor rural Blacks, Native Americans and immigrant farmworkers, who are primarily Hispanic Americans.

A cooperative effort with the United Presbyterian Hunger Program provides training for leaders from each presbytery and synod. This leader training was accomplished through two national events and several regional seminars.

Justice

The Mission Board has begun work with a Partnership Team to help the Church work together at every court level on justice issues. The team is composed of representatives from all synods in the PCUS.

The Church is helped to minister to persons in prison and to their families and to victims of crimes. Funds from the Women of the Church Birthday Offering help to make this ministry possible. Major packets of study materials and other resources have been produced by the Mission Board to enable Presbyterians to do serious moral reflection on the death penalty and other issues of criminal justice.

Presbyterians representative of both labor and management have been successfully brought together in an effort to struggle with labor relation concerns and problems, and to seek new and creative ways for the Presbyterian Church in the U.S. and its members to concern themselves with labor relations in the "New South" of the 1980's. The results of the efforts will be before the 120th General Assembly.

Pastors, theologians and business persons from across the Church have come together at the initiative of the Mission Board to consider how the Church can address international economic issues that critically affect all humanity, both here and in other nations around the world.

Presbyterians have been, and continue to be, helped through the Mission Board to express their solidarity with fellow Christians in South Africa. This effort involves exchanges of people, sharing of information, messages to both the South African community of care and the South African government, and shareholder resolutions to companies in which Presbyterians have investments and which are involved in business in South Africa, urging them to strive for larger measures of justice and human rights there.

A small, but growing, group of Presbyterians concerned about world peace is, with Mission Board encouragement and assistance, experiencing revitalization and a new life in a re-organized Presbyterian Peace Fellowship, a cooperative venture with the United Presbyterians.

Ecumenical Relations

Training workshops enabled by the Mission Board help presbyteries and synods to share ideas to bring the various denominations together at the local and regional levels in ecumenical dialogue. Groups of Presbyterians, both laity and clergy, have been brought together with persons from other denominations all across the Church to reflect on the "Affirmations on Christian Unity" of the PCUS General Assembly. Several hundred Presbyterians are to be involved in dialogue, to begin in 1980 at presbytery and synod levels, with Southern Baptist and Roman Catholic leaders as the result of Mission Board efforts and energy.

Significant help and assistance is given by the Mission Board to all of the bodies in which the General Assembly of the PCUS participates in seeking to advance the unity of Christ's Church. Those bodies, including the National Council of Churches, the World Council of Churches, the World Alliance of Reformed Churches, and the Consultation on Church Union, are resourced by informed and prepared Presbyterian representatives in helping them to help the churches develop new mission policy and to make their corporate witness to society. The Mission Board helped to organize the PCUS delegation to the 1979 "Faith, Science and the Future" conference of the World Council of Churches, a delegation that was able to offer theological insights, pastoral wisdom and lay expertise as participants in the event.

INTERNATIONAL MISSION

Change and Challenge

Presbyterians witness Christ's love to people in a kaleidoscopic world that threatens to blow itself up, starve itself and price itself out of reality. Many of those people are coming here, to the United States. They come as hotel owners, as students, and as refugees, not only from Southeast Asia, but from repressive governments on almost every continent. Fourteen Korean-language congregations are a part of the PCUS General Assembly, and more new church developments are underway. The world witness of the Church is more and more on our own doorstep.

Even as we hear the voices of Christians overseas calling for justice and human dignity for every person, we are immersed at home in the problems of inflation and are facing an interdependent world in which inflation is rampant everywhere. The Mission Board's budget is becoming increasingly limited by doubling and tripling costs in many areas of the world for rice and other products basic to the very survival of people. This is happening at the very time when churches in other nations are asking the PCUS to join them in new partnership projects and programs of mission.

Learning how to live with the reality of real partnership; to understand true partnership in its many dimensions, including financial, ideological and psychological dimensions; and to function in the new shape and style of real partnership in mission is a basic challenge and a most exciting opportunity for this Mission Board in the 1980's.

Partnership in Africa

In almost every African nation there is a strong national church that is able and eager to define its own mission, set its own goals and put its needs before the Mission Board. The relationship, styles and programs developed to meet the needs are many and varied.

The Institute of Church and Society was established by the Christian Council of Nigeria to monitor the government's massive petro-dollar-supported development program to ensure that human development is given high priority. This Institute is unique in Africa and through its efforts courses on Islam, Christianity and traditional African religions are provided in several new universities which have been established by the Government of Nigeria. The PCUS helps provide missionary faculty for these Departments of Religious Studies.

The South African Council of Churches needs and receives PCUS help in its ministry of mercy to relieve the suffering from political imprisonment and banishment that leaves many families destitute. Mission Board funds also help to support centers where social workers seek to help black South African women employed by whites to achieve a more humane existence and to become aware of their rights.

The Good Shepherd Hospital is acknowledged as the best medical facility in Zaire, offering nurse's training and residency programs for Zairean physicians. During the past year 25 new dispensaries have been established by the Presbyterian Churches in Kasai, with drugs and supplies purchased with PCUS resources.

With the help of Orange Presbytery, an important program of public health has begun in Mbuji Mayi. The public health center hopefully will become the catalyst for all medical programs in this city of 300,000. Excellent rural public health programs are functioning, with Mission Board help, alongside the Good Shepherd Hospital and the Mbuji Mayi Public Health Center, to combat tuberculosis, measles and kwashiorka, major "killers" in Zaire today.

With the Presbyterian Church in Zaire, the Mission Board is at work in literature development and production, with 150,000 Bibles now printed in the Tshiluba language.

All of this takes place in a country tottering on the edge of chaos. Unemployment is as high as 80 percent, and inadequate food distribution causes some persons to be constantly on the very brink of survival.

In response to the world-wide resurgence of Islam, the PCUS and the United Presbyterian Church in the U.S.A. have jointly appointed a missionary couple to the "Islam in Africa Program". The program, created by several churches in Europe and North America, in partnership with the

All Africa Conference of Churches, extends into all of French-speaking West Africa. Its primary aim is the education of Christians about the nature and beliefs of Islam as a way of enabling dialogue between Christians and Muslims.

In cooperation with the United Presbyterian Church in the U.S.A., a new program, "Affirm the Good News", has been approved for reaching the millions of unevangelized people of the world in the 1980's. The first phase of the joint program will be in Sudan. It will have as its major emphases direct evangelism and church planting, and will also include work in agriculture and public health. The first missionary couple has been jointly appointed to the program to work with an ecumenical grouping that includes the Sudan Council of Churches, the Missionary Aviation Fellowship, the Africa Inland Mission and the Sudan Interior Mission.

Partnership in Latin America

The question of the estimated eight-million "economic refugees, running for their lives in search of daily bread", the undocumented Mexican workers in the United States, is a high priority in United States-Mexican relations. The Presbyterian Church in the U.S. is working with representatives of the United Presbyterian Church in the U.S.A. and the National Presbyterian Church of Mexico in a joint task that has been asked by the three denominations to study the growing problem and how it relates to economic issues in both nations as the Church and the world move into the decade of the 1980's. New strategies and programs are being developed in response to the call of the 1978 Mission Consultation and the new Directions for Mission that grew out of that major event in the life of the Presbyterian Church in the U.S.

The National Presbyterian Church in Mexico in 1979 took official action to renew cooperation in mission with the PCUS and the United Presbyterian Church in the U.S.A. New ministries and programs will involve the Mexican church in mission partnership with the two North American denominations on both sides of the border, in the United States as well as in Mexico.

The Mission Board helps to meet medical needs in Haiti, where illiteracy and health care are major concerns, through a cooperative effort with the Episcopal Church in the St. Croix Hospital. Plans for the future call for increasing the existing seven outlying clinics to 20 in order to reach thousands more people with needed health care.

A community development project in Haiti, funded by Mecklenberg Presbytery, includes the construction of an irrigation canal to provide water to farmers in 17 villages, as well as education in health, agriculture and religion.

Pioneer PCUS evangelists are at work in Brazil, gathering Christian converts into congregations and training, organizing and developing self-supporting churches as part of the Presbyterian Church of Brazil. This ministry is being done in a changing Brazil, a nation where human rights are being restored and reports of the torture of political prisoners are less often heard, and where signs of progress include help for the unemployed, nutritional services for the undernourished, and improved benefits for the elderly and for rural and domestic workers.

In the area of Brasilia, Christian ministry enjoys great success among legislators and government workers in the nation's capital. A day care center and farm provide both care and vocational training for some of the reported 16 million abandoned children in Brazil.

For many years, the PCUS has worked in partnership with the Presbyterian Church of Brazil with three highly respected educational institutions. Work in the Agnes Erskine School, the 15th of November School and the Gammon Institute uses the skills and talents of PCUS missionaries, while being administered by their own boards related to the Presbyterian Church of Brazil.

The Edward Lane Bible Institute continues to provide training for evangelists and Christian Education workers, especially for smaller frontier churches.

The "Land for the Landless" project along the Trans-Amazon Highway has involved the clearing of 1,500 acres of virgin forest to provide farmland for 29 families for crops and pasture. Two schools have been built, and two Christian congregations have been developed at the project site. The Land for the Landless project was made possible through the work of PCUS missionaries and through the generous support of the denomination's Hunger Task Force, the Miami Shores Presbyterian Church, and other Presbyterians.

In a nation that is undergoing growing pains of the technological revolution while, at the same time, pushing back into the depths and the frontiers of the Amazon basin, the challenge for Christian mission is unprecedented. The Mission Board is now engaged in an evaluative study and in consultation with the Presbyterian Church of Brazil to set priorities and strategies for mission partnership in the 1980's.

Partnership in Asia and Pacific

Mainland Chinese radio broadcast Christmas carols in December 1978, the first time since 1949. That is one hint of vast changes resulting from the normalization of relationships between the United States and the People's Republic of China. Some Christians have found that they can keep their faith within the context of a socialist society, and the Moore Memorial Church in Shanghai has a current membership of more than 1,000. The Mission Board is planning programs to re-establish an effective witness with the Chinese people, as the PCUS General Assembly has instructed. As plans and programs are considered, the Mission Board will be open and will listen carefully to the Christians who are already there to help meet the challenge of mission.

The Yodogawa Christian Hospital continues effective ministry under its Japanese administrator. The hospital was begun in 1955, with the help of some \$200,000 from the Women's Birthday Offering. In 1979, a Japanese member of the hospital's Board of Directors donated \$200,000 to build a chapel in honor of its first director, PCUS missionary Frank A. Brown, Jr.

Under the leadership of a PCUS missionary president, the 2,000-student Shikoku Christian College has established a "sister relationship" with Soong Jun University in Korea, a particularly significant relationship in view of the history of conflict between Japan and Korea.

Congregations of the Kyodan and the Reformed Church of Japan are witnessing in myriad ways, and church members are active in the Japanese society. A PCUS educational missionary was recognized nationally in 1979 for his contributions in creative music education, the first non-Japanese person ever chosen for the award.

As a result of the adoption of a "Declaration of Human Rights" by the General Assembly of the Presbyterian Church of Taiwan, some pastors of that church have been forbidden to travel abroad, some students have been forbidden to take part in activities of the Presbyterian Church, and pressure has been applied to ministers to provide lists of elders and members to the governments. That the church and the government can work together for the benefit of all of the people of the island nation is both a hope and a challenge as the 1980's begin.

Taiwan has been known as the Presbyterian island because of the remarkable growth of the 117-year old Presbyterian Church of Taiwan. The "Ten Plus One" special evangelistic movement has emerged, with 10 churches helping to build one new church each year toward a goal of doubling membership by 1985.

Church-related institutions make a significant contribution to the life and witness of the Presbyterian Church of Taiwan. The Mission Board and its personnel cooperate with Tainan, Taiwan, and Yu Shan Theological Colleges and the Presbyterian Bible College and through other educational institutions and medical and social services agencies in their ministries with people.

The government of Korea has two major concerns, national security and economic and political stability. It must be hoped that the government that fills the vacuum caused by the late 1979 assassination of President Park Chung Hee will be able to maintain stability without the extreme and stringent measures of the Park regime, such as jailing Christian leaders who spoke out against human rights violations.

In an effort to meet ever-increasing needs for church leadership, the 6,000-student Soong Jun University provides opportunities for skills growth in Christian witnessing with nationally recognized academic programs. The professional training programs of the Christian hospitals in Korea also help to provide such opportunities, and an increasing number of young Koreans are preparing themselves for Christian service in one of the four theological seminaries of the Presbyterian Church of Korea. Church leadership training is provided for 150 women in new facilities, funded partially by Women of the Church Birthday funds, at the Hanil Women's Seminary.

A major mission accomplishment in Bangladesh has been achieved in the opening of a Village Health Care and Agricultural Development Project at Alhadipur, thanks to the Women's Birthday Offering and the generosity of St. John's Presbytery. A school for paramedics is beginning, and an agricultural extension program is in the planning stage. A carpentry education center for handicapped men has trained more than 100 carpenters during the past year, and the Tongi Medical Center provides needed services for a refugee camp near the capital city of Dacca.

NATIONAL MISSION

Christian Education

Current emphases in Christian Education are teacher and leader education, youth ministry, curriculum resources development and ministry in behalf of special groups.

A series of regional forums were held in 1979 to explore areas of mutual concern and to develop strategies for the future. They provided opportunities for Mission Board staff, together with representatives from theological seminaries and middle judicatories of the United Presbyterian Church

in the U.S.A. and the Reformed Church in America, to work in partnership in targeting four areas for future cooperative work and exploration in the 1980's. Those areas are "adult education, the pastor as educator, education in the small church, and wholistic education".

The Mission Board is involved in the continuing development of resources for leaders in adult education. A notebook for Presbytery Christian Education Committees, to help them in their leader development work, is currently in production.

The "Tithe of Life" objective of the 1980 Women of the Church Birthday Offering will make a positive contribution to youth ministry in the Presbyterian Church in the U.S. in this new decade. Its goal is to help make youth leaders available to smaller churches across the denomination.

Work goes on in the development of a network of local church-based youth ministry, continuing the mandate of the 117th General Assembly. A marked increase is being experienced in the participation by ethnic minority youth and leaders in the annual Montreat Youth Conferences.

Response from the churches to Christian Education: Shared Approaches resources is gratifying. The Presbyterian Heritage series continues to serve as a valuable resource supplement for local church education programs to encourage study and understanding of the Presbyterian history and heritage, theology, polity, and ministry of witness and service.

Plans for the special function on aging are moving forward toward becoming a reality and getting underway in 1980. The Mission Board will seek to work cooperatively with the United Presbyterian Church in the U.S.A. in developing an effective and comprehensive program with and for aging persons.

Work continues with the Joint Educational Development project on "Ministries with Singles". A bibliography and resource packet are available. Other resources, including a film to help raise awareness about single adults, are being produced for 1980 distribution.

Joint endeavors with the United Presbyterian Church in the U.S.A. are continuing in the development of a series of Black Christian Education materials. An exchange of resources, ideas and events related to Black Church Education is made available through the "What's Happening?" newsletter produced by the Mission Board.

Explorations continue with representatives of other judicatories into ways to develop a comprehensive and long-range denominational plan for leader development and support across the PCUS.

Much of the Mission Board's effort in Christian Education is a partnership effort with other denominations through Joint Educational Development (JED) and the National Council of Churches. These ecumenical involvements and commitments will continue to be a vital and enriching part of Christian Education as the Mission Board moves into the 1980's.

Women

Women in the Presbyterian Church in the United States begin the decade of the 1980's with hope and excitement about the opportunities before them. Approval by the 119th General Assembly of a Joint Committee on Women opens the way for cooperative work with the women of the United Presbyterian Church in planning creative and innovative women's programs.

A proposal has been developed for expansion of the "Presbyterian Women" resource to help various women's groups in the PCUS in their search for better ways to coordinate the Church's program with women. A newly published guide will help groups of women struggle together in the area of "Women Doing Theology". Leader development for women will be an integral part of the denominational strategy on leader development, and groups of women and men from all over the world have begun to participate together in the Community of Women and Men Study, searching for ways to experience full personhood for all.

Groundwork has been laid for a Mission Board function in Family Life Ministries, a function that has been absent from the Mission Board for several years except as it relates to the Women of the Church. The annual Birthday Objective of the Women of the Church will continue to offer opportunities for the Church to participate in special mission projects, such as the "Tithe for Life: Youth in Service" to help develop youth leadership for small churches.

The Women's Bible Study, a joint undertaking with the United Presbyterian Church in the U.S.A., is the undergirding that enables women in both denominations to maintain a rich educational program as they gather in circles around the Word of God.

A resource booklet designed by the Women's Advisory Council helps to enable the Church to respond to issues before the General Assembly of the Presbyterian Church in the U.S. Women are looking forward with eagerness to the 120th General Assembly's actions regarding Directions for Mission for the 1980's in order that they may share ideas, suggestions and ways to work together in implementing them for the Mission Board and for the whole Church.

Evangelism and Church Development

In response to a General Assembly mandate, plans have been instituted to ensure wider involvement of the Presbyterian Church in the U.S. in Risk Evangelism, and strategies for its implementation have been planned as a part of the Mission Board's continuing emphasis on evangelism and church development. Risk Evangelism leaders within the PCUS have been identified and consulted as a part of the planning process for presbytery evangelism conferences in 1980, and a denomination-wide "evangelism network" has been formed.

The Mission Board has shared in the planning and support of an evangelism project with an ethnic minority congregation, a project that has the potential of becoming one model of evangelism in today's world. The Mission Board is also an active participant in the National Council of Churches' working group on evangelism, in ecumenical partnership with other American religious bodies.

In a joint project with the United Presbyterian Church in the U.S.A., a New Church Development Manual is being written and produced. In another cooperative effort with the United Presbyterians, the two denominations' Urban Task Forces are planning to hold an Urban Consultation in 1980 and to implement a process to enable the two churches to develop a joint policy and strategy for ministry to and with people in the urban situation.

A major contribution has been made to the church in 1979 through the production of a 16mm film, "Celebrate: The Church Alive". The resource has evangelism and congregational development dimensions within its content, and speaks clearly to the continued relevance of the church in a changing world.

A methodology has been developed, in cooperation with presbyteries, for doing needs assessment. It will be initiated by the Mission Board in 1980.

A statistical overview of the denomination's ethnic minority constituency has been developed and is available to the Church. A booklet presenting highlights of "The Minority Church Profile Report" will be available in 1980.

Recognizing the integral part that education plays in the development of congregations, the Mission Board has placed a Minority Church Education function in its office of Evangelism and Church Development. That placement offers an exciting new dimension for the years ahead in the Mission Board's work in evangelism and congregational development, especially in the strong efforts to move in partnership toward a culturally plural church.

COURT PARTNERSHIP SERVICES

Professional Development

Placement services to ministers and educators, congregations and presbyteries are functioning well. The hoped-for benefits from computer assistance in the process of matching ministers to churches are, however, yet to be realized fully.

Cooperative work with the Vocation Agency of the United Presbyterian Church in the U.S.A. has been expanded, with the regular exchange of a staff person and a Board member at each meeting; development of a common Personal Information Form to be used by ministers in both denominations; a jointly-sponsored professional development workshop for all union presbyteries; joint exploration for more effective ways of relating to specialized ministries; increasing cooperation in the area of racial ethnic ministries; and a new Joint Task Force on the Nature and Practice of Ministry.

The Joint Task Force on a More Effective Placement System continues its work. It is now working with presbyteries that volunteered to test certain experiments on ways to improve the calling system. A final report is expected in 1981.

The "log jam" of clergy placement continues to be a serious challenge confronting the Church. There are too few positions available for the number of women and men seeking a call, and there is no indication of relief from the situation in the immediate future.

Clergy women continue to play an increasingly significant role in the life of the Church. Enrollment of women in the four PCUS seminaries now exceeds 25% of the total enrollment. Many of the clergy women are part of a clergy couple, another emerging reality having significant impact on the Presbyterian Church in the U.S.

An Interim Ministry Registry has been developed, and involvement with nonclergy church professionals continues to include the certification of church educators and church musicians, and maintaining liaison with the Presbyterian Secretarial Association, Church Business Administrators, and Church Employed Women.

Stewardship and Funding

Two significant task forces appointed by the General Assembly have begun their work. The Task Force on the Stewardship of Accumulated Resources will develop recommendations and advise the

General Assembly over the next three years toward the development of a more effective program of deferred giving.

The Church-Wide Mission and Capital Funds Campaign Committee has begun its work of planning for a major fund-raising enterprise in 1985.

Two effective stewardship conferences were held in 1979 as an ongoing service of the Mission Board to the presbyteries and congregations of the denomination.

The Presbyterian Church in the United States continues to provide significant leadership in ecumenical stewardship circles. The chair of the National Council of Churches Commission on Stewardship is now occupied by the Director of the Mission Board's Office of Stewardship and Funding. Mission Board staff have been significantly involved in the development of the new every-member stewardship program, CommPac, to be available to the churches in 1980. Leadership has also been given in the development of new stewardship resource materials for children and youth to be published in 1980.

Middle Court Relations

Significant staff liaison between the Mission Board and the synods and presbyteries of the Church is provided through the Program and Resourcing Coordinating Council. The Council is also a stimulant to long-range planning and budget development, and provides a means for the church courts to work together as partners in the mission program of the church.

Eighty-five Presbytery Resource Centers across the denomination now provide material resources and other help for the whole Church.

Tri-court budget meetings reflect the continuing adaptation to regional needs and concerns. Several synods have achieved in those meetings a significant forum for the negotiation of mission goals among the several courts.

An expanded role of resourcing and interpretation by the Regional Communicator has been achieved through negotiation of appropriate goals and objectives with the staff and council of the regional synods.

CENTRAL SUPPORT SERVICES

Communication

Continuing communication efforts of the Mission Board include the Presbyterian News Service, *Presbyterian Survey*, and Television, Radio and Audio-Visuals (TRAV).

Response from the Church to a changing and revitalized *Presbyterian Survey* magazine has been encouraging. In spite of inflation and the current economic situation, subscriptions have risen significantly during the past year. The efforts of the Presbyterian News Service have more than doubled in the past 12 months, and there is increasing acceptance of the service among the secular media.

Broadcasting and audio-visual productions continue to receive wide acceptance and industry awards for excellence. The Protestant Hour, broadcast on 1,500 radio stations around the world, has completed its 34th year of continuous service. "What's It All About?", after 10 years on the air, has received more awards than any other public service radio program in history.

TRAV continues to work with the Communication Commission of the National Council of Churches in the production of religious programs. It also produced and televised, in cooperation with the United Presbyterian Church in the U.S.A., the opening joint worship service of the two General Assemblies in 1979.

Fiscal

Responsibilities for fiscal accounting and support for the Mission Board include general accounting, publications accounting, and accounting related to fiscal support for overseas missionaries and transactions reported by overseas mission treasurers.

Studies are being conducted toward implementing improved procedures related to depreciation and replacement funds for fixed assets acquired during the past two calendar years by the Mission Board. The first complete inventory of Mission Board fixed assets to be conducted since 1972 has been completed. It has provided needed data for calculation of depreciation and for support of claims in the event of property loss.

Efforts continue toward the elimination of problems related to accounting and electronic data procedures for *Presbyterian Survey* and other Subscription Services.

Liaison is being maintained with the Church and Manse Loan Fund, and cooperative efforts provide current information regarding the status of outstanding loans. The Investment Committee of the Mission Board also is being provided schedules to keep its members informed about changes in individual investments during the course of the year.

Operations

Materials Distribution Service offers a variety of services and resources to the Church, including retail order processing, film rental, regional resources, and customer relations. It also handles the bulletin service, curriculum and John Knox wholesale, and carries out the purchasing, shipping, and receiving functions. Additionally, it handles distribution of such program and promotion resources as those for Witness Season, Easter Offering, Birthday Offering, and Joy Gift.

The growth experience of recent years in transactions in the Presbyterian Center Bookstore continues. The same trend is observed for annual remote bookstores at the General Assembly, Montreat and Massanetta Springs.

Two additional bookstores set up for Fall 1979 celebrative events of the Synod of Florida and the Presbytery of Greenbrier also reflect the church members' interest in the availability of quality materials.

The consolidation of the Mission Board's four warehouses into one contracted central warehouse has been completed. Increasing effectiveness and improved efficiency in warehousing, order processing and material distribution are both a goal and an expectation for 1980 and the years beyond.

Publishing

After the first full year of the system called "Christian Education: Shared Approaches", it may be said that 12 denominations and six publishing partners can, indeed, work together in productive partnership.

A John Knox Press marketing program was inaugurated in 1979, and the direct mail marketing program has shown significant improvement.

Translation rights have been negotiated for sales of John Knox Press books in foreign editions in Mexico and four European nations. Books were exhibited at the Frankfurt (Germany) Book Fair in 1979, and arrangements have been made for negotiating the purchase of American rights for books published formerly in Great Britain.

Two trade catalogs were published in 1979, and two John Knox Press books were selected for nationally recognized honors.

SUMMARY

This narrative portion of the Mission Board report has placed before the commissioners to the 120th General Assembly on illustrative statement of what the Mission Board is currently doing to carry out its mandate as the primary mission program agency of the General Assembly of the Presbyterian Church in the United States.

STAFF RESOURCES

GENERAL ASSEMBLY MISSION BOARD DOMESTIC STAFF

Name	Function	1979	Total Cost to
		Salary Inc. Housing Allowance	Mission Board Inc. MAF/EAF. Soc. Sec., Hosp. & Acci. Ins.
Ahlers, Andrea (Rev.)	Regional Communicator, Florida	\$19,000	\$21,317
Atkinson, Mary V.	Personnel Services	23,284	27,871
Barnard, Edwin	Accounting	18,000	22,164
Berry, Bruce	Financial Development	19,200	22,309
Broom, Ann	International Missionary Support and Itineration	17,200	20,709
Brown, G. Thompson (Rev.)	Division Director, International Mission	28,900	33,269
Campbell, Donald (Rev.)	Personnel Services	22,570	26,179
Carpenter, Marj	News & Information Services	19,000	23,346
Case, Paul	Fiscal Group Manager (Controller and Assistant Treasurer)	25,000	30,305
Chauncey, George (Rev.)	Washington Communicator (Not in Atlanta)	26,980	31,118
Cockrell, Ross	Publishing Group Manager	24,900	30,193
Coffin, John (Rev.)	Budgeting and Planning	24,770	28,643
Cogswell, James (Rev.)	World Service & World Hunger	24,200	28,005
Crawford, William	Coordinator of Interpretation	23,600	28,325
Dixon, Rita (Rev.)	Racial/Ethnic Educational Ministries	19,500	22,230
Dunson, Miriam	Missionary Personnel Enlistment	23,300	27,890
Etzler, Carole	Electronic Media	18,280	21,984
Forbes, William (Rev.)	Youth Ministries	21,300	24,757
Franz, Mabel	Regional Communicator, Red River (half time)	10,950	13,325
Fulcher, Rodney	Higher Education, Special Emphasis	22,407	27,370
Grigsby, Robert (Rev.)	Regional Communicator, Mid-South	21,517	25,000
Hacke, Richard	Division Director, Central Support Services (Treasurer)	28,900	34,673
Han, Bing Kong (Rev.)	Evangelism	19,500	22,657
Hardge, Elias (Rev.)	Racial/Ethnic Church Development	19,733	23,002
Hardy, Donald	Associate Editor, John Knox Press	19,800	24,291
Harris, Charles	Property Management Group Manager	20,530	25,153
Hezlep, Samuel	Operations Group Manager	22,300	27,244
Huie, Bill (Rev.)	Communications Group Manager	25,000	28,901
Jackson, Byron (Rev.)	Educational Strategies	16,800	19,717
Johns, Frances	Children's Curriculum	18,800	22,599
Kim, Insik (Rev.)	Asia and the Pacific	21,800	25,317
Knight, Byron	Stewardship Promotion	18,500	22,244
Lamkin, William	Editor of PRESBYTERIAN SURVEY	21,705	26,541
Lancaster, Lewis (Rev.)	Ecumenical Coordination	21,520	25,003
Langella, Gaspar (Rev.)	Corporate Witness in Public Affairs	21,970	25,522
Lawson, Winston (Rev.)	Minority Affairs	\$ 20,100	\$ 23,413
Machado, Marta	Accounting	20,895	25,584
Magruder, James (Rev.)	Internatl. Mission Interp. & Resources	24,000	27,781
McClurg, Patricia (Rev.)	Administrative Director	31,600	35,782
McFadyen, Mary Jean	Leader Development/Church Officer Development	24,120	28,809

McAiley, Elizabeth (Rev.)	International Leadership Development	18,000	20,550
McMaster, Belle	Corporate Witness in Public Affairs	24,260	28,965
Miller, Robert (Rev.)	Division Director, National Mission	28,900	33,269
Montgomery, Margaret	World Services	16,000	19,802
Oliveira, Edla	Latin America/Caribbean	18,000	22,164
Partenheimer, William	Accounting	19,920	24,432
Pauley, William (Rev.)	Regional Communicator, The Virginias	21,150	24,589
Phillips, Harry (Rev.)	Pastoral Care of Missionaries	19,000	22,181
Pritchard, John	Africa, Europe and the Middle East	22,660	27,669
Ray, Richard (Rev.)	Book Publishing (Director, John Knox Press)	23,020	26,683
Rea, Robert (Rev.)	Court Services	23,043	26,248
Rice, William	Overseas Program Coordination	23,600	28,737
Richardson, Robert (Rev.)	Stewardship Education and Promotion	24,773	28,602
Riviere, Milton (Rev.)	Division Director, Court Partnership Services	28,900	33,269
Robinson, Clyde (Rev.)	Higher Education/Ministries in Higher Education (Not in Atlanta)	21,870	25,395
Shannon-Thornberry, Colleen	National Service	19,000	23,346
Simmers, Marvin (Rev.)	Adult/Young Adult Curriculum Res.	21,300	24,757
Stover, Lois	Office of Women	19,500	23,426
Stratton, Robert	Design Services	20,800	25,472
Taylor, David (Rev.)	Ecumenical Coordination	25,000	28,901
Telford, George (Rev.)	Division Director, Corporate & Social Mission	28,900	33,269
Tennis, Diane (Rev.)	Women in Church Professions	21,720	25,227
Terranella, Fran	Electronic Media	17,791	21,917
Vande Berg, James (Rev.)	Congregational Development	20,500	23,861
Wilkinson, Henrietta	Curriculum Resources, Interpretation/Presbyterian Office on Aging	23,620	28,249
Young, David (Rev.)	Overseas Planning and Strategy	23,000	28,065
Scougal, Alastair	International Communicator (Africa/Europe/Middle East)		
Grubbs, Alma	International Communicator (Asia/Pacific)		
Campbell, Chess	International Communicator (Latin America/Caribbean)		

INTERNATIONAL MISSIONARY PERSONNEL

(Note: The listing of International Missionary Personnel is printed on page 16.—*Stated Clerk.*)

**MEMBERS OF COUNCILS AND COMMITTEES
APPOINTED BY THE MISSION BOARD
OR BY THE MISSION BOARD
IN COOPERATION WITH OTHER BODIES**

1. Advisory Council on Certification of Educational Personnel

Class of 1980

David Holt
Tom Horton
Phil Leftwich

Class of 1981

Martha Murchison Boyd
T. Hartley Hall
Martha Rowan Osborn

Class of 1982

Alice Brown
William Key
Anne Vickers

2. 1980-81 Birthday Selection Committee

Class of 1980

Joseph Erickson
Janet Glover
J. Hubert Johnston

3. Committee on Theological Education

Class of 1982

Gay Mothershed

4. Committee on Women's Concerns

Class of 1980

Etta Anderson

5. Council for Chaplains and Military Personnel—PCUS Delegation

Class of 1980

Jean Miller
Henry W. Quinius

Class of 1981

Eugene B. Norris
M. Eugene Whitelow

Class of 1982

Frank C. Preston
Nancy Pond

6. Council on Theology and Culture

Class of 1980

Murdoch McK. Calhoun

Class of 1981

Scott Woodmansee

7. Investment Committee

Class of 1980

Emma Bourne
Taylor Glover
Jane Straughan

Class of 1981

Roy Sherrod
Wayne P. Todd

Class of 1982

Lamont Brown
Wayne Kilgore
George Stewart

8. Joint Office of Worship—Joint Administrative Committee

Class of 1980

Lucy Hudson

Class of 1981

David Propert

Class of 1982

William Forbes
Clementine Morrison

9. Loan Committee*Class of 1980*

Robert H. Ramey, Jr.
Kate Woods

Class of 1981

Fred Brogdon
Fielding Clark

Class of 1982

Walter Hannah
William F. Lee

10. Mountain Retreat Association Management Council*Class of 1980*

James F. Ford
C. Dooley Hitch
Byron Knight
Richard Porter
Herbert Rule, III

Class of 1981

Charles W. Bell
Fred Brogdon
Mary Hammond
William G. Hazen
A. Rudolph Hendricks

Class of 1982

Leta Bahn
William Guy Delaney
Collier S. Harvey, Jr.
Thomas L. Jones
Walk C. Jones, III
Katherine R. Morton
W. Herbert Smith, Jr.

11. Presbyterian Center Board of Trustees

J. Richard Hacke

12. Presbyterian Foundation—Mission Board Representative*Class of 1980*

Edward F. Johnston, Jr.

13. Presbyterian School of Christian Education—Board of Trustees*Class of 1980*

K. Imogene Bennett
Joan Salmon Campbell
Cecil Culverhouse
William W. Hatcher
Byron H. Jackson
John S. Lyles

Class of 1981

Richard H. Barnhardt
Jeanette Early
Bettye Killgore
Deedie Simmons
Phyllis White

Class of 1982

Spencer Edmunds
William J. Foster, Jr.
Vernon R. Hunter
Hamilton W. McKay, Jr.

CALENDAR OF DENOMINATIONAL MONTHLY EMPHASIS AND SPECIAL DAYS

(Note: See page 253 for the calendar as approved by the 120th General Assembly:—*Stated Clerk.*)

RECORD OF ATTENDANCE OF THE MEMBERS OF THE GENERAL ASSEMBLY MISSION BOARD

Since the meeting of the 119th General Assembly and through February 10, 1980, the General Assembly Mission Board has held four meetings. Members' attendance is as follows:

E. Anderson 4	R. Gonzalez 3	C. Morrison 4
J. Bennett 4	F. Gordon 4	G. Mothershed 4
E. Bivins 4	J. Hammet 4	H. Newbold 4
E. Bourne 3	C. Harvey 4	R. Odum 3
F. Brogdon 3	S. Hope 0	J. Parks 0
L. Brown 4	M. Hicks 4	S. Payne 4
R. Burns 4	W. Hobbie 4	L. Robinson 2
M. Calhoun 3	M. Holman 4	J. Sadler 4
D. Carson 4	I. Hoy 4	R. Sherrod 4
F. Clark 4	E. Johnston 3	G. Stewart 4
P. Crane 4	H. Johnston 4	J. Straughan 4
C. Culverhouse 4	P. Kennedy 4	C. Taylor 4
G. Davis 3	R. Knott 4	S. Vaughn 3
B. Day 4	W. Kryder 4	R. Vela 3
E. Delker 1	T. Land 4	I. Walker 3
J. Erickson 4	A. McGeachy 2	W. Wilson 4
P. Evers 3	E. McLeod 4	A. Winn 4
J. Fogartie 1	J. Miller 4	S. Woodmansee 4
J. Ford 3	C. Mills 4	K. Woods 4
J. Glover 4	H. Morgan 4	

In June 1979 Robert Odum replaced Alvin Ratliff who had resigned in November 1978. Ed Delker resigned in September, 1979 and Louise Robinson resigned in October 1979. Sam Hope resigned in June 1979, replaced by A. M. McGeachy in November, 1979. Edward F. Johnston resigned January, 1980, replaced by Jesse Parks in January, 1980.

1981 GENERAL ASSEMBLY BENEVOLENT BUDGET

The General Assembly provides funds for eleven (11) boards and agencies through the General Assembly Benevolent Budget. The names of those agencies, with pages in the Minutes on which their reports are given, are listed below:

Board of Annuities and Relief	p. 428
General Assembly Mission Board	p. 445
Stillman College	p. 561
Presbyterian School of Christian Education	p. 559
Mountain Retreat Association	p. 562
National Council of Churches	p. 577
World Council of Churches	p. 578
American Bible Society	p. 576
Presbyterian Foundation	p. 562
Lord's Day Alliance	p. 576
Religion in American Life	p. 576

In 1979, \$8,020,805.95 was received in General Assembly Benevolent gifts for these causes. Gratitude is expressed to those Presbyterians who provided these gifts in support of the mission programs carried out through these boards and agencies.

The Mission Board is charged with the responsibility of bringing to the General Assembly recommendations concerning the General Assembly Benevolent Budget and the distribution of these funds among the eleven (11) boards and agencies. The Mission Board reported to last year's General Assembly the increasing difficulty in finding a way to propose an equitable distribution of these funds. The amount of these funds is not increasing at a significant rate and the needs of the agencies continue to grow. It was hoped that the Mission Board would be able to work with all of the agencies included in the Benevolent Budget and would bring to this Assembly a more comprehensive long range plan, including income projections and program plans.

Conversations with the chief executive officers of denominational agencies in the Benevolent Budget have produced the several observations which follow.

The first observation was that in making income projections for the future, the trend of the past decade must be recognized. That trend has shown that the amount of gifts contributed by Presbyterians has consistently increased, but the percentage of these funds going to the General Assembly Benevolent Budget has continued to decrease. The beneficial effect of this shift in funds has resulted in increased budgets and mission programs in local churches and presbyteries. The less beneficial result has been the decrease in budgets and mission programs supported through the General Assembly Benevolent Budget. The readjustments in budgets and programs for General Assembly agencies has been made even more dramatic and painful as inflationary costs have been added to the adjustments. The largest single program supported by the General Assembly Benevolent Budget is the Overseas Program of the General Assembly Mission Board, representing nearly one-half of these benevolent funds. The devaluation of the dollar compared to currencies of other nations, along with inflation overseas, has caused unusual difficulties in attempting to adjust programs to match the recent giving trends which provide a smaller share of contributions for General Assembly programs. This illustration could be duplicated by each of the agencies.

The Mission Board, along with the other agencies represented in the Benevolent Budget, believes that it is important for the General Assembly to recognize the effect of these changes in funding patterns and to encourage presbyteries, particularly through tri-court consultations, and local congregations to weigh the beneficial results of increased budgets and mission programs at other levels against the loss of mission programs at the General Assembly level.

The trend of the decreasing percentage of gifts coming to the General Assembly has been well documented. A second observation looked at another trend in the funding pattern of the denomination which also needs to be considered. There has been an increasing percentage of funds coming to some of the agencies of the General Assembly beyond the regular benevolences. These funds come through special appeals, offerings and programs. The experience of the Mission Board has been that five years ago these gifts for programs beyond the budget (frequently called donor restricted or designated funds) amounted to approximately $\frac{1}{4}$ of the total annual income of the Board. These gifts now are approaching almost $\frac{1}{2}$ of the total income of the Mission Board and if this trend continues the projection is that by 1984 they will surpass the funds received for the basic budget. A number of theories have been advanced to explain the increase in this form of giving, including: a general mood of distrust of systems which leads donors to specify the use of their gifts, General Assembly policies which do not penalize (and sometimes encourage) assembly agencies to solicit such gifts to meet their increasing needs, and dissatisfaction by individuals and congregations with

the decisions made by presbyteries in distributing the regular benevolences. Special appeals have become a way of life for causes both within and outside the church. As last year's General Assembly considered a church wide mission and capital fund campaign it found that it was necessary to delay that campaign until 1985 because of the number of campaigns which are presently being held in synods and presbyteries.

This delay has caused a peculiar problem for some of the agencies of the General Assembly, particularly the Presbyterian School of Christian Education, Montreat and Stillman College. As General Assembly agencies, these institutions have not felt the same freedom to solicit special gifts provided to many synods and presbytery institutions. Recommendations are proposed to deal with this issue (page 599).

Thirdly, as the needs of the eleven boards and agencies supported through the General Assembly Benevolent Budget were considered, the dreams and hopes of meeting increased mission opportunities were tempered by recent income experiences which had provided almost no dollar increases, leaving inflationary costs to be met by cutting programs. For the immediate future, the hope is that the income from the General Assembly Benevolent Budget will at least equal the increase in inflation, allowing these boards and agencies to maintain present programs. The record of the General Assembly Benevolent Budget income has been as follows:

<i>1977 Receipts</i>	<i>1978 Receipts</i>	<i>1979 Receipts</i>	<i>1980 Goal</i>
\$7,943,944.00	\$7,783,229.00	\$8,020,806.00	\$8,700,000.00

These figures show that the funds received through the General Assembly Benevolent Budget have remained almost constant for the past three years. On the basis of this experience, most boards and agencies have planned their programs assuming that the funds they receive will be approximately 10% less than the challenge goal figure. In light of this experience, the recommended challenge goal for 1981 is set at a figure to reflect an approximate 10% increase over the amount which has been previously received. While the rate of inflation in the future cannot be accurately estimated, a 10% increase would begin to offset the effects of present inflation and sustain most present programs. Beginning in 1981 the Joy Gift offering will become a special offering not included in the General Assembly Benevolent Budget. The 1979 Joy Gift Offering totaled \$926,785. With this adjustment, the recommended challenge goal is \$7,800,000.

The fourth observation was that as the needs for the next five-year period of the boards and agencies have been considered, it is deemed that the basic need of meeting inflation is paramount for all of the agencies represented in this budget.

Because the Joy Gift offering will become a special offering in 1981 outside of the General Assembly Benevolent Budget, the percentage distribution for the Board of Annuities and Relief has been adjusted to reflect this change. No other significant changes in the recommended distribution is proposed.

MINUTES OF THE GENERAL ASSEMBLY

	1979 Actual Percentages and Goals	1980 Approved Percentages and Goals	1981 Proposed Percentages and Goals
<i>Board of Annuities and Relief</i>	\$ 189,059.24 (2.3571%)	\$ 520,000 (5.9770%)	\$ 191,000 (2.4487%)
Supplemental Joy Gift Offering	\$ 926,785.27 (11.5548%)	\$ 600,000 (6.8966%)	\$
TOTALS	\$ 1,115,844.51 (13.9119%)	\$ 1,120,000 (12.8736%)	\$
<i>General Assembly Mission Fund</i>			
Mission Board	\$ 6,137,345.50 (76.5178%)	\$ 6,740,000 (77.4713%)	\$ 6,761,000 (86.6795%)
Stillman College	\$ 244,036.88 (3.0425%)	\$ 268,000 (3.0805%)	\$ 271,000 (3.4744%)
Presbyterian School of Christian Education	\$ 193,044.10 (2.4068%)	\$ 212,000 (2.4368%)	\$ 214,000 (2.7436%)
Montreat	\$ 186,670.00 (2.3273%)	\$ 205,000 (2.3563%)	\$ 207,000 (2.6539%)
National Council of Churches	\$ 56,456.29 (0.7039%)	\$ 62,000 (0.7126%)	\$ 63,000 (.8077%)
World Council of Churches	\$ 31,870.49 (0.3973%)	\$ 35,000 (0.4023%)	\$ 36,000 (.4615%)
American Bible Society	\$ 29,175.77 (0.3638%)	\$ 31,000 (0.3563%)	\$ 30,000 (.3846%)
Presbyterian Foundation	\$ 22,764.63 (0.2838%)	\$ 25,000 (0.2873%)	\$ 25,000 (.3205%)
Lord's Day Alliance	\$ 2,687.19 (0.0335%)	\$ 1,000 (0.0115%)	\$ 1,000 (.0128%)
Religion in American Life	\$ 910.59 (0.0114%)	\$ 1,000 (0.0115%)	\$ 1,000 (.0128%)
TOTALS	\$ 8,020,805.95	\$ 8,700,000	\$ 7,800,000

1981 MISSION BOARD BUDGET AND PLANS

The previous section of this report has dealt with the challenge goal and distribution of the 1981 General Assembly benevolent budget among the eleven agencies which share in that budget. This part of the report deals only with the plans and budgets of the General Assembly Mission Board as one of those eleven agencies.

Financial Background

The early experience of 1974 and 1975 has been frequently told, i.e., the new Mission Board (General Executive Board) inherited expanding programs from predecessor boards and agencies at a time of declining income and the result was serious overspending. The more positive experience of the past four years has not been as well advertised. The careful planning of the Mission Board and recent General Assemblies has enabled the Mission Board to provide financial stability for its programs and to live within income since 1975. The Mission Board has continued to take steps and make plans to provide a stable financial base for mission. A comprehensive policy has been adopted for budgeting and reporting of all funds, for funding the depreciation and replacement of equipment and furnishings from current income and for coordinating the management of all funds held by the Board. The Board has acted to separate the budget for its publication activities from the regular budgeting procedures in order to allow it to operate on an enterprise plan, to clarify the actual costs and income from these activities and to avoid the risks of depending on sales estimates to provide for ongoing programs.

The 118th General Assembly, responding to a recommendation of the Mission Board, directed that a Program Stabilization Fund be established which would equal approximately one-half of the current year's basic budget. A salary reserve of \$1,349,460 held by the Board at that time was incorporated into the Program Stabilization Fund. \$549,903 was added to this fund in 1979 from the sale of land in Japan. A court order in 1975 ruled on funds left from previous boards and identified those which were impressed with a trust (endowments, loan funds, etc.), those which were restricted for particular causes, and those which were unrestricted with the disposition to be determined by the Mission Board. The unrestricted funds from this order totaled \$1,610,881 and this amount has been added to the Program Stabilization Fund. To maintain and protect this fund the Board has reduced programs in order to project balanced budgets and developed procedures to control all expenditures.

On December 31, 1979, the Program Stabilization Fund contained \$4,332,964 (pre audit figure). The Fund is now slightly over the recommended goal of one-half year's basic budget. Proposals are being made to use some of these funds for program in 1981.

The plans for 1981 budgets proposed to the General Assembly are a part of the careful financial approach the Board has developed to provide stability in a period of economic uncertainty.

Long Range Plans

In another report, the Mission Board is presenting the first steps in long range program plans on the basis of directives of previous General Assemblies on the report of the Mission Consultation. As this Assembly acts on Mission Directions, further steps will be taken to complete a five-year plan.

The financial projections to accompany the program plans are not easily made as economic forecasters give varied pictures of the future. While the Board will continue to challenge the Church with regard to increasing mission opportunities, if present trends continue, unrestricted gifts for basic budgets will not increase enough to match the rate of inflationary costs and this will mean that there will be a slight reduction of basic budget programs. This reduction will be partially offset by an increase in restricted and special gifts for programs beyond the basic budget. These projections lead the Board to encourage this Assembly to exercise great caution in approving programs or planning expenditures which may bring about future financial difficulties and instability for mission programs.

Until 1979 the Mission Board included in the next year's projected basic budget an amount for annuities and bequests. The great variance from year to year of the amount which might be received from these sources made predictions hazardous. Because of this the Mission Board, with General Assembly approval, now budgets and then spends funds received from this source based on actual receipts of the previous year. In 1979, \$351,000 was received from annuities and bequests which could be used for basic budget programs. Only that amount is included in the 1981 proposed basic income budget and is proposed for expenditure in 1981. A detailed report on the bequests received in 1979 to be used in 1981 will be shared with the standing committee and available to others upon request. This report will also display the bequests in 1979 for programs beyond the basic budget.

In 1975 word was received that the Mission Board would receive from the Pearl Wight Burnam estate a bequest exceeding \$2,000,000. The estate has been in litigation since that time. In November

1979 the court ruled in favor of the Mission Board. This ruling is being appealed and it is not known when the Mission Board may receive the funds from this bequest. When these funds are received, the Mission Board will propose plans for their use to a later General Assembly.

During last year's General Assembly, it was noted that the Mission Board would receive funds (approximately \$701,000) from earlier claims for property settlement from the People's Republic of China. The 119th General Assembly directed the Mission Board to bring to the 1980 Assembly plans for the use of these funds for the implementation of some suggested next steps in the paper "Relationships between China and the United States" (1979 *Minutes*, pp. 229-232) and for implementation of Mission Directions adopted from the Mission Consultation Report. The Mission Board was further directed to set aside 30% of the total to implement proposals of service and witness in relationship to the Chinese people. A Mission Board paper (page 542) outlines the plans being made to carry out this directive.

Since the remainder of these China property settlement funds were directed to be used in connection with Mission Directions planning and since this work is still in its early stages, proposals for expenditures of the remaining funds are being delayed until after this Assembly has acted on Mission Directions and until further long range planning is completed. The Mission Board will bring these plans to the 1981 General Assembly.

1981 Plans and Budgets

Income Projections

Basic Budget plans for 1981 are proposed on the basis of income from regular sources of \$7,630,000 (actual figure of 1979 receipts, not including the Witness Season Offering, was \$7,587,451 with estimated income for programs beyond the basic budget of \$6,500,000).

The 119th General Assembly directed that beginning in 1981 the Witness Season Offering be made a special offering, not included in the basic budget. The 1981 basic income projections have been reduced \$700,000 to reflect this change with a similar increase for programs beyond the basic budget.

In addition to gifts from regular benevolence, the Mission Board has income from other sources, such as interest and dividends, foundation grants and other gifts as displayed below:

	1979 Pre-Audit Receipts	1980 Projected Income	1981 Projected Income
Basic Program			
Benevolence	\$ 6,137,345	\$ 6,000,000	\$ 6,174,000
Unequalized Benevolence	111,932	100,000	110,000
Interest and Dividends	684,464	700,000	700,000
Foundations	230,791	150,000	200,000
Others	97,919	100,000	95,000
Bequests and Annuities	-0-	-0-	351,000
Program Stabilization Fund	325,000	120,000	-0-
TOTAL	\$ 7,587,451	\$ 7,170,000	\$7,630,000
Witness Season	700,000	700,000	-0-
BASIC PROGRAM TOTAL	\$ 8,287,451	\$ 7,870,000	\$ 7,630,000

Other Programs	1979 Receipts	1980 Projected Income	1981 Projected Income
Witness Season	\$ 131,577	\$	\$ 800,000
Bequests and Annuities	508,759	600,000	700,000
Easter Offering	769,628	700,000	800,000
Project Book	836,645	800,000	800,000
Women's Birthday Offering	327,635	450,000	450,000
Halt Hunger	202,986	250,000	250,000
Second Mile Missionary Support	352,543	400,000	400,000
Medical Benevolence Foundation	482,342	600,000	800,000
Crisis Fund	125,847	-0-	-0-
Cambodian Emergency	339,715	-0-	-0-
China Settlement	241,298	-0-	-0-
Refugee Resettlement Program	104,582	-0-	-0-
Japan Land Sales	758,106	-0-	-0-
Other	1,007,094	900,000	1,500,000
OTHER PROGRAMS TOTAL	\$ 6,188,757	\$ 4,700,000	\$ 6,500,000
GRAND TOTAL	\$ 14,476,208	\$ 12,570,000	\$ 14,130,000

1981 Plans and Expenditures

The Mission Board understands that shifts in program emphases for the future are to be based on Mission Directions approved by the General Assembly. In another report before this Assembly, the Mission Board has proposed the beginning of a five-year plan which, when acted upon, will give direction to the Mission Board for planning programs. Awaiting decisions to be made by this General Assembly on Mission Directions, the Board is proposing a basic budget for 1981 which is similar to the 1980 budget. Because \$700,000, representing the Witness Season Offering, has been moved from the basic budget to the programs beyond the basic budget, reductions totaling that amount have been made in the basic budgets of those divisions where programs will be strengthened by receipts from this offering.

The outline of the 1981 budget is displayed below showing staff and dollar expenditures for 1979, budgets for 1980 and proposals for 1981. In addition to the outline by divisions displaying their basic budget allocations and estimates of amounts for programs beyond the basic budget, more details are given on page 49f displaying the proposed budgets and staff for the functions within each division. For a more complete understanding of the goal and work carried out through each function, a description of each function with the goal and accomplishments in 1979 will be provided to Mission Board standing committees.

In considering the 1981 basic budget proposals, two things should be kept in mind. First the dollar figures represent an increase of only 5.8% over the 1980 budget. The rate of inflation is predicted to be considerably more than 5.8% and this will reduce the programs and services provided through these budgets.

The second point is that as Mission Directions are approved by this Assembly, the Board will begin to redefine and refocus the programs represented by the budgets for these functions to support and strengthen the Mission Directions.

In addition to redirecting present programs to strengthen approved Mission Objectives, the Mission Board is proposing the use of additional financial resources in 1981 from the Program Stabilization Fund to implement Mission Objectives. As mentioned earlier in this report, the Program Stabilization Fund is slightly over the approved goal and the Board believes that from \$50,000 to \$200,000 from this fund could be used in 1981 for these new programs.

The Mission Board is displaying three options for 1981 regarding potential use of funds from the Program Stabilization Fund for implementation of Mission Objectives approved by this Assembly. The option chosen by this General Assembly will determine the degree of initial implementation of Mission Objectives.

Optional amounts to be used from the Program Stabilization Fund for implementation of new Mission goals for 1981:

Option A	Option B	Option C
\$50,000	\$100,000	\$200,000

The Mission Board is recommending Option C.

MINUTES OF THE GENERAL ASSEMBLY

1981 Mission Board Plans and Budget

	1979 Expenditures Pre-Audit	1980 Budget	1981 Proposed
NATIONAL MISSION			
Basic	\$ 781,880	\$ 849,000	*\$ 829,000
Other	309,098	650,000	* 800,000
Total	\$ 1,090,978	\$ 1,499,000	\$ 1,629,000
INTERNATIONAL MISSION			
Basic	\$ 4,226,609	\$ 4,115,000	*\$ 3,728,000
Other	3,026,773	3,090,000	* 4,000,000
Total	\$ 7,253,382	\$ 7,205,000	\$ 7,728,000
CORPORATE AND SOCIAL MISSION			
Basic	\$ 750,334	\$ 752,000	\$ 796,000
Other	1,293,724	900,000	1,600,000
Total	\$ 2,044,058	\$ 1,652,000	\$ 2,396,000
COURT PARTNERSHIP SERVICES			
Basic	\$ 861,092	\$ 807,000	\$ 854,000
Other	6,545	12,000	40,000
Total	\$ 867,637	\$ 819,000	\$ 894,000
CENTRAL SUPPORT SERVICES			
Basic	\$ 1,144,741	\$ 987,000	\$ 1,045,000
Other	35,272	40,000	40,000
Total	\$ 1,180,013	\$ 1,027,000	\$ 1,085,000
ADMINISTRATIVE UNIT			
Basic	\$ 280,146	\$ 310,000	\$ 328,000
Other	-0-	8,000	20,000
Total	\$ 280,146	\$ 318,000	\$ 348,000
CONTINGENCY	\$ 39,941	\$ 50,000	\$ 50,000
TOTALS			
Basic	\$ 8,084,743	\$ 7,870,000	\$ 7,630,000
Other	4,671,412	4,700,000	6,500,000
Total	\$12,756,155	\$ 12,570,000	\$14,130,000

*Adjustments made for transfer of Witness Season Offering from Basic Budget to Other.

DETAILS OF EXPENDITURES BY DIVISION--1981

Staff: E=Elected

A = Appointed

DIVISION

A. DIVISION OF NATIONAL MISSION

Mission Direction Implementation

Division Management,
Materials & Services

Office of Christian Education

Office of Evangelism &
Church Development

Office of Women's Work

New Emphasis Function on Aging

Joint Office of Worship

Presbyterian Council on
Chaplaincy & Military Personnel

SUB TOTALS

Shared Salary Support

BASIC BUDGET TOTALS

Programs Beyond the Basic Budget

TOTALS

B. DIVISION OF INTERNATIONAL MISSION

Division Management,
Materials & Services

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
1 1/2 - 1		\$ 94,708	1 1/2 - 1	\$ 88,587	1 - 1	\$ 98,747
7 1/2 - 5		\$ 400,918	6 1/2 - 5	\$ 418,607	5 1/2 - 5	\$ 345,005
4 - 3		\$ 226,124	4 - 3	\$ 263,300	5 - 3	\$ 238,768
2 - 2		\$ 119,850	2 - 2	\$ 127,538	2 - 2	\$ 127,089
1 - 1		\$ 27,000	1 - 1	\$ 16,500	1 - 1	\$ 16,500
0 - 0		\$ 32,500	0 - 0	\$ 32,500	0 - 0	\$ 32,500
16-12		\$ 901,100	16-13	\$ 979,032		\$ 940,609
		-119,220		-130,032		-111,609
16-12		\$ 781,880	16-13	\$ 849,000	15 1/2-13	\$ 829,000
		309,098		650,000		800,000
16-12		\$ 1,090,978	16-13	\$ 1,499,000	15 1/2-13	\$ 1,629,000
1 - 1	\$	106,922	2 - 1 1/2	\$ 110,500	2 - 2	\$ 130,000

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
International Mission Resources & Support Missionary Enlistment and Personnel Administration	2 - 2	\$ 112,689	2 - 2	\$ 119,400	2 - 2½	\$ 124,000
Missionary Pastoral Care & Development	1 - 1	\$ 103,630	1 - 1	\$ 114,300	1 - 2	\$ 122,100
Missionary Personnel Support	1 - 1	\$ 42,394	1 - 1	\$ 38,400	1 - 1	\$ 36,500
Less Shared Support		\$ 2,785,645		\$ 2,799,000		*\$ 2,610,000
Overseas Program General		-82,468		-130,000		-165,000
Ecumenical	1 - 1½	\$ 69,919	1 - 1½	\$ 64,900	1 - 1½	\$ 85,400
Leadership Development	0 - 0	\$ 87,094	0 - 0	\$ 65,000	0 - 0	\$ 56,300
Africa/Europe/Middle East	1 - 1	\$ 81,575	1 - 1	\$ 69,100	1 - 1	\$ 70,000
Asia & South Pacific	1 - 1	\$ 151,602	1 - 1	\$ 148,900	1 - 1	\$ 123,000
Latin America & Caribbean	1 - 1	\$ 327,660	1 - 1	\$ 306,400	1 - 1	\$ 231,500
BASIC BUDGET TOTALS	1 - 1	\$ 439,947	1 - 1	\$ 414,000	1 - 1	\$ 304,200
Programs Beyond Basic Budget	10-10½	\$ 4,226,609	11-11	\$ 4,115,000	11-13	\$ 3,728,000
TOTALS		3,026,773		3,090,000		4,000,000
	10-10½	\$ 7,253,382	11-11	\$ 7,205,000	11-13	\$ 7,728,000

C. DIVISION OF CORPORATE AND
SOCIAL MISSION

Division Management, Materials & Services	1 - 1	\$ 64,619	1 - 1	\$ 68,170	1 - 1	\$ 74,589
Office of Ecumenical Coordination	2 - 1	\$ 99,167	2 - 1	\$ 104,407	2 - 1	\$ 111,576

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
Office of Washington Communicator	1 - 1	\$ 62,781	1 - 1	\$ 65,297	1 - 1	\$ 71,727
Office of Minority Affairs	1 - 1	\$ 125,708	1 - 1	\$ 129,945	1 - 1	\$ 134,416
Office of Corporate Witness in Public Affairs	3 - 1½	\$ 157,056	3 - 1½	159,777	3 - 1½	169,647
Office of World Service & World Hunger	2 - 2	\$ 105,739	2 - 2	\$ 104,255	3 - 4	\$ 166,660
Higher Education	2 - 1½	\$ 135,264	2 - 1½	\$ 120,149	2 - 1½	\$ 127,865
BASIC BUDGET TOTALS	12-9	\$ 750,334	12-9	\$ 752,000	13-11	\$ 796,000
Programs Beyond Basic Budget		1,293,724		900,000		1,600,000
TOTALS	12-9	\$ 2,044,058	12-9	\$ 1,652,000	13-11	\$ 2,396,000
D. DIVISION OF COURT PARTNERSHIP SERVICES						
Division Management, Materials & Services	1 - 1	\$ 92,522	1 - 1	\$ 85,607	1 - 1	\$ 90,593
Office of Professional Development	3 - 7	\$ 332,109	3 - 7	\$ 297,008	3 - 7	\$ 314,306
Office of Stewardship and Funding	3 - 2	\$ 183,256	3 - 2	\$ 159,871	3 - 2	\$ 169,182
Office of Partnership Systems	7½ - 1	\$ 253,205	7½ - 1	\$ 264,514	7½ - 1	\$ 279,919
BASIC BUDGET TOTALS	14½-11	\$ 861,092	14½-11	\$ 807,000	14½-11	\$ 854,000
Programs Beyond the Basic Budget		6,545		12,000		40,000
TOTALS	14½-11	\$ 867,637	14½-11	\$ 819,000	14½-11	\$ 894,000

E. DIVISION OF CENTRAL SUPPORT SERVICES**

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
Division Management						
Materials & Services	1 - 1	\$ 84,561	1 - 1	\$ 97,138	1 - 1	\$ 99,250
Board Meetings, Legal & Audit Expenses & Contingency	0 - 0	\$ 121,573	0 - 0	\$ 143,699	0 - 0	\$ 146,825
General Accounting	4 - 12	\$ 263,432	4 - 11	\$ 286,245	4 - 11	\$ 292,469
Publications/MDS Accounting	0 - 18	\$ 276,500	0 - 18	\$ 233,983	0 - 18	\$ 239,071
Data Processing	1 - 9	\$ 163,776	1 - 9	\$ 251,358	1 - 9	\$ 256,824
Subscription Services	0 - 4	\$ 32,229	0 - 4	\$ 25,483	0 - 4	\$ 26,037
Property Management	1 - 16	\$ 423,228	0 - 0	\$ 436,072	0 - 0	\$ 445,553
Office Media Comm/TRAV	3 - 3	\$ 177,661	3 - 3	\$ 183,855	3 - 3	\$ 187,853
Print Media	2 - 4	\$ 121,740	2 - 4	\$ 126,965	2 - 4	\$ 129,726
Publishing Group Administration	1 - 1	\$ 48,913	1 - 1	\$ 47,774	1 - 1	\$ 48,913
John Knox Press	2 - 4	\$ 168,820	2 - 4	\$ 155,390	2 - 4	158,769
Marketing/Promotion	0 - 1	\$ 60,651	0 - 1	\$ 41,150	0 - 1	\$ 42,045
Publishing Production	1 - 2	\$ 4,056	1 - 2	-0-	1 - 2	-0-
Copy Editing	0 - 3	\$ (6,880)	0 - 3	-0-	0 - 3	-0-
Print Services Administration	0 - 2	\$ (6,523)	1 - 1	-0-	1 - 1	-0-

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
Print Production	0 - 5	\$ (11,333)	0 - 5	-0-	0 - 5	-0-
Assembly	0 - 5	\$ 12,302	0 - 5	-0-	0 - 5	-0-
Art/Design	0 - 1	\$ 4,306	0 - 1	-0-	0 - 1	-0-
Operations Group Administration	1 - 1	\$ 39,580	1 - 1	\$ 44,224	1 - 1	\$ 45,186
Materials Distribution Service	0 - 30	\$ 378,157	0 - 26	\$ 336,201	0 - 26	\$ 343,511
Retail Book Stores	0 - 3	\$ 39,575	0 - 3	\$ 44,983	0 - 3	\$ 45,962
Administration Services to Other Divisions	0 - 0	\$ 52,826	0 - 0	\$ 51,780	0 - 0	\$ 52,906
Mission Consultation Study Guide and Filmstrip	0 - 0	\$ 6,125	0 - 0	-0-	0 - 0	-0-
SUB TOTALS	17-125	\$ 2,455,275	17-103	\$ 2,506,300	17-103	\$ 2,560,800
Publications Gross Income	0 - 0	1,310,534	0 - 0	1,519,300	0 - 0	1,515,800
SUB TOTALS	17-125	1,144,741	17-103	\$ 987,000	17-103	\$ 1,045,000
Programs Beyond the Basic Budget	0 - 0	\$ 35,272	0 - 0	\$ 40,000	0 - 0	\$ 40,000
TOTALS	19-122	\$ 1,180,013	18-101	\$ 1,027,000	18-101	\$ 1,085,000
F. ADMINISTRATIVE COMMITTEE						
Interpretation & Advocacy	1 - 1/2	\$ 134,650	1 - 1/2	\$ 145,000	1 - 1/2	\$ 145,000
Personnel Office	1/2 - 1	\$ 44,296	1/2 - 1	\$ 46,000	1/2 - 2	\$ 54,000
Program Coordination	1 - 1 1/2	\$ 65,130	1 - 1 1/2	\$ 73,000	1 - 1	\$ 78,000

	1979		1980		A-1981	
	Staff E-A	Cost	Staff E-A	Budget	Staff E-A	Budget
Research, Planning, Evaluating Budgeting	1 - 1	\$ 36,070	1 - 1	\$ 46,000	1/2 - 1/2	\$ 51,000
SUB TOTALS	3 1/2 - 4	\$ 280,146	3 1/2 - 4	\$ 310,000	3 - 4	\$ 328,000
Programs Beyond the Basic Budget		\$ -0-		\$ 8,000		\$ 4,000
TOTALS	3 1/2 - 4	\$ 280,146	3 1/2 - 4	\$ 318,000	3 - 4	\$ 332,000

*Approximately 175-180 salaried missionaries can be supported with this amount. It is estimated that another 75-85 additional missionaries will be supported from the approximately \$1,000,000 to \$1,200,000 which is anticipated from Witness Season Offering, Second Mile Missionary Support Fund, designated endowment income, and other programs beyond the basic budget.

**DIVISION OF CENTRAL SUPPORT SERVICES

In previous years, the budgeting and reporting for the Division of Central Support Services combined the cost of support services provided to all units of the Board with the Publication activities. The gross income produced from the publication activities was displayed and used to reduce the total figure for the Division.

To provide greater clarity, the Board has moved to separate the costs and income of the publication activities from the costs of support services provided through the Division. The first table below displays the 1980 and 1981 budgets for support services. The attached two schedules display 1980 and 1981 publications fund estimates.

	1980				1981			
	Staff E - A	Total Budget	Allocated to Publication	Net Budget	Staff E - A	Total Budget	Allocated to Publication	Net Budget
Division Management	1 - 1	\$ 97,139	\$ 21,500	\$ 75,639	1 - 1	\$ 99,250	\$ 24,850	\$ 74,400
Materials & Services								
Board Meetings	0 - 0	143,699	27,000	116,699	0 - 0	146,825	27,500	119,325
Legal and Audit	4 - 11	286,245	55,000	231,245	4 - 11	292,469	57,000	235,469
General Accounting								
Property Management	0 - 0	436,072	133,100	302,972	0 - 0	445,553	135,825	309,728
TRAV	3 - 3	183,855	-0-	183,855	3 - 3	187,853	-0-	187,853
Data Processing	1 - 9	251,358	125,679	125,679	1 - 9	256,824	128,412	128,412
Administrative Services to Other Divisions	0 - 0	51,780	-0-	51,780	0 - 0	52,906	-0-	52,906
TOTALS	9 - 24	\$1,450,148	\$362,279	\$1,087,869	9 - 24	\$1,481,680	\$373,587	\$1,108,093
From Publication Net Income				(100,869)				(63,093)
TOTALS				\$ 987,000				\$1,045,000
Programs Beyond the Basic Budget				40,000				40,000
TOTALS				\$1,027,000				\$1,085,000

**PUBLICATIONS FUND BUDGET (PRELIMINARY)
PRO FORMA INCOME STATEMENT
FOR THE BUDGET YEAR 1980**

	John Knox Press	Curriculum	Subscription Periodicals	Bookstores	Retail Mail Order	Programmatic Mail Order	Totals
Sales	\$ 928,000	\$1,700,000	\$ 486,500	\$249,000	\$647,000	\$ 344,000	\$4,354,500
Cost of Goods Sold	353,500	630,200	330,500	160,000	430,600	237,500	2,142,300
Gross Margin	574,500	1,069,800	156,000	89,000	216,400	106,500	2,212,200
Losses Due to Obsolescence	40,000	43,000	-0-	-0-	-0-	-0-	83,000
*Marketing & Selling Expenses (Includes Editorial Expenses)	244,790	182,275	84,643	50,989	12,345	8,230	583,272
Warehousing & Distribution Exp.	69,100	20,800	75,000	10,000	33,950	33,950	242,800
**General & Administrative Exp.	251,642	227,510	114,499	102,969	240,469	192,170	1,129,259
Income (Loss) from Operations	\$ (31,032)	596,215	(118,142)	(74,958)	(70,364)	(127,850)	173,869
***Less: John Knox Press Expansion Program Adjustment	73,000	-0-	-0-	-0-	-0-	-0-	73,000
Net Income (Loss) by Product Categories	\$(104,032)	\$ 596,215	\$(118,142)	\$(74,958)	\$(70,364)	\$(127,850)	\$ 100,869

*Program expenditures related to Presbyterian News Service are included here.

**Includes allocations of expenses from the General Fund totalling \$362,279.

***Portion of Gross Margin related to John Knox Press Expansion Plan Sales which are included above.

**PUBLICATIONS FUND BUDGET (PRELIMINARY)
PRO FORMA INCOME STATEMENT
FOR THE BUDGET YEAR 1981**

	John Knox Press	Curriculum	Subscription Periodicals	Bookstores	Retail Mail Order	Programmatic Mail Order	Totals
Sales	\$ 960,000	\$1,685,000	\$ 488,500	\$283,000	\$665,000	\$ 344,000	\$4,425,500
Cost of Goods Sold	361,000	622,200	330,500	182,500	443,600	237,500	2,177,300
Gross Margin	599,000	1,062,800	158,000	100,500	221,400	106,500	2,248,200
Losses Due to Obsolescence	42,500	43,000	-0-	-0-	-0-	-0-	85,500
*Marketing & Selling Expenses (Includes Editorial Expenses)	253,169	178,723	86,484	60,641	12,614	8,409	600,040
Warehousing & Distribution Exp.	70,100	30,800	75,000	10,200	33,950	33,950	254,000
**General & Administrative Exp.	257,864	232,751	117,566	105,555	246,144	196,687	1,156,567
Income (Loss) from Operations	(24,633)	577,526	(121,050)	(75,896)	(71,308)	(132,546)	152,093
***Less: John Knox Press Expansion Program Adjustment	89,000	-0-	-0-	-0-	-0-	-0-	89,000
Net Income (Loss) by Product Categories	\$(113,633)	\$ 577,526	\$(121,050)	\$(75,896)	\$(71,308)	\$(132,546)	\$ 63,093

*Program expenditures related to Presbyterian News Service are included here.

**Includes allocations of expenses from the General Fund totalling \$373,587.

***Portion of Gross Margin related to John Knox Press Expansion Plan Sales which are included above.

II. SPECIAL REPORTS

ORDINATION FOR CHURCH EDUCATORS

Purpose

The purpose of this paper is twofold: to set forth the need for more accountability and support for non-ordained certified educators in the Presbyterian Church in the United States; and to propose ordination for educators as the best way to meet that need.

Background

The 115th General Assembly (1975) directed the General Assembly Mission Board "to develop a plan for the protection and accountability of non-ordained certified educators". The Mission Board gave the responsibility for carrying out the directive to a Task Force on Non-Ordained Employees. As a major strategy for carrying out its assignment, the task force called for a consultation of all non-ordained certified educators in the Presbyterian Church U.S., giving educators themselves a major voice in saying what forms of care and accountability they want and need. The 59 certified non-ordained educators present and voting at the consultation, held January 1977, unanimously declared that they wished to work toward the following four goals:

1. The establishment of professional standards which educators must meet as prerequisites for employment.
2. Job security and oversight provided by a third party beyond the congregational level to oversee professional standards and employment procedures and to be available for redress of grievances.
3. Fixed minimum compensation standards for educators.
4. Membership in Presbytery, which would give both voice and vote.

These goals grew out of the educators' commitment to quality education in the church and their concern for just treatment for non-ordained persons engaged in the educational ministry of the church.

The consultation participants then elected a nine-member group to work towards achieving its four goals. These persons were: Dottie Dubose (who later resigned), Marian Fisk, Harold Johnson, Bettye Killgore, Estelle R. McCarthy, Gay Mothershed, Forrest Palmer, Ann Thomas, and Sallie Verner, with Mary V. Atkinson as Mission Board staff liaison.

The group, named "The Committee for Non-Ordained Certified Educators", made a decision at its first meeting that received support from educators at the consultation. Namely, to work towards an ordained office for the professional church educator or Director of Christian Education.

This paper, commissioned by the Committee for Non-Ordained Certified Educators, attempts to spell out why such an ordained office seems necessary and what it would mean in the life of the church. Four major topics are addressed:

1. The importance of education in the church within the Reformed tradition.
2. Non-ordained professional church educators and their role within the church today.
3. The present ambiguous position of the non-ordained educator in the Presbyterian Church U.S.
4. A proposal for the ordination of educators.

1. THE IMPORTANCE OF EDUCATION IN THE CHURCH WITHIN THE REFORMED TRADITION

Education Seen as an Essential Task

Education is a primary task of the church. The Presbyterian Church in the United States has historically emphasized that the church's teaching function must be given centrality if God's reconciling work in Jesus Christ is to be made known. Although educational language, methods, style and standards have varied during its history, the Presbyterian Church U.S. has consistently maintained that the education of the people of God is a major part of the church's work. Some within the denomination have even suggested that education is one of the essential marks of the church. Certainly, all would agree that education is an essential aspect of the church's ministry.

Education has always been important to the church. It may be more important now than it has been since the time of Constantine because of the complex cultural milieu in which the church finds itself. Living in a society which is increasingly tolerant of many different life styles and religious practices, persons in Western nations in general and in the Southern part of the United States in particular are freer to be or not to be Christian than they have been for centuries.

The freedoms of such a pluralistic and secular society provide exciting possibilities for human development. At the same time such freedoms lay a heavy burden on the human capacity for responsible decisions and give new responsibilities to the church, as John Leith has said in a recent book. Dr. Leith goes on to say:

. . . In Protestantism, the faith was taught by many agencies of the community. The regular worship of God was supported by community practice. A relatively Christian style of life, at least what was conceived to be a Christian style of life, was supported by community sanctions. This is no longer the case. A free, pluralistic, secular, and mobile society expects more of young people, young married couples, and older people in both forming and maintaining their lives than perhaps any society in human history. Hence, the church must discover new ways to tradition Christian faith and life . . . To use an old phrase, the church must be in our time the mother of the faithful in a way that it did not have to be in a "Christian" or "Protestant" society.¹

The church as never before must be seriously engaged in handing on its heritage and helping its members form their lives in light of their heritage. If the church does not do this, who will? Education in the faith is an essential ingredient in such formation.

Not only is education essential for the nurture of Christians of all ages, it is also essential in equipping the church for mission. The report of the 1978 Mission Consultation accepted by the 118th General Assembly reaffirmed the church's tasks of proclamation, compassion, justice, reconciliation, and partnership. In the final section of the report entitled "Education for Mission" there are these words: "In the local congregation Christian Education is basic for equipping the church for its task in the world."² The document goes on to call the church "to mobilize all the church's tools for teaching and learning in order to challenge persons to responsible participation in the church's ministry in an expanding world."³

The 119th General Assembly approved eleven mission directives to guide its work for the next decade. Almost all of the directives have an education component but one in particular directs the General Assembly Mission Board "to develop an approach to education for mission at every court level that is based in scripture, in the Reformed theological tradition, global in perspective, and combining knowledge and responsible action." The church must examine and reexamine God's unfinished action in the world, seeking both fuller understanding and new ways to participate in that action.

In a secular, complex world, there is a new urgency about education in the church today. But of course the church's role as teacher stretches back to its birth.

Jesus as Teacher

The church as educator is a "given". This task of the church is so firmly rooted in Scripture that this rootedness needs only to be lifted up as the essential starting point of any discussion about education in the church. The mandate to teach is itself from Christ. Both by what he did and by what he said Jesus made visible the importance of teaching to his mission in the world.* In the New Testament the verb "*didasko*" (teach) is used more often than any other to describe what Jesus did throughout his ministry. The word appears 97 times in the Greek New Testament.⁴ Jesus' disciples called him "Rabbi" and even his adversaries addressed him as "teacher". In fact, he alone is to be called "teacher" (Matt. 23:8-10).

Jesus went about teaching and his words preserved for us in the Gospels are often referred to as "teachings". For example, the portion of the Gospel of Matthew known as "The Sermon on the Mount" concludes with these words: "And when Jesus finished these sayings the crowds were astonished at his teaching, for he taught them as one who had authority and not as their scribes" (Matt. 7:28-29). Or again, after his answer to the Sadducees concerning the resurrection it is recorded that ". . . when the crowd heard it, they were astonished at his teaching." (Matt. 22:33)

Not only did Jesus spend a major part of the three years of his earthly ministry in teaching, but before his ascension he commanded his disciples to be teachers. In his last words to them he commissioned them "to make disciples . . . teaching them to observe all that I have commanded you." (Matt. 28: 19, 20).

Teaching In the Early Church

In faithfulness to its Lord, the New Testament church gave teaching a central place in its life and work. The Apostle Paul in his letter to the Church at Rome identifies teaching as one of the

* Singling out Jesus' function as a teacher is not intended to reinforce the erroneous tendency to set his teaching over against his preaching, but to show that teaching, as well as preaching, is firmly rooted in the ministry of Jesus.

gifts given to the Body of Christ (Romans 12:7). And in his first letter to the Church at Corinth he names teachers along with apostles and prophets as those appointed by God for an important function within the Body of Christ. This view is underlined again and again in the New Testament. Luke speaks of the leaders of the Church at Antioch as "prophets and teachers" (Acts 13:1). The letter to Timothy abounds in exhortations to him to instruct and teach.

In a key passage in Ephesians there is a kind of summary statement about why teaching and teachers are absolutely necessary within the life of the church (Ephesians 4:11-16). As in the letters to Rome and Corinth, the letter to the Church at Ephesus speaks of the gifts of ministry given to the church: that some should be apostles, some prophets, some evangelists, and some pastors and teachers. The words which follow, however, seem to center particularly on the work of those who exercise the gifts of teaching.* In exercising their gifts, the writer says, teachers are to: equip persons for ministry, build up the body, hinder the spread of false doctrine, lead into an ever fuller knowledge of Christ. In fact, they are to do no less than help persons grow into complete maturity, into the likeness of Christ Himself.

With the emphasis given teaching by Jesus and the Apostles and with the need for instruction of converts it is not surprising that teaching was an important part of the life of the primitive church. Before the end of the first century definite forms of religious instruction had been developed.⁵ In the second century Justin Martyr refers to "instruction, fasting, and prayers" as part of the preparation of candidates for baptism.⁶ The office of teacher, *didaskalos*, has a place of high honor at this early time, perhaps higher than that of bishop and deacon.⁷

In the succeeding centuries prior to the Reformation, the church maintained its concern for instruction in the faith. Sometimes catechetics, or instruction, was given high priority, at other times it was barely discernible. But never was it absent.

Calvin and Instruction

At the time of the Reformation, education in the faith was at a low point. As the New Catholic Encyclopedia points out, one cause of the Reformation was the scarcity and poor quality of teachers of religion.⁸ One of the contributions of the 16th Century Reformers, particularly John Calvin, was to reinstate education to a central role within the church. It seems relevant at this point to go into some detail about the importance of education to the Reformation churches and the variety of ways in which they utilized the teaching office.

Calvin set a high value on methodical instruction in Christian doctrine (catechizing) . . . "so that there would be greater agreement in faith among Christian people," and they would . . . "not be so rashly carried away with new and strange doctrines".⁹

In his ARTICLES CONCERNING THE ORGANIZATION OF THE CHURCH AND OF WORSHIP AT GENEVA, Calvin includes instruction as an important function:

. . . It is strictly required and quite necessary for maintaining the people in purity of doctrine, that infants of tender age be so instructed that they are able to give reason for the faith, so that evangelical doctrine is not left to decay, and also that its substance be diligently maintained and transmitted from hand to hand and from father to son.¹⁰

Calvin likens the church to a mother. He states that no one can be a Christian unless that person gives himself continuously to her care. "Our weakness does not allow us to be dismissed from her school until we have been pupils all our lives."¹¹

The Office of Teacher in Geneva

Calvin's concern for instruction is evident not only in his theological writings but also in his system of church government. The church which Calvin organized in Geneva had a second professional office, in addition to that of Minister of the Word, the Office of "Doctor" or "Teacher". Thus there were four offices in the Genevan Church: minister, teacher, elder, and deacon. Teachers were charged with "teaching the faithful in wholesome doctrine, that the church might never lack pastors and minister and that youth might be prepared to participate in the civil government".¹² They were to "interpret the Scripture in order that sound and sane doctrine may prevail among the faithful". Calvin envisioned the "doctors" or "teachers" as exercising their ministry within the schools. They were to train pastors for ministry in the church and to prepare youth for their vocation as citizens in Geneva. This second professional office found expression in Geneva in the Academy, which was a combination theological seminary/college/high school. The "doctors" were professors within the Academy.

* See *The Jerusalem Bible*, Ephesians 4, note "h".

The Teaching Office in Other Localities

As the Reformation spread to other parts of Europe, to England and to America the office of teacher took shape in differing ways in accordance with the specific needs of time and place. Of particular interest, for the purposes of this paper, are those localities where the teacher operated at the congregational level, in addition to or instead of at the school level. A brief look at developments in both the Old and New World will give a picture of the different approaches.

In mid-sixteenth century London, there were in both Flemish and French refugee congregations a class of men not called to a specific office but considered to be so well versed in Scripture that they were given leadership in the instruction sessions held weekly in the congregations.¹³ During the same period the Dutch church had a specific teaching office charged with catechizing the congregation. Holders of this office were "those who in the ordinary meeting of the church propose and explain the ordinary places of Scripture".¹⁴

In 16th Century Scotland the "teachers" or "doctors" who taught at the schools and universities also held weekly prophesying or instructional sessions for members of the congregation "in every town where schooles of repaire of learned men are". In Scotland the teacher was for the first time given the designation of elder and was charged to assist the pastor in the government of the church and to "concur with the elders, his brethren, in all assemblies". He was however forbidden to preach, to administer the sacraments or to perform marriages.¹⁵

In the British Isles, by the time of the Westminster Assembly in 1643, there were three distinct persuasions about the teaching office. In general, the English Independents advocated a "teacher" in every congregation, the English Presbyterians advocated that the office of pastor and teacher be combined at the congregational level, while the Church of Scotland felt that an order of teachers was appropriate at the University and College level with at least some congregations having both a pastor and a teacher. After extensive debate at Westminster about the teaching office, the decision was made that the teacher was to be a part of the congregational ministry. The Divines then ordered that the Director of Worship deal with the distinction of function between the pastoral and teaching office at the congregational level. The matter was never really considered again and the teaching office, located at the congregational level, was combined with the office of pastor.¹⁶

The Teaching Office in America

In the New England Puritanism of the 17th and 18th centuries the teacher was one of the officers in the congregation. Records of the Congregation of Boston note that in 1632 John Cotton "was . . . chosen Teacher of the Congregation of Boston and ordained by the imposition of hands of the presbytery in this manner: first he was chosen by all the congregation testifying their consent by erection of hands, then Mr. Wilson the pastor demanded of him if he did accept of the call . . . Then the pastor and the two elders laid their hands upon his head, and the pastor prayed, and then, taking off their hands, laid them on again and speaking to him by name, they did thenceforth design him to the said office, in the name of the Holy Ghost, and did give him charge of the congregation, and did thereby (as by a sign from God) indue him with the gifts fit for his office; and lastly did bless him. Then the neighboring ministers, which were present, did (at the pastor's motion) give him the right hand of fellowship."¹⁷

In 18th Century American Presbyterianism there was concern about the place of the teaching office within the church. The committee charged with drafting a plan of government for a national Presbyterian church in America in 1787 made the following recommendation concerning the doctoral office:

In the primitive Church there seems to have been, also an order of men stiled "teachers", and afterwards "catechists", distinct from the bishops, or pastors, but assistants to them in instructing the people. Their office seems to have been to explain the first elements of religion; and particularly, to take care of the education of the youth in sound principles of piety. This is an office of great importance. Hitherto, it hath been exercised in the American Churches by bishops and pastors alone; arising from their poverty, and imperfect organization; but as so many other weighty and important duties lie upon the ministers of the Gospel, it is earnestly recommended, that distinct and separate officers be instituted for these objects under the title of "catechists", as soon as the state and circumstances of the Church will admit.¹⁸

The Synod of 1787, however, deleted this paragraph in its final adoption of the plan of government for reasons which remain unknown.¹⁹ Furthermore, it did not add the function of catechist to the description of the pastor's duties. Robert Henderson, writing of this period notes, "In the process the duty of teacher was dropped out completely; The American Presbyterian church ceased to mirror in its ecclesiological standards any notion that it had a large stake in the educative process of its own constituency, especially its youth."²⁰

By the end of the 18th century the office of teacher was no longer a separate office of the American church. In later American Presbyterianism the office of teacher was merged with the office of Minister of the Word. *The Book of Church Order* reflects the conviction that one of the functions of Minister of the Word is that of Teacher. Part III, Chapter 10, declares that in addition to being termed Bishop, Pastor, Minister, Elder, Ambassador, Evangelist, Preacher and Steward, the Minister of the Word is termed Teacher "when expounding the Word, and by sound doctrine both exhorting and convincing the gainsayer . . ."²¹

The preceding pages have sketched the origin and development of "teacher" in the Reformed tradition primarily for two reasons: 1) to underscore the importance that the Reformed tradition from its beginning attached to instruction or catechesis and 2) to show that the teaching office took varied forms depending on the needs and possibilities in a given time and place.

2. NON-ORDAINED PROFESSIONAL CHURCH EDUCATORS AND THEIR ROLES WITHIN THE CHURCH TODAY

The DCE — Heirs of a Tradition

Although there is no longer a separate teaching office within the Reformed churches, the "memory" of such an office cannot be exorcised from their minds.²² Vestiges of a distinct teaching office remain in the contemporary church, bearing testimony that the Reformed tradition continues to place a high priority on Christian education. The non-ordained Director of Christian Education who has teaching as a major function is, in that respect, successor to the Reformation teacher. As did the Reformation teachers before them, DCE's today bear witness to the Reformation conviction that education in the faith is such a central ingredient in the life of the church that it demands highly skilled persons to give it appropriate attention.

The position of Director of Christian Education has roots not only in the Reformation office of teacher but also in the pre-Reformation "Lollards", itinerant lay teachers of Wycliffe's Bible in England. The Lollard tradition was a major influence in the United States in making way for Christians other than clergy to preach, teach and govern. The centrality of lay leadership within the Sunday School movement of the 18th and 19th centuries can be traced to this Wycliffe movement.²³

In addition to the Reformation and Lollard traditions, a third strong impetus toward the creation of the position of DCE within the church was 20th century general education. The church has gratefully received general education's emphasis on process and methodology as important tools for effective learning, its sense of the importance of developmental psychology in the teaching/learning experience, and its insights about administration of program and supervision of teachers.

There were a number of reasons why Directors of Christian Education began to appear on the staffs of American congregations in the early 1900's. For one thing the Sunday School, one of the products of the 19th century evangelistic fervor, was becoming less an instrument of evangelism and more a place for instruction. In addition, morality among the youth of the nation was in serious decline and the church was seeking new ways to minister to the young, since the Sunday School, for all its apparent success, had failed to produce a moral generation. Also, new breakthroughs in secular education and psychology pointed to promising methodologies for teaching and learning in the church which had not been possible before and which were sorely needed by the Sunday School with its new interest in teaching.

There was yet a fourth reason for the appearance of the DCE: the increasing seriousness with which the late 19th century breakthroughs in Biblical scholarship were being taken. Whether one agreed with the scholars or not, pressure was mounting to face their claims.

If congregations were to take seriously this reawakening concern for education and Biblical scholarship, and if laity were to become competent teachers, it seemed clear that help was needed from persons who were trained in both education and theology. The pastor, with multiple roles and functions, often did not have the training or energy to give education the attention and skill it required. Thus was born a new profession and a new vocation in the contemporary church.²⁴ The professional church educator or the Director of Christian Education (Director of Religious Education as it was first called) was trained by the church as a professional. He/she was not admitted to the ranks of the clergy but was not quite a layperson either.

The following statistics testify to the rapid growth of the profession: In 1912 there were approximately 40 DRE's in American churches. By 1926 there were 800. By the time the profession was 20 years old, more than 100 churches per year were adding a DRE to their staffs.²⁵ By the mid-sixties there were almost 11,000 professional educators employed in American congregations.²⁶ In the early

days most DRE's were exclusively male; today the majority are female though the number of males in the profession is again increasing.*

The Presbyterian Church, U.S., was one of the denominations which early saw the value of professionally trained Christian educators. In 1914 it established a school in Richmond, Virginia, to train professional educators — the General Assembly's Training School for Lay Workers — now known as the Presbyterian School of Christian Education. Two of the church's theological seminaries established a master's program in Christian Education: Columbia Seminary in Georgia and Austin Seminary in Texas. Some colleges began to offer an undergraduate major in Christian Education to meet the rising demand for trained educators, primarily at the congregational level.

Although aware of the great debt owed to the field of general education, educators in the Presbyterian Church U.S., like those in most other Protestant denominations, saw themselves from the beginning as persons committed to vocation within the institutional church. Their primary identities have been as servants of the church called to a special ministry of education, rather than as educators whose techniques and skills prove useful within the church. Such a self-concept is signified by the change of titles for the educator — from Director of Religious Education in the early days to Director of Christian Education and more recently to Professional Church Educator.²⁷

It is impossible to determine the numbers of DCE's who have been or are currently employed in the denomination because, unfortunately, there has been no Presbytery or Assembly oversight of the non-ordained educator and thus no record keeping. It is known that as of January 1979 there were 249 certified* educators presently employed. In addition there are countless others, ordained and non-ordained, with varying degrees of training and competence working as professional educators in the congregations of the denomination.

Responsibilities of Contemporary Church Educators

What is the role or function of the Christian Educator within the contemporary church? What is his/her responsibility?

The professional church educator is concerned with intentional (planned) education in the church. While affirming that everything the church does has an educational dimension, the church educator's particular function, in partnership with the pastor, is to help the church in a planned way to 1) learn its heritage, 2) appropriate its heritage and 3) evaluate its present life and future vision in light of its heritage.

1. *The church educator is to help the church learn its heritage.* The Christian community is a people formed by its history. It is a people of a book, The Bible, which tells of the mighty acts of God which made "no people" into "God's people". This heritage, set forth in the Scriptures and passed down by the church in succeeding centuries, provides a common memory and a common language for the Christian community. It uniquely reveals God's word and God's will for the church and world. The church educator has the awesome responsibility of seeing that the Christian heritage is intentionally taught to adults, children and youth, and of making sure that the language of faith is learned.

Dwayne Huebner has said of general education, "Without education the community could not maintain its pilgrimage beyond a single generation. It would die out along the way and foreclose the rest of the journey".²⁸ A major responsibility of the educator, then, is to enable the People of God to conserve its heritage so that its pilgrimage can continue.

2. *The church educator is to help the church make this heritage its own.* The Bible both tells the story of God's actions in history and also involves the reader in the continual unfolding of that story. When the Bible is approached in an attitude of faithful expectancy it catches the student up in its story and the student appropriates the story or sees it as his/her own. The educator's responsibility is to help the church provide a context for those who study so that they may be open to an encounter with the God of Abraham, Jacob, Moses, Ruth, Esther, Mary — the God made known to us in Jesus Christ — and to know this God as their God, this word as God's word to them.

3. *The church educator is to help the church analyze and reflect upon its mission in the world in the light of its heritage.* The church is called to speak about compassion and justice and to engage in actions which give credibility to its words. If informed commitment is to take place, it is essential that there be both analysis of the changing world in which the church is set and reflection on the changing forms which mission takes in this kind of world. The educator is to help the church critique both its present faithfulness and assist as it then moves forward into the future to which God is pointing through the Biblical story. This is the educator's prophetic role.²⁹

* Though in the early days most DCE's were male nationwide, in the PCUS females have always predominated.

* A certified educator is one who has met certain denominational standards.

The professional church educator is called to help the church conserve and appropriate its heritage, and learn how to be increasingly faithful disciples in light of its heritage. These tasks are not unique to the educator. They belong to pastors also. But in a special way the educator is charged with making sure that the church systematically learns its story and that it looks critically at its present life and future possibilities in light of this story. Such important matters cannot be left to chance, cannot be dealt with simply in bits and pieces. Educators are trained and called to see that the church *purposefully and by deliberate design* teaches its heritage, appropriates its heritage, and examines its present and future life in light of its heritage.

The *tasks*, then, of the contemporary educator bear a more-than-superficial similarity to the task of the "teacher" in the 16th Century Scotland who was to "open up the mind of the Spirit of God in the Scriptures . . . to the end that the faithful may be instructed and sound doctrine taught and that the purity of the Gospel may not be corrupted through ignorance of evil opinions".³⁰ The *ways* these tasks are carried out by contemporary educators are quite different from the Reformation Teacher in both method and style because we live in different circumstances, with increased understanding of how teaching and learning take place.

Ways Educators Exercise Ministry

In what ways do 20th century educators carry out their roles? It is important to emphasize that their ministries are shared ministries, planned and carried out in partnership with the pastor(s) and the laity. Without this partnership little effective and lasting work can be done. Although no precise description is possible because of the distinctiveness of each congregation, one is able to make some fairly accurate general statements about ways in which educators accomplish their ministry of education: they are teachers of teachers and other educational lay leaders; they are supervisors of educational personnel; they are resource persons for committees and other groups; they are planners and organizers of the educational program. One author has ordered these multiple functions under three headings. The educator, he says, is A) a theological resource person, B) a master teacher, C) an organizer or manager.³¹

A) As a theological resource person the educator, with the pastor, is called upon to integrate theological content and educational process, to help the congregation's educational leaders choose materials, plan programs and teach classes which reflect sound Biblical and theological content and which enable learners to engage in theological reflection and faithful discipleship in the world.

B) As a master teacher the educator is a skilled teacher who uses that gift often in the life of the church and serves as a model for others. He/she also trains teachers and other leaders, is a designer of suitable educational environments and is a resource person in the area of educational philosophy, method and materials.

C) As an organizer or manager the educator helps plan, implement and coordinate educational programs, supervises teachers and other leaders and is involved in the organizational structure necessary to translate plans into programs.

The educator is theologian, teacher, organizer. Any one of these three areas may take more of a given educator's time than the others, but almost without exception every professional educator will be significantly involved in each of the three areas.³²

While including the traditional mainstay of Christian education, the Sunday School, the scope of the educator's work extends beyond it to other times and places for teaching and learning. It includes through-the-week study, retreats and camps, home and family groups, occasional short-term experiences. Wherever the church is trying to take seriously its mandate to educate and be educated, these efforts are within the scope of the work of the professional church educator.

In this last part of the 20th century, the profession of Church Educator seems to be firmly established. There are some primary functions in the contemporary church's life which this profession is uniquely equipped to carry out. Congregations seem to be increasingly desirous of having a professional educator on their staffs. Many Presbyteries and Synods employ such a person on their staffs and so does the General Assembly Mission Board. There are currently more demands in the denomination for professionally trained educators than the schools can supply.

3. THE PRESENT AMBIGUOUS POSITION OF THE NON-ORDAINED EDUCATOR IN THE PRESBYTERIAN CHURCH, U.S.

An Ambiguous Role

As has been mentioned earlier, the educator is not clergy and yet not quite a layperson. Like the clergy, the Christian educator is a professional trained for a primary ministry by the church itself. But unlike the clergy, the educator is generally not ordained. Like other laypersons, the educator is usually a member of a local church. But unlike other laypersons, the professional educator usually is not elected to membership on the Session or Diaconate because he/she is employed by one of these boards — the Session. Unlike other laypersons, the educator is not a volunteer

but is professionally trained by the church and is employed by the Session or by one of the other courts of the church.

The professional educator then is in a peculiar situation: he/she performs an essential function, is trained as a professional in theology, Scripture and education, has a determinative influence on the life and work of the congregation, and yet he/she is not a part of the Presbyterian system of government. A book on a related subject has a title which captures the dilemma: the professional church educator is "in — but still out". The educator lacks a designated place within the church's order. And because he/she has no place within that order the educator lacks 1) a regularized *accountability* to the system as a whole, 2) the regularized *care and support* of the system, 3) a regularized opportunity to participate in the *decision-making* bodies of the system.

1) *Accountability* — Because authority to employ and to terminate the services of the educator is the prerogative of the Session alone (or the hiring body, if the educator does not serve at the congregational level) there is no way for the denomination beyond the local church to require any standards of competence for the educator. There is at the present time an excellent certification process at the General Assembly level which is recommended for all educators. Certification identifies for the church those who are professionally trained and who demonstrate competence as educators. Many of the denomination's educators have become certified. But many others have not because certification is an optional procedure which seems to offer few benefits either to congregation or educator.

In terms of any authoritative statement about accountability for the educator, the *Book of Church Order* has only two sentences: "The Session may employ properly qualified persons to direct the educational program. Such persons shall work under the supervision of the Pastor."³³ It is left to the Session to define who is "properly qualified".

Ministers of the Word, on the other hand, are held accountable in certain well-defined ways at every step of their professional life: They must be under care of a presbytery while preparing for their ministry, they must be Seminary graduates; they must pass an Assembly-approved written examination; they must be examined by a presbytery before their ordination and when they move from one presbytery to another.

In contrast, the accountability of the church educator is a "catch-as-catch-can" procedure, dependent on the will and insight of the particular employing session, with no standards required by either the presbytery or General Assembly. This lack of required standards points to a failure on the church's part to recognize the many ways the church educator influences the growth of persons and the development of policy within the church. Church educators have major responsibilities in the areas of planning for education, curriculum selection and leader development. They usually relate as teachers and counselors to the church's children and youth as well as to its adults. Because of these responsibilities and relationships they need to be held accountable to the church for their understanding of Scripture and theology and for their educational philosophy and methodology. At the very least a lack of required standards for educators opens the door to a mediocrity which is injurious to the church's spiritual health and vitality.

2) *Care and Support* — Because authority to employ, to terminate and to supervise professional church educators is the prerogative of the Session or other employing agency, the educator often feels a lack of support and care.

Adequate compensation is an important dimension of care and support. While many presbyteries have minimum standards of compensation and other benefits* for clergy, which must be met by congregations and other employing agencies, there are no such enforceable standards for non-ordained educators. Indeed most presbyteries do not even have *guidelines* for the compensation of non-ordained church professionals. As indicated by the Danner study, "Survey of Full-Time Professional Educators — 1976", non-ordained educators' salaries are dramatically lower than those of clergy.³⁴ Inadequate compensation not only creates financial burdens for many educators; such inequity suggests an inferior ministry and often leads to resentment and frustration.

A second dimension of care and support is a pastoral one. In the Presbyterian system, clergy can go to the presbytery for counsel. The educator has no designated place in the system where he/she can turn for pastoral care beyond the employing agency.

A third dimension of care and support is a procedure for redress of grievances. Unlike clergy, non-ordained educators have no duly appointed courts to which they can go with grievances. Clergy are members of presbytery and therefore presbytery is a third party to serious problems which can arise between pastor and congregation or pastor and session. A congregation cannot dismiss its pastor without the concurrence of presbytery. Educators do not have such recourse. Often the pastor

* Salary, pension, medical benefits, housing, vacation, continuing education, car allowance.

alone, as supervisor, deals with tensions which can arise between educator and congregation, or educator and pastor. The Session has sole authority to terminate employment. Because it is less complicated to terminate an educator's services than those of ordained staff, in cases of a budget deficit or poor staff relationships educators are often the first to go. There is no court of appeal to another part of the system for non-ordained educators, no place to seek redress of grievances.

3) *Decision-making* — The non-ordained educator is disenfranchised.* Because of his/her non-ordained status there is no possibility of having a vote in the courts of the church because in the Presbyterian system of government vote in church courts is contingent upon ordination. One must be ordained as Minister or Ruling Elder to be a voting member of a court. Participation by the educator in the governance and program of Session and Presbytery is therefore dependent on the permission of these bodies, generally given only after the educator has proved unusual competence. Neither voice nor vote is seen as inherent in the position itself, as is the case with the Minister of the Word. It seems ironic, for instance, that in many presbyteries the non-ordained educator is at the heart of the work of that body's education committee but by presbytery policy is not allowed to speak on the floor of presbytery. Most non-ordained educators spend a lifetime of service to the church in an essential ministry with no official access to or part in the decision-making of the church.

The non-ordained certified educator then is a church professional, trained by the church and having met standards set by the denomination, employed to give leadership in a primary function of the church, but with participation in the policy-making and program of the church subject to the wishes of the courts, often on a case-by-case basis. An increasing number of presbyteries now seat certified educators and grant them permission of the floor.* This is a significant step forward. But most presbyteries still do not do so. Some do not even allow non-ordained educators to serve on presbytery education committees as full members. The non-ordained educator has inadequate voice in the system into which he/she has been called to minister — and has no vote.

With inadequate accountability, care and support, with little voice and no vote in the governance of the denomination, it is not surprising that many competent and committed educators have left the church's employ. Some have been forced for personal reasons to seek employment which gives more financial and professional security. Others have left because they have become weary of being outsiders.

The issue for most non-ordained educators is not status or privilege. The issue is justice — educators simply wish to have the support, compensation and participation in decision-making which is commensurate with their calling and responsibilities.

The issue for the church is not the granting of privilege. What is at stake for the church is the accountability of trained, certified educators in a ministry which is at the heart of the church's life. What is also at stake for the church is the safeguarding of the investment it has made in training persons for the educational ministry, enabling these persons to use their unique abilities and skills for the upbuilding of the church.

The Educator and Recent Assembly Actions

Through the years the Presbyterian Church U.S. has been concerned about the situation of its non-ordained educators. Particularly since the early 1950's, there have been persons and groups within the church who have advocated more adequate accountability, care, support and recognition for educators. On many occasions the General Assembly has had recommendations before it dealing with these matters. But progress has been slow and the issues have not been resolved. Because they remain unresolved, they keep coming before the church in differing forms.

The following summary of some of the General Assembly actions in regard to educators from 1953 to 1976 indicates the kinds of concerns which have been before the church's highest court.³²

In 1953, the Presbytery of Dallas asked the General Assembly to define the office of Director of Christian Education and to initiate a process for presbytery supervision and oversight of educators. This overture resulted in a 1954 Assembly action which approved a new chapter in the *Book of Church Order* giving to the presbytery the oversight of candidates for the position of Director of Christian Education and the examination for certification. This General Assembly action, sent down to the presbyteries for advice and consent, was voted down by them. Consequently, the 1957 General

* While it is true that there are a few educators, primarily those employed elsewhere than at the congregational level who are ruling elders, this remains the exception rather than the rule.

* In addition, some presbyteries have recommended compensation guidelines (not mandatory) for certified educators. Others exercise some pastoral oversight through the Commission on the Minister.

Assembly instructed the Board of Christian Education to develop a certification process for educators, to be lodged at the Assembly level. Since that time certification has become an established process in the life of the denomination and has helped to maintain standards of excellence for the profession. The major weakness of the certification process is that it has been an optional rather than a required procedure.

The 1963 Assembly defined the role of DCE and urged all Sessions and church agencies to encourage church educators to secure certification. At the same Assembly, the Permanent Theological Committee in its report stated that nothing in Scripture or the standards of the church would seem to forbid a new category of ordination for educators.

The 1972 Assembly affirmed that the granting of vote to other than the Offices of Teaching and Ruling Elder is a "definite departure" from established principle, that is, there should be no vote without ordination. The 1972 Assembly also recommended to employers that educators have provisions for study leave included in their calls.

An action by the 1973 Assembly encouraged each presbytery to invite and seat, with privilege of the floor, all non-ordained certified Christian educators and encouraged each Commission on the Minister to exercise pastoral and vocational concern for educators.

The 1975 Assembly instructed the General Executive Board to develop a plan for the accountability and protection of non-ordained certified educators. As outlined earlier in this paper (p. 478), this Assembly directive has resulted in certified church educators asking for required professional standards, job security and oversight by presbytery, fixed minimum compensation standards, and voice and vote within presbytery. They have articulated in these four requests the recurring frustrations, inconsistencies and ambiguities which have been a part of their profession almost from the beginning.

4. ORDINATION OF EDUCATORS

Mission Determines Order

There is nothing in the Reformed tradition that prohibits a concept of ordination which includes those who serve in the specialized ministry of education. For Calvin, the *mission* of the church determined the form of the church. He saw the offices in the New Testament church not as permanent and inflexible orders but as ways the church deploys its forces in light of its mission in its particular situation. He saw general patterns of church order in Scripture, not detailed prescriptions.³⁴ Consistent with his own convictions, he first worked out his doctrine of the church and then based his system of government upon it.

The Reformed principle, then, regarding church order is that ministry is essential but no particular *structure* is necessarily essential or permanent. Church order is essential but no *particular* order is so essential that it is beyond criticism or modification. The mode of church government is contingent upon changing circumstances. No one form can be adapted to all historical periods. Only by reflecting on the task given the church by Jesus Christ can the pattern of order for a particular time and place be ascertained.³⁷

Why Ordination for Educators?

Because education is a primary task of the church, because those persons trained by the church to help it carry out this task need to be held accountable to the church, and because the church has not but should give its non-ordained certified educators adequate care and support, it is the conclusion of the Committee for Non-Ordained Church Educators that church educators should be ordained. It is the committee's conviction that the denomination should provide the Office of Educator for those persons who are called to a ministry in education.

Why ordination for educators? Because in the Reformed tradition ordination is the way the church "places persons under orders, i.e. in a position of responsibility, accountability and authority for the discharge of some particular purpose or purposes".³⁸ Ordination is for the purpose of appointing some members of the Body of Christ to certain specified tasks. Some are ordained to the Office of Minister of the Word, some to the Office of Ruling Elder, some to the Office of Deacon. As John Calvin reminded the church in the 16th century, all Christians are ministers; ministry belongs to the whole church.³⁹ And yet in order to exercise its ministry and to carry out its mission in the world, the church appoints some persons to special functions in its life. It calls, trains and certifies these persons to exercise specialized functions which seem strategic for the accomplishment of the church's mission. This process is known as ordination. Ordination sets a person into a disciplined and purposeful arrangement or activity. It is never an end in itself, only a means to mission.⁴⁰ Its purpose is to enable the church to deploy its forces most effectively in its mission in and for the world.

As has been established earlier in this paper, education is a primary, essential task for the church. Therefore, it is crucial that those persons who are called and trained by the church especially to help it fulfil this ministry of education should be ordained to the ministry of education.

What an Ordained Office for Educators Would Provide

As has been noted earlier, since the latter part of the 18th century, Presbyterian churches have had only one professional ordained office, that of Minister of the Word. However, there is nothing within Presbyterian tradition which prohibits another ordained office, if such an office would help the church make known to the world the good news of God in Jesus Christ.

The Office of Educator would provide for educators the oversight and many of the benefits which Ministers of the Word now receive:

- educators would hold membership in presbytery rather than the congregation, and thus they would be voting members of the court and accountable to it
- educators would have minimum compensation standards set by presbytery
- candidates for this office would be under the care and supervision of presbytery
- candidates for this office would have to meet specific educational requirements
- persons being called to a specific work in the church as educators would need the concurrence of presbytery, after that body had examined such persons to determine their qualifications for this work

In short, a person ordained to the Office of Educator would be a member of presbytery with the responsibilities and privileges which such membership confers.

It needs to be emphasized that the ordained Office of Educator would be a distinct office from that of Minister of the Word. The ordained Educator would not ordinarily be called upon to preach or to perform general pastoral duties. Although the ordained Educator would be a member of the Session he/she would not ordinarily serve as moderator. These responsibilities and privileges belong to the Office of Minister of the Word. The Minister of the Word would also still be a teaching elder.

The Office of Educator, on the other hand, would make abundantly clear the church's belief that the educational ministry is essential to its life. It would validate the Educator as theological resource person, teacher and organizer within this essential ministry. It would give the church a way which it does not have at present to provide highly qualified persons for the educational ministry, to give these persons support and care, and to require of them accountability.

What Ordination Would Require of the Candidate

In considering an ordained Office for Educators, a matter of central importance is the requirements which should be set for candidates for this office.

At the present time, as has been noted, there are no mandatory standards for non-ordained educators. Neither are there mandatory standards for clergy who are serving as ministers of education in congregations or as education specialists in other parts of the church's life. In order to provide excellence in its educational ministry, the church must require competence from its educational leaders.

A candidate for the educational ministry would be expected to complete satisfactorily the General Assembly's standard written examination on Scripture, theology and government, and to complete satisfactorily a yet-to-be-developed General Assembly's standard written examination on educational theory and practice in the church.

Presbytery would examine the candidate on Biblical exegesis* and other appropriate branches of learning. Certificates from a four-year college and a certificate with a specialty in education from a presbytery-approved accredited theological school which requires not less than three years in residence for this certificate would be required.

In the case of educators who have been certified as Directors of Christian Education by the denomination prior to the commencement of the ordination of educators, the formal educational requirements could be waived.

Actions the Denomination Would Need to Take

In order for the ordained Office of Educator to become a reality the denomination would need to:

1. draft changes in the *Book of Church Order* to provide for a second professional office

* New Testament exegesis would assume a reading knowledge of Greek. Old Testament exegesis would be done from English Bible.

2. approve these changes at a meeting of the General Assembly
3. approve these changes by a majority of the presbyteries
4. approve the changes at a subsequent General Assembly

Conclusion

Taking the above actions is a serious matter which cannot be entered into lightly. The proposal of an ordained office for educators is a step which the denomination will need to consider carefully.

The Committee for Non-Ordained Educators is convinced that if the Presbyterian Church U.S. values the ministry of those non-ordained women and men working as educators within the denomination, it must provide the accountability and support which, in the Presbyterian system, only ordination can provide. If the denomination does not do so, it will lose many of its most competent educators and the gifts that they provide. The task of education in the church will then be left either to those who do not have time for it, who are inadequately prepared for it — or both.

To provide an ordained Office of Educators is not a departure from the Presbyterian heritage; it is consistent with Scriptural and Reformation principles. The Office of Educator would set within the order of the church persons called to an essential function within the life of the church. It would provide a way for the church to maintain standards of competence for those who give leadership in its educational ministry. It would provide an ordered way for educators to be held accountable for their ministry. It would give educators access to the courts of the church and full participation in their deliberations. And finally, it would lift up the educational function of the church as the essential ministry which Presbyterians have always known it to be. It would insure in a new and deeper way that the church would have committed and trained persons to equip it for its life and mission in an increasingly pluralistic and secular world.

Footnotes

¹ John H. Leith, *An Introduction to the Reformed Tradition* (Atlanta: John Knox Press) 1977, Second Printing, 1978, p. 26.

² *One Mission Under God*, Report on the 1978 Mission Consultation of the Presbyterian Church in the United States (Office of Stated Clerk), 1978, p. 14.

³ *Ibid*, p. 16.

⁴ *The Bible Word Book*, Bridges and Weigle (N.Y.: Thomas Nelson and Sons), 1960, p. 340.

⁵ *New Catholic Encyclopedia*, Vol. 3, p. 238.

⁶ *Ibid*, p. 221.

⁷ J. Quasten, *Patrology*, Vol. 1 (Westminster: The Newman Press), 1951, p. 34 ff.

⁸ *New Catholic Encyclopedia*, Vol. 12, p. 270.

⁹ John Calvin, *Institutes of the Christian Religion*, The Library of Christian Classics, Vol. 21, John T. McNeill, editor, (Philadelphia: Westminster Press), 1964, Book IV, ch. XIX, section 13.

¹⁰ John Calvin, *Theological Treatises*, The Library of Christian Classics, Vol. 22, JKS. Reid, editor (Philadelphia: Westminster Press), 1964, p. 48.

¹¹ *Ibid*, Book IV, ch. III, p. 1016.

¹² Robert Henderson, *The Teaching Office in the Reformed Tradition*, (Philadelphia: Westminster), 1962, p. 34.

¹³ *Ibid*, pp. 101-102.

¹⁴ *Ibid*, p. 105.

¹⁵ *Ibid*, pp. 134-137.

¹⁶ *Ibid*, pp. 197-213.

¹⁷ *Ibid*, p. 190 (Sewall 12:243).

¹⁸ *A Draught of a Plan of Government and Discipline for the Presbyterian Church of North America*, Philadelphia, 1987.

¹⁹ Henderson, p. 224.

²⁰ *Ibid*.

²¹ *The Book of Church Order* (Atlanta: The Office of the Stated Clerk), 1978, Part III, Chapter 10, paragraph 1.

²² Henderson, p. 11.

²³ See Thomas Cuming Hall, *The Religious Background of American Culture* (Boston: Little, Brown and Company) 1930, for a penetrating analysis of this point of view.

²⁴ Dorothy Jean Furnish, *DRE/DCE — The History of a Profession* (Nashville: The United Methodist Church), 1786, pp. 16-18.

²⁵ *Ibid*, p. 29.

²⁶ *Ibid*, p. 45.

²⁷ Two articles by Gabriel Moran are helpful here: "The Ambiguity of Professionalization" and "The Professions of Church Education", *PACE* 9 (Winona, Mn.: St. Mary's College Press), 1978.

²⁸ Dwayne Huebner, "Toward a Remaking of Curricular Language", in *Heightened Consciousness, Cultural Revolution and Curriculum Theory*, William Pinar, editor (Berkeley, Cal.: McCutcheon Publishing Co., 1974), p. 4.

²⁹ Thomas H. Groome, "The Ministry of the Christian Educator" *PACE* 8 (Winona, Mn.: St. Mary's College Press), 1977, p. 3.

³⁰ Henderson, p. 136.

³¹ Stevin Nevin, "Parish Coordinator: Evaluating Task and Roles", *The Living Light*, Vol. 9, #1, Spring, 1972, pp. 48-56, as quoted by Maria Harris in *The DRE Book* (New York: Paulist Press), 1976, p. 3.

³² Harris, pp. 4-5.

³³ *Book of Church Order*, 218-5.

³⁴ David W. Danner, "Survey of Full-time Professional Church Educators — 1976". Published by the Presbyterian School of Christian Education.

³⁵ As summarized in an unpublished paper by Lynn Jostes, 1976.

³⁶ Robert Clyde Johnson, *The Church and Its Changing Ministry* (Philadelphia, Office of the General Assembly), 1961, p. 21.

³⁷ *Ibid*, p. 98.

³⁸ "Ordination to the Ministry of Word and Sacraments", Minutes of the 118th General Assembly, Presbyterian Church, U.S., June 9-16, 1978, p. 380.

³⁹ Johnson, p. 68.

⁴⁰ *Ibid*, pp. 20-21.

Recommendations to the 120th General Assembly

1. That the 120th General Assembly approve for study and comment the paper, "Ordination for Church Educators," and that the paper be printed in the *Minutes of the General Assembly*.
2. That the paper, "Ordination for Church Educators", be directed to the Joint Task Force on the Nature and Practice of Ministry and included in the assignment of that body for consideration and comment to the Committee for Non-Ordained Church Educators by March 1, 1981.
3. That the Office of the Stated Clerk print the paper, send it to all ministers, certified educators and clerks of session and make sufficient additional copies available for sale through the Material Distribution Service to all who request it.
4. That comments on the paper be solicited from church courts, church members, the Council on Theology and Culture, the Vocation Agency (UPCUSA) and through the appropriate structures from the Consultation on Church Union, and that such comments be sent to the Committee for Non-Ordained Church Educators by March 1, 1981.
5. That the Committee for Non-Ordained Church Educators be instructed to study the comments from the church and, in light of its study and consultation with the Joint Task Force on the Nature and Practice of Ministry, prepare constitutional amendments.
6. That the proposed constitutional amendments, along with the Permanent Judicial Commission recommendation concerning them, be published and circulated in the church early in 1982.

JOINT STRATEGY COMMITTEE

The General Assembly Mission Board of the Presbyterian Church in the U.S., and the General Assembly Mission Council of the United Presbyterian Church in the U.S.A., jointly present to their respective 1980 General Assemblies the following report of the Joint Strategy Committee.

The Joint Strategy Committee was created by concurrent actions of the Mission Board (PCUS) and the Mission Council (UPCUSA), to assist the Board and the Council respectively in making common response to the following actions taken by both of the 1977 General Assemblies:

"That the General Assembly urge each of its agencies to undertake work cooperatively on a joint basis with the United Presbyterian Church except in those cases where such would be constitutionally or legally impossible (such as Pensions) or represent poor stewardship of funds or personnel. This includes joint planning by elected boards, sharing of funds in joint projects, cross deployment of staff, and mutual commissioning of overseas workers, but it does not include nor imply any organic merger of the boards and agencies of the respective Assemblies." (1977 *Minutes*, p. 171)

The Joint Strategy Committee is composed of eight persons: four appointed by the General Assembly Mission Board and four by the General Assembly Mission Council, together with the Administrative Director of the Mission Board and the Executive Director of the Mission Council. Its function is to advise the two agencies in their coordinated responses to the common action of both General Assemblies cited above.

Much cooperative work was already being done between the agencies of the two churches before this action by the two Assemblies was taken. One of the first activities of the Joint Strategy Committee was to examine a detailed inventory of all such joint work then being done (see the 1978 *General Assembly Minutes*, pp. 551-560), together with a survey of additional possibilities for increasing cooperative action by the respective agencies in the days ahead.

Three areas of work were initially chosen by the General Assembly Mission Board and the General Assembly Mission Council, and these were reported to the 1979 General Assemblies (*Minutes*, p. 490). They are: (1) Work with the National Presbyterian Church of Mexico, (2) Ethnic Minority Ministries, and (3) World Hunger. Subsequently, the Joint Strategy Committee has monitored the progress being made in these three areas in moving toward an increased measure of joint operation, and has deepened its capacity to assist the respective agencies in working out these practical relationships. The coordination of the work of these two agencies in relation to the National Presbyterian Church of Mexico is now an operational fact. Progress is reported in working toward a greater measure of joint work in the areas of Ethnic Minority Ministries and it is anticipated that this progress will continue. Progress toward joint work is quite evident as that is related to the hunger programs of the two denominations and attention is called to the special report, "Presbyterian Hunger Program" (pages 134f).

The Joint Strategy Committee is happy to report substantial progress having been made in two additional areas during the past year in moving toward jointness between the two churches. One of these has to do with a joint function on *Aging*, to be administered in one denomination on behalf of both churches. The other has to do with developments leading toward joint operations between the two churches in relation to the Christian community in the *Sudan*. Beyond these two, an additional area of work being lifted up for intensive consideration as a possible joint work between the two churches is the area of *Interpretation*. This latter will prove responsive to the needs of union presbyteries and union churches for coordinated program materials from the two denominations, as well as serving the will of the General Assembly to strengthen cooperative service between the two churches at all levels.

The Joint Strategy Committee continues to be encouraged by the state of joint work between the agencies of the two General Assemblies, and by the cooperative attitude of those directly involved in such work. There is now a deeper maturity and realism about these efforts than was possible when the Joint Strategy Committee began its work two and a half years ago, but no lessening of its sense of timeliness or urgency about the task, to the end that (as the 1977 General Assemblies put it) "an increasingly united witness of the Presbyterian Church may be offered to the nation and the world."

MISSION DIRECTIONS

Introductory Statement

1. The 119th General Assembly adopted 33 Mission Directions "as a faithful programmatic expression of the report of the 1978 Mission Consultation" and directed the Mission Board to plan its ongoing program in this light. That General Assembly also lifted up "Eleven Mission Direction statements as all of equal weight as priorities for General Assembly agencies for the next five years (1980-1984)." The Mission Board was further directed to "plan its programs for the next five years with particular emphasis" on these eleven statements and to submit to each succeeding General Assembly a continuing revision and extension of a five-year plan. (*Minutes of the 119th General Assembly*, pp. 210-212.)

2. In the preparation of this plan, the following steps were taken:

a. Six staff teams were selected and organized to do follow-up work, in response to the Assembly's directives, on each of the six Claim Areas which had been identified by the Montreat Consultation and subsequent General Assemblies: PROCLAMATION, COMPASSION, JUSTICE, PARTNERSHIP, RECONCILIATION and EDUCATION FOR MISSION.

b. These staff teams began preparing a preliminary description of what the Mission Board could accomplish by 1984 if it faithfully and forcefully responded to the eleven Mission Directions. As the first step in this process each staff team prepared a statement attempting to describe the nature of the world and church in which mission will take place in the 1980's, listing both "helping" and "hindering" factors. The staff teams were guided in this work by responses which were solicited from persons with experience and insight in the six Claim Areas.

c. The Mission Board, at its November 1979 meeting, divided into small groups, each of which considered the preliminary reports of these staff teams. Changes, additions and deletions were suggested. At this stage in the process, implementing Objectives received from a wide variety of sources were considered in order that insights reflecting the rich diversity of the church could be included.

d. Following the November meeting of the Mission Board, this preliminary report containing 170 Objectives for the implementation of the 11 Mission Directions was mailed to all Mission Board and staff members, respondents who had been heard from earlier, and a larger group of laypersons, middle court executives, seminary faculty, pastors, racial/ethnic persons, women, missionaries, and overseas church leaders. Each respondent was invited to make comments and asked to evaluate the missional importance of the various Objectives on the following scale:

- 5 — absolutely crucial
- 4 — very important
- 3 — important
- 2 — fairly insignificant
- 1 — not important at all
- x — goal statement not clear

e. This second round of solicited input was instructive to the teams and the Mission Board in redefining the work previously done, and in consolidating and reducing the number of Objectives for each Mission Direction and in developing potential enabling Strategies.

3. To summarize, this report to the 120th General Assembly includes:

a. *Mission Directions*. There are eleven of these, all of which were approved by the 119th General Assembly.

b. *Objectives*. There is a cluster of these for each Mission Direction, which it is believed will present an integrated plan for its implementation. *It is these Objectives which the 120th General Assembly is being asked to adopt, modify, delete or supplement.* These Objectives include various elements, such as the style of doing mission, the development of new program, as well as the reinforcement of some current program.

c. *Strategies*. A number of selected Strategies is displayed for each Objective (APPENDIX A). The Strategies listed are illustrative of ways in which the Mission Board might implement the Objectives and are *not* being recommended for adoption by the General Assembly. Following the actions of the 120th General Assembly with regard to budget decisions for 1981 and the adoption of Objectives, the Mission Board will implement appropriate initial Strategies for 1981 as determined by the Mission Board.

4. *Next Steps*. It is the intent of the Mission Board to present to the 121st General Assembly a report which would include the following:

a. Specific 1982 Mission Board plans and budgets based on the Objectives which have been adopted by the 120th General Assembly, including a display of any current programs which might

have to be reinforced, redesigned, curtailed or eliminated in 1982 in order to achieve the Objectives which have been chosen.

b. Possible selection of other Mission Directions from among the 33 based on ongoing consultations with court, overseas, and ecumenical partners.

c. Revision and extension of the five-year plan in light of changes in the situation in the church and in the world, consultation with court, overseas and ecumenical partners, and the 1980 learnings of the Mission Board.

PROCLAMATION

Mission Direction 1:

To develop models for congregational revitalization which affirm a renewed commitment to our Biblical, theological, historical heritage of faith, and which witness to the interaction between worship and service inherent in any ministry of proclamation.

Objectives:

1. The Mission Board, in cooperation with presbyteries, synods and the Presbyterian Church in the United States theological schools, will strengthen programs of evangelism and congregational revitalization at home and abroad.

2. The Mission Board will identify, support and encourage the formation of Presbyterian congregations which have covenanted to give evidence in their lives and ministry of particular expressions of obedience to the gospel.

3. The Mission Board will work toward increased cooperation with international partners in congregational development and revitalization.

4. The Mission Board will increase its efforts and secure the necessary finances toward the equipping of racial/ethnic congregations for proclamation at home and abroad.

5. The Mission Board will work with presbyteries and congregations to help them utilize the talents of the aging in the process of congregational revitalization.

6. The Mission Board will bring attention to models within the church that utilize the family as an integral part of congregational revitalization.

Mission Direction 2:

To challenge our members as individuals-in-community to act upon their commitment to God through Jesus Christ as Savior and Lord, to call other people to join in this commitment and, together through the word and work, to witness in personal and public life.

Objectives:

1. The Mission Board will challenge the denomination as a whole to reflect theologically on the meaning and methods of proclaiming Jesus Christ to the world.

2. The Mission Board will work with presbyteries and partner churches (both national and international) to identify particular areas and groups which may have been neglected in the past, or where increased focus for proclamation is needed today and in the future.

3. The Mission Board will design programs and provide resources to help equip the Church for evangelism through witness in personal and public life.

4. The Mission Board will design programs and provide resources for the best use of the Church's professional leadership.

5. The Mission Board will develop on-going ways to increase the number of racial/ethnic church professionals who can lead people into more effective Christian witness.

6. The Mission Board will implement educational processes designed to help the Presbyterian Church in the United States understand and appropriate the demands for self-denial and obedience essential to proclaiming the gospel.

7. The Mission Board, in cooperation with courts and partner churches of the Presbyterian Church in the United States, will identify and bring together potential colleagues in evangelism through witness in personal and public life.

8. The Mission Board will develop ways to sustain and strengthen those engaged in witness and ministries of proclamation.

9. The Mission Board will explore ways in which the mass media can be used more effectively in the proclamation of the gospel to those who do not participate in congregational life.

COMPASSION

Mission Direction 1:

To respond to critical and immediate human need, suffering and health concerns, both at home and abroad, and to work toward removing their underlying causes.

Objectives:

1. The Mission Board, through the church court system, will increase its efforts to foster human rights, as defined in the 1978-1979 General Assembly Statements on Human Rights, in both its national and international program.
2. The Mission Board will work both denominationally and ecumenically, to promote positive changes in criminal justice systems so that they will reflect values consistent with the Christian faith and will develop ministries to prisoners, ex-offenders, youthful offenders, their families and victims of crime.
3. The Mission Board will provide leadership in programs to improve the health of people, both at home and in other countries.
4. The Mission Board will help all church courts to mobilize the human resources of our denomination to address critical human need, health care, and the root causes of hunger and help the poor at home and in other countries to move toward self-development.
5. The Mission Board will help relieve the needs of victims of natural, technological and social disasters by mobilizing the talents of Presbyterians, in cooperation with government and other volunteer agencies, and offering especially distinctive gifts of the church in pastoral care, counseling and advocacy.
6. The Mission Board, in cooperation with concerned partners, will work toward solutions to the problems of undocumented and economically displaced persons entering our nation, paying particular attention to the needs of Black Americans and other racial/ethnic groups who are already faced with chronic unemployment problems.
7. The Mission Board will strengthen its participation in refugee resettlement and relief, both in this country and in other countries, paying particular attention to the needs of Black Americans and other racial/ethnic groups who are already faced with chronic employment problems.

Mission Direction 2:

To give the hunger emphasis, at home and abroad, a major place in the total mission of the Presbyterian Church in the United States.

Objectives:

1. The Mission Board will increase its own efforts and its assistance to the Church in effecting changes in policies of governments (local, state and federal) and corporations resulting in an improvement in the economic and nutritional status of the poor in the United States.
2. The Mission Board will give priority to meeting the expressed and perceived needs of the poorest people in the United States and other countries.
3. The Mission Board will encourage the utilization of church facilities and properties at all court levels for specific programs which serve hungry and suffering persons.
4. The Mission Board will join with judicatory partners in involving church members in the struggle of the poor and hungry.
5. The Mission Board, in cooperation with overseas partners, will help equip women and men in emerging nations for self-development, by providing opportunities to receive training in such specialties as nutrition education, agronomy and village development.

JUSTICE

Mission Direction 1:

To help Presbyterians understand the power of economic forces, examine economic systems in the light of the Gospel, work for justice in existing economic systems and institutions, including the Church, and seek to work with others to create a political will for a more equitable international economic order to serve the common good.

Objectives:

1. The Mission Board will engage the Church in (a) developing a biblical understanding of justice and (b) examining and testing, in light of that understanding, the values and assumptions

underlying different economic systems with special emphasis on the plight of the poor and powerless.

2. The Mission Board will help the Church explore the relationship between economic justice and peace and move toward more faithfulness in its peace-making mission in national and international conflicts.

3. The Mission Board will develop means of hearing and responding to the insights of people of emerging nations and other victims of economic injustice.

4. The Mission Board will develop programs assisting presbyteries and congregations to respond to the biblical understanding of economic justice with mutual challenge and support for those who have covenanted to give priority in their lives to work for economic justice.

5. The Mission Board will significantly increase its efforts to address structural causes of injustice in existing economic systems.

6. The Mission Board will strengthen advocacy of General Assembly public policy recommendations and challenge and equip Presbyterians to engage with others in witness for more just and equitable national and international economic orders.

7. The Mission Board will address the root causes of economic injustice and the needs of the victims of injustice through its international mission planning and program.

Mission Direction 2:

To respond to God's call to the Church to exercise faithful stewardship by (1) sharing our human and material resources, influence and power for the sake of others in the world, and (2) nurturing stewardship attitudes in every individual Presbyterian court and agency which result in simpler, more responsible lifestyles and a just, humane, and liveable world for all.

Objectives:

1. The Mission Board will launch an educational process to increase the denomination's understanding of the biblical meaning of stewardship and the relationship between stewardship and economic justice and its commitment to faithful stewardship in the sharing of resources, influence and power.

2. The Mission Board will encourage and cooperate with seminaries, colleges and the Presbyterian School of Christian Education in efforts to incorporate into their curricula and continuing education programs the related areas of stewardship and economic justice.

3. The Mission Board, in cooperation with middle court partners, will develop and implement a major stewardship emphasis which increases special and deferred gifts and the budgeted financial resources of presbyteries, synods, and General Assembly by at least five percent (5%) in constant dollars annually for five years.

4. The Mission Board will challenge the denomination to complete the \$1,000,000 goal of the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People.

5. The Mission Board will simplify and make more just its own institutional lifestyle as directed by the 1979 General Assembly.

6. The Mission Board will work with synods, presbyteries and church-related institutions for greater justice in wages, salaries and benefits for all church-related employees.

7. The Mission Board will work with synods, presbyteries and the church-at-large to engender more simplified and responsible lifestyles on the part of a significant number of Presbyterians and Presbyterian institutions and agencies (e.g., presbyteries, colleges) in the areas of food, energy and material consumption patterns.

PARTNERSHIP

Mission Direction:

To find new and effective ways to release and mobilize the human and financial resources within the Presbyterian Church in the United States and within overseas partner churches to achieve partnership and interdependency in mission.

Objectives:

1. The Mission Board will develop a style of life that increasingly demonstrates the wholeness of the many facets of the Church's mission and will find effective ways to interpret that one mission to the Church.

2. The Mission Board will strengthen partner relationships between all parts of the Presby-

terian Church in the United States, emphasizing interdependence, cooperation, shared commitment and acceptance.

3. The Mission Board will discover and implement new ways to release, for mission, the abundant financial resources which God has given the members of the Presbyterian Church in the United States.

4. The Mission Board will develop a new quality of relationships with present and new international partners which will emphasize self-reliance, equality, inter-dependence, trust and acceptance in mutual mission.

5. The Mission Board will evaluate its present international partnerships and develop new partnerships in light of the unique religious, political, social, and economic context of each country where mission in partnership takes place, with particular attention to the concerns of justice and human dignity.

6. The Mission Board will offer members of the Presbyterian Church in the United States new opportunities to share and receive expressions of faith and life with Christians from other parts of the world in order to experience the wholeness of the people of God.

7. The Mission Board will find ways to equip and encourage Presbyterians to enter into dialogue with persons of other Christian traditions, with persons of other religious faiths and ideologies, with persons who have expertise in secular areas, and with the dispossessed.

8. The Mission Board will initiate and strengthen partnership for action on important social issues, particularly world peace, with other denominations and with appropriate secular groups.

9. The Mission Board will nurture, through the Church, a spirit of cooperation with other Christians, with people of other faiths, and with people of secular society who share common concerns.

RECONCILIATION

Mission Direction 1:

To utilize the gifts of women in the total life of the Church by supporting women in ministry and mission and by bearing faithful witness to justice for women.

Objectives:

1. The Mission Board will implement policies and practices that encourage a fuller utilization of the gifts of women in leadership positions throughout the Church.

2. The Mission Board will make special efforts to improve the economic condition of women throughout the world.

3. The Mission Board will significantly increase its efforts to improve women's health and safety throughout the world.

4. The Mission Board will develop procedures for implementing the denomination's ethical and theological positions that affirm the personhood of women.

Mission Direction 2:

To identify and work to eliminate both the problems and root causes of discrimination against people who are marginalized by the Church and by society (such as, older adults, the poor, the disabled) to enable their full participation.

Objectives:

1. The Mission Board will lead the way for members of the Presbyterian Church in the United States to work to eliminate the causes of injustice and inequity rooted in racism/sexism, class, age, physical disabilities and religious/political beliefs.

2. The Mission Board will cooperate with other groups in developing realistic portrayals of persons, and work to sensitize people to media presentations, both religious and secular, that project unfair and inaccurate stereotypes of people based on race, sex, age, physical disabilities, and religious/political beliefs.

3. The Mission Board will work with other religious and secular groups, agencies and international partners to initiate and support efforts that enable victims of discrimination to move toward economic independence, self-development and full participation in decision-making roles in church and society.

EDUCATION FOR MISSION

Mission Direction 1:

To develop an approach to education for mission at every court level that is based in Scripture and in the Reformed Theological tradition, global in perspective, and combining knowledge and responsible action.

Objectives:

1. The Mission Board will help the Church at every court level to develop strategies for church education which enable people of all ages to respond in faith and obedience to God's call in the midst of a pluralistic world.
2. The Mission Board will develop, in consultation with presbyteries and synods, a comprehensive plan for leader development which will deepen understanding and increase skills needed at all levels of the church and which will take into account our cultural, ethnic and economic pluralism.
3. The Mission Board, working ecumenically and in cooperation with the Church courts, will help the Church become involved with education at every level, both public and private, as a field of mission, a resource for ministry, and an instrument of service.
4. The Mission Board will devise programs to help congregations to develop more effective ministry to both the traditional and non-traditional family in order to move our church toward being genuinely inclusive.
5. The Mission Board will identify and develop resources (people, print and other media) which have a biblical, theological base for moving members beyond knowledge to action and for providing support for all Mission Directions.

Mission Direction 2:

To challenge sessions, presbyteries and synods to develop youth ministries, cooperatively with the Mission Board, and to provide opportunities for young people to become involved in the Church's total mission at home and abroad.

Objectives:

1. The Mission Board will help sessions, presbyteries and synods to set youth ministry in a global and ecumenical context.
2. The Mission Board will cooperate with sessions, presbyteries and synods in providing culturally plural training opportunities for youth and leaders of youth.
3. The Mission Board will assist presbyteries and synods to develop a coordinated system of resources which will include the encouragement of a culturally plural youth ministry in congregations.

APPENDIX A

POTENTIAL STRATEGIES

PROCLAMATION

Mission Direction 1:

Objective 1:

- (1) Develop training institutes and seminars for lay church leaders in evangelism, stewardship, congregational revitalization and Christian nurture.
- (2) Cooperate with theological schools to which we are related to strengthen their programs dealing with evangelism and congregational revitalization.
- (3) Confer with theological schools and presbyteries concerning opportunities for continuing education in evangelism and congregational revitalization.
- (4) Develop models for evangelism and ministry, combining both worship and service, for use in local congregations at home and abroad.
- (5) Develop Bible study resources on evangelism and congregational revitalization for use in local congregations showing how scripture addresses the needs and opportunities for proclamation.

Objective 2:

- (1) Gather and share models of congregations which have engaged in different forms of proclamation.
- (2) Develop theological and liturgical resources for use in proclamation by word and simplified lifestyle in such congregations.

- (3) Work with presbyteries and sessions to motivate members to pledge a specific term of service in a mission assignment within a presbytery-established mission strategy.
- (4) Gather and share models of congregations working both denominationally and ecumenically with church-related and secular agencies to help meet special community needs.
- (5) Provide resources for individual and congregational involvement in bringing Christian proclamation to bear upon critical social issues.

Objective 3:

- (1) Evaluate with international partners all present work in congregational development and revitalization.
- (2) Respond to new opportunities for proclamation abroad in cooperation with The United Presbyterian Church and international partners, making the necessary assignment of missionary personnel.
- (3) Recruit racial/ethnic persons for missionary service.

Objective 4:

- (1) Identify and provide models, racial/ethnic leaders, and finances to strengthen existing or establish new racial/ethnic congregations in partnership with presbyteries, synods, the United Presbyterian Church, and ecumenical and international partners.
- (2) Provide original or translated materials in ethnic languages when needs are identified by the groups concerned.
- (3) Increase each year, beginning in 1981, the amount of funds from the Mission Board for the development and revitalization of racial/ethnic congregations in the United States, planned and implemented in cooperation with presbyteries, and outside the United States, planned and implemented in cooperation with international partners.
- (4) Develop with The United Presbyterian Church's Vocation Agency a list of racial/ethnic church professionals. These professionals would be identified as to their cultural background, language skills and availability.

Objective 5:

- (1) Challenge congregations, in cooperation with courts of the church, specifically to recruit older persons for leadership roles in the church, including teaching, committee work, mission service, program development and other responsibilities.
- (2) Provide resources and design training programs, in cooperation with the Presbyterian School of Christian Education Center for Aging, that build on the talents and experience of the aging. Development of such programs and resources would involve participation by the aging.
- (3) Gather and publicize through presbyteries and international partners models of how the aging share their abilities and interests as a part of the church's ministry.

Objective 6:

- (1) Identify and publicize, in cooperation with presbyteries and ecumenical and international partners, how congregations can develop family to family proclamation as a means of revitalizing a local church.
- (2) Identify and publicize, in cooperation with presbyteries and ecumenical and international partners, ways in which single persons have, through extended families, enriched life for themselves and others.

Mission Direction 2:

Objective 1:

- (1) Invite the faculty and student body of at least one Presbyterian Church in the United States theological school to take as a year-long project theological study on the meaning of proclamation and brainstorming of new ideas regarding effective methods.
- (2) Engage with the Council on Theology and Culture in a study and an analysis of the meaning and methods of proclamation, working toward the formulation of a contemporary statement on proclamation with recommendations for implementation.
- (3) Provide opportunities for gatherings of occupational groups to explore the specific dimensions in which Christian discipleship may be expressed in those callings.
- (4) Solicit from national and international partner churches the understanding and experience of proclamation by people of different cultural and religious backgrounds.
- (5) Invite the Presbyterian Ethnic Minority Seminars' Conference to help the church look afresh—through the eyes of young racial/ethnic persons—at the present approaches of the church's proclamation to the whole world.

Objective 2:

- (1) Consult with disabled persons, both ministers and lay people, to devise ways in which they can be brought more fully into the life of the church.

- (2) Ask the Montreat Singles Conference to place on its agenda an exploration of ways and means by which single adults feel they could be involved more effectively in proclamation.
- (3) Ask the Montreat Conference on Aging to place on its agenda an exploration of ways and means by which older adults feel they could be involved more effectively in proclamation.
- (4) Discover and utilize the unique gifts of persons who have been excluded in the past or who are new to this country so that the church will be enriched by the experiences, insights, and gifts of these people.
- (5) Work with appropriate middle courts to develop more effective ways to proclaim the gospel with marginalized and neglected groups.
- (6) Work with appropriate synods, presbyteries, and international partners to train people for more effective proclamation and ministry with the massive influx of newcomers within the bounds of the Presbyterian Church in the United States.
- (7) Work with partner churches and ecumenical agencies to identify critical areas in the world where a particular emphasis on proclamation is needed and to mobilize, cooperatively, resources to meet those needs.

Objective 3:

- (1) Develop and make available resources and encourage presbyteries to sponsor training events in evangelism for church members.
- (2) Confront the church with the evangelical mandate that Christians be peacemakers. This will be done in cooperation with the Presbyterian educational institutions and the Presbyterian Peace Fellowships.

Objective 4:

- (1) Work with presbyteries and seminaries to rethink the distribution of parish pastors and experiment with ways to improve the ratio of members to ministers in both large and small congregations.
- (2) Initiate with presbyteries and seminaries research and experimentation leading to alternate means of financial support in congregations where the need for ministerial services exists, but funds are lacking.
- (3) Develop and offer to presbyteries guidelines for the appropriate percentages of local church's budget which should go to support of staff, to local program, and to benevolences beyond the bounds of that parish.
- (4) Explore with presbyteries and ministerial professional groups ways in which non-parish ministers can enrich the ministry of local churches.

Objective 5:

- (1) Engage in a vigorous recruitment drive with presbyteries for racial/ethnic candidates for the ordained ministry, Christian education, and other church professions for proclamation at home or abroad.
- (2) Propose *Book of Church Order* amendments which would remove present hindrances to the transfer of racial/ethnic persons already ordained in other denominations.
- (3) Challenge each theological school to specialize in preparing an in-depth curriculum for a particular racial/ethnic group. This will be done in cooperation with The United Presbyterian Church.
- (4) Develop with presbyteries a process of continuing education and career development for racial/ethnic church leaders, both clergy and lay.
- (5) Work with international partners in cooperative programs of recruitment and theological training for racial/ethnic church leadership in the United States.
- (6) Develop with educational institutions in this country and abroad programs in which persons of racial/ethnic background who are not knowledgeable of their cultural heritage nor fluent in the language of their heritage may become equipped to proclaim the gospel to their constituency.

Objective 6:

- (1) Research information concerning what is presently being done at different court levels, in other denominations and communions, and among international partners.
- (2) Engage and resource at least ten presbyteries in a study/action/reflection process focusing on the needs and opportunities for more faithful proclamation in their areas.

Objective 7:

- (1) Seek to initiate with racial/ethnic denominations in the United States and international partners greater cooperation and sharing of insights and experiences in proclamation.
- (2) Work with groups which share our conviction that evangelism and social concern cannot be separated.
- (3) Work through presbyteries to encourage greater use of the networks for political action such as IMPACT to help members in their witness in public life.

Objective 8:

- (1) Provide resources for Bible study and prayer focusing on witness and proclamation.
- (2) Develop and resource a network of persons, both clergy and lay, in the Presbyterian Church in the United States who are actively engaged in evangelism.
- (3) Seek to change Mission Board style of operation by bringing the healing powers of the gospel to bear on staff, Mission Board, and middle court relationships, thus giving integrity to our proclamation.
- (4) Design ways by which the Mission Board may be confronted by the poor, the oppressed, the imprisoned and the disabled.
- (5) Develop sensitivity to those individuals and groups throughout the Church who feel themselves to be excluded from the decision-making processes of the Mission Board.

Objective 9:

- (1) Develop with ecumenical partners a series of radio and television spot announcements which present the gospel and make those announcements available to local stations through presbyteries and congregations.
- (2) Explore and experiment in the use of cable television for the proclamation of the gospel.
- (3) Utilize the church and secular press to communicate news of the church at work in the world.
- (4) Subsidize books and other printed materials which proclaim the gospel.
- (5) Explore the effectiveness of portable audio-visual equipment and materials which could be used in public places.

COMPASSION*Mission Direction 1:**Objective 1:*

- (1) Develop educational programs based on biblical and theological concepts in the area of human rights and make available extant resources.
- (2) Advocate to the United States government that it give major attention to supporting human rights in United States foreign policy.
- (3) Urge church members to support the signing and ratifying by the United States of the several Human Rights covenants of the Universal Declaration of Human Rights, adopted by the United Nations General Assembly on December 10, 1948.
- (4) Evaluate present mission programs and activities in relation to human rights, especially in nations where human rights are violated, and work to expand and strengthen programs which support those who are working for human rights.
- (5) Provide increased support for ecumenical and secular groups which are seeking to protect human rights and victims of the violations of human rights, e.g. the National Council of Churches, Division of Overseas Ministries Human Rights Office, Amnesty International, and the Churches' Human Rights Program for the Implementation of the Helsinki Final Act.
- (6) Develop a fund for assistance in specific cases where persons are suffering oppression, torture, unjust imprisonment, and other violations of human rights.

Objective 2:

- (1) Encourage middle judicatories and congregations, working ecumenically where possible, to become involved in ministries with prisoners and their families, including prisoner visitation, volunteers to provide adult education, job counseling, transportation and lodging for families visiting prisoners.
- (2) Support national and regional ecumenical organizations working with prisoners and their families.
- (3) Encourage judicatories and congregations to become involved in ministry with youthful offenders, including such means as community mediation centers, foster care, intervention programs, and individual and family counseling services.
- (4) Address the needs of single parent prisoners, especially women, and their children.
- (5) Advocate vocational training and encourage congregations to assist ex-offenders and youthful offenders to find employment and housing.
- (6) Support alternatives to incarceration for those who are not dangerous to society, including the mentally ill, and call for no new prison construction which would add to the net number of prison beds.
- (7) Develop a network of Presbyterians committed to working for change in the criminal justice system and to ministries with prisoners, youthful offenders and their families.
- (8) Provide educational resources and leadership training events which will mobilize the church to promote positive changes in the criminal justice system, including a gathering

of congregational and middle judicatory persons involved in criminal justice to plan together.

- (9) Encourage congregations to use Criminal Justice Sunday as a means to motivate and educate the church and provide resources annually for congregational use.
- (10) Encourage systematic attempts to monitor and influence legislation and advocate public policy changes as called for by the General Assembly, with emphasis on improvement in the court and prison systems to the end that all persons, especially the poor, will receive equal justice without undue delay.
- (11) Seek improvement in the juvenile justice system to insure separation of youth and adults in jails, deinstitutionalization of children in need of services and protection of constitutional safeguards.
- (12) Encourage the development of policies whereby the victims of crime, or their dependents, are compensated for their loss by those perpetrating the crime wherever this can be done as part of the process for rehabilitation.
- (13) Increase our denomination's participation in and support of ecumenical agencies working for changes in the criminal justice system, working cooperatively with the United Presbyterian Church.
- (14) Work, as called for by the General Assembly, in opposition to the death penalty through engaging the church in moral discourse on the death penalty and enabling Presbyterians individually and corporately to support legislation which does not rely on the death penalty and work for repeal of legislation which provides for the death penalty.

Objective 3:

- (1) Encourage Presbyterians, both individually and corporately, to support the development of public and private policies which will provide more adequate preventive health care, a more equitable distribution of medical care and facilities, a greater emphasis on the rehabilitation of the disabled, and a realistic approach to the alcohol and drug abuse crisis.
- (2) Educate the church to a renewed awareness that Christians are responsible to God for the conditions of their bodies, minds and spirits as evidence of committed stewardship.
- (3) Enable church members in the health professions to perceive the relationship of health and faith, and thus to minister to the whole person, through (a) sharing models for integrating the Christian perspective into medical education and training and (b) sponsoring region-wide consultations for such persons.
- (4) Encourage congregations and presbyteries to use their facilities and resources in the development of health ministries.
- (5) Assist partners in other countries to engage in health ministries for the poor by offering expertise and support to programs which emphasize the preventive aspects of health care without neglecting the needs of the sick.
- (6) Assist church-related medical institutions in other countries by furnishing personnel and support, especially for public health, family planning, nutrition education, and preventive health care programs and by helping them develop self support within these areas of responsibility.
- (7) Develop ecumenically, particularly in other countries, models of team ministries for comprehensive health-care delivery to the poor that address the high rate of deaths from preventable causes (measles, polio, leprosy, parasites, malaria and tuberculosis).

Objective 4:

- (1) Encourage persons of all ages to make career choices that will answer Christ's call to serve the poor.
- (2) Cooperate in the expansion of service opportunities for persons to respond to the problems of hunger and human need.
- (3) Improve the system whereby persons can share their expertise in fields such as nutrition, business, public health, family planning, and community development, in areas which need and request assistance in order to enhance self-reliance.
- (4) Develop comprehensive team ministries of both professionals and volunteers to serve in areas of critical need.

Objective 5:

- (1) Work for the prevention and alleviation of the damaging effects of nuclear and chemical waste by participating in ecumenical educational programs and coalitions working toward this goal.
- (2) Cooperate in the development of a network of persons (at least one person per presbytery) within the Presbyterian Church in the United States who are trained to help initiate and

sustain an ecumenical response to physical and spiritual needs of victims of disasters who have suffered loss of loved ones, homes, property or community.

- (3) Help to provide seminars on preparedness and response at the local level to train, update, and support persons in disaster relief and recovery.
- (4) Help to educate Presbyterians regarding situations of potential natural, political, social and economic crises and encouraging appropriate individual and corporate responses.
- (5) Help to identify and train potential volunteers who can participate on disaster recovery teams to assist local communities in clean-up and rebuilding under the direction of local churches and ecumenical recovery organizations.
- (6) Seek actively support for funds, such as the One Great Hour of Sharing and the Crisis Fund, which specifically address the problems of disasters at home and in other countries.

Objective 6:

- (1) Enable the church at all levels to interpret from a theological perspective, the problems faced by undocumented and economically displaced persons, rethinking what it means to be the people of God and remembering that we are a nation of immigrants.
- (2) Provide educational opportunities and resources which enable church members to understand the international socio-economic factors which lead poor people to migrate across national borders.
- (3) Develop a program of advocacy for and assistance to undocumented Mexican nationals in the United States of America, drawing on recommendations of the Task Force on Migration Issues in Mexico-United States relations.
- (4) Develop a program of advocacy for and assistance to other undocumented persons entering our nation, while proposing public policies to address the root causes of this problem.

Objective 7:

- (1) Encourage Presbyterians, both individually and corporately, to advocate public policies which will result in more open and equitable immigration and more efficient refugee relief and resettlement.
- (2) Continue to participate actively in the work of refugee relief and resettlement through Church World Service and its relationship with Joint Voluntary Agency Representatives, the United Nations High Commissioner for Refugees, the World Council of Churches and overseas Conferences and Councils of Churches.
- (3) Work with partner churches overseas in a ministry of compassion to refugees.
- (4) Deploy some of our own missionaries to work fulltime with the needs of refugees in their assigned countries or neighboring countries.
- (5) Provide for a volunteer-in-mission program for work in refugee relief and resettlement in this country and overseas.
- (6) Help to establish in each presbytery a refugee resettlement team of sponsors, staff, refugees and volunteers to develop sponsorships and to provide services for refugees.
- (7) Help to establish a network of presbytery and/or synod advocates for refugee concerns.
- (8) Strengthen cooperation in establishing ecumenical networks through local and regional Councils of Churches for refugee resettlement and service.

Mission Direction 2:

Objective 1:

- (1) Support policies which stimulate full employment with just wages by providing job training, incentives for increased employment in the private sector, and public employment as needed.
- (2) Work for legislation guaranteeing adequate support, in forms which affirm the dignity and worth of individuals, for those persons who are unable to work, e.g., the elderly, disabled, children and single parents of small children.
- (3) Support other public policies which promote economic justice for the poor as defined in the 1977 General Assembly Statement on a Morally Responsible United States Food Policy.
- (4) Support efforts of local and regional hunger coalitions to increase the effectiveness of federal food programs.
- (5) Cooperate ecumenically in actions to persuade corporations to engage in just employment practices (including participation in collective bargaining) to provide adequate remuneration for low-income workers.
- (6) Cooperate ecumenically in actions to persuade corporations to become more responsible in their advertising and promotion of foods, consistent with sound nutrition policy as exemplified in the dietary goals established by the United States Senate Select Committee on Nutrition and Human Needs.

- (7) Participate with congregations, presbyteries and ecumenical hunger coalitions in working for the development of sound nutrition programs (nutrition education, adequate school breakfast and lunch programs, and the elimination of the sale of non-nutritious foods) in the public schools.
- (8) Participate with congregations, presbyteries and ecumenical hunger coalitions in working for the repeal of state taxes on food and medicine.
- (9) Encourage Presbyterians who are in positions of political and economic power to use their influence in working to abolish the underlying political and economic causes of hunger.
- (10) Encourage Presbyterians to participate actively in public policy networks, e.g. IMPACT and Bread for the World, to effect both state and national legislation which will result in an improvement in the economic and nutritional status of the poor in the United States.

Objective 2:

- (1) Encourage support for United States legislation which gives clear-cut priority to the least-developed and most resource-poor nations of the world and provides assistance to the degree of the nation's need and its commitment to national reforms needed for the sake of justice, not simply its political orientation or perceived value to the political and security interests of the United States.
- (2) Encourage cooperative relationships and support by all court levels of the Presbyterian Church in the United States for poor people's movements which demonstrate the self-determination efforts of the poor and are consistent with the goals of the Mission Consultation.
- (3) Give priority to funding projects and other efforts focused on meeting the special needs of poor women and their children and enhancing their development and participation in the decision-making processes within their communities and countries.
- (4) Help to develop specific coordinated ministries responsive to the initiatives of the poor which address the underlying causes of hunger among chronically affected groups abroad and in the United States, e.g. Indians in the Americas, the rural poor, farm workers, urban slum dwellers, and transients.
- (5) Increase the funds available for hunger projects which benefit the most vulnerable of the poor in the United States and in other countries.
- (6) Identify those areas and groups within the United States for whom hunger is a critical problem through participating in efforts to accomplish a national hunger survey.
- (7) Work with land-grant colleges and universities to analyze the present and potential problems of food production and distribution and develop model programs of education and agricultural development which are responsive to the expressed needs of the poor.

Objective 3:

- (1) Provide a model program in cooperation with Atlanta Presbytery and churches in the vicinity of the Presbyterian Center which will minister to neighbors in need: (a) working ecumenically with neighborhood clergy and church administrators in redefining usage of existing facilities; (b) working ecumenically with mid-town churches to provide meal stations for the hungry, food distribution networks for those poor and needy who are confined or disabled, shelter for the homeless, clinics, meeting places for Head-Start, and community youth groups; (c) working through neighborhood churches to provide land to enable needy persons to raise food for themselves and to share the excess through food programs for other needy.
- (2) Engage the leadership of the Church at the General Assembly, synod, and presbytery levels to work toward the education of local congregations in re-thinking, re-planning, and re-using their facilities and properties to serve the hungry and suffering by: (a) providing resources suggesting how congregations may accomplish the above goal and sharing successful models of how this is already being done; (b) providing trained leadership for presbytery and local church lectures, workshops, and seminars which focus on these needs; (c) providing the resources of other trained specialists to assist neighborhoods with implementation programs; (d) providing our congregations with information about stores, Christian cooperatives, and organizations selling self-help handicrafts that aid the poor; (e) assisting congregations to use their facilities for marketing of food and other products of low-income people.
- (3) Encourage the use of Presbyterian Church in the United States owned or related conference grounds, seminaries and other properties as facilities for hungry and suffering persons. (Example: use of facilities as a staging area for preparing refugees for resettlement in the United States.)

Objective 4:

- (1) Assure that the hunger emphasis is integrated into the overall education program of our church through inclusion in the ongoing curriculum and preparation of special study courses.
- (2) Develop opportunities for direct involvement of Church members in the lives of the poor and hungry in our communities, our nation and other countries, in order to learn from their experience and perceptions.
- (3) Encourage Presbyterian Church in the United States congregations to become involved in programs to bring direct relief to those within their communities who are in critical need of food, clothing, and shelter, while working toward a solution of the deeper problems which cause such critical need.
- (4) Increase the involvement of Presbyterian Church in the United States members in programs which are seeking to address the root causes of hunger, e.g. poor people's cooperatives, state-wide hunger coalitions, etc.
- (5) Develop and strengthen a national network representative of the United Presbyterian Church and the Presbyterian Church in the United States middle judicatories to provide leadership in the Hunger Action Program, and assist this network with ongoing educational opportunities and resourcing.
- (6) Develop volunteer-in-mission programs to work to improve the health care, agricultural development and nutrition education within critical poverty areas of the United States and other countries.
- (7) Train missionaries and others with overseas experience to become better interpreters to people in this country regarding world hunger concerns and enablers for hunger action in the countries where they are serving.

Objective 5:

- (1) Provide models for training and recruiting which will insure the full participation of women in these programs.
- (2) Increase the availability of funds for scholarships and other training opportunities in the specialties.
- (3) Provide opportunities for exchange of information among groups in emerging nations about projects which have been successful.
- (4) Provide opportunities for sharing knowledge and ideas which will assist in the development and growth of children to become fully productive members of society.

JUSTICE*Mission Direction 1:**Objective 1:*

- (1) Call the church to serious study and reflection on economic justice and make available, in cooperation with the Council on Theology and Culture and ecumenical partners, study and action resources which assist the church-wide study.
- (2) Provide leadership training events, in cooperation with middle judicatories, for a group of church leaders, including women and minorities, utilizing the resources of institutions of higher education, both public and private, including theological institutions; and encourage presbyteries and congregations to hold study events, seminars and lay academies.
- (3) Involve Women of the Church, through the Women's Advisory Council, and youth, through the Youth Advisory Council, in this study.
- (4) Provide three regional events for parish ministers to develop skills in using resources of the Christian faith and economic/social sciences to analyze and act on issues of economic justice and for exploring the pastoral and homiletical tasks in a time of profound economic dislocation.
- (5) Prepare and distribute case studies that show the impact on the poor and the powerless in at least one emerging nation of one or more United States based multinational corporations which are following normal business procedures.
- (6) Stimulate deliberation and discussion in the Church about what constitutes a just, participatory and sustainable society and what Christians are called to do, involving up to ten presbyteries in a study/action process.
- (7) Develop an intentional working relationship with the Science and Technology Project of United Ministries in Education (UME) to consider the impact of science and technology on society and the implications for the church's mission.
- (8) Design and implement a method of securing church-wide participation, with the assistance of the poor and powerless, in the development of a paper, for submission to the

General Assembly for adoption, on "An Economic Bill of Rights," which paper will grow out of biblical mandates and an analysis of the United States economy and give particular attention to the United States public policy changes required to secure these rights.

- (9) Support and nurture leaders involved in the study and action process, providing for an exchange of models and resources, and organize occasional consultations for leaders of leaders, including church educators, to share insights, develop skills in experiential education and suggest ways to strengthen the study/action process in the church.

Objective 2:

- (1) Provide resources for study, reflection and action on the biblical insight that peace is a fruit of justice.
- (2) Facilitate in the church a critical examination and evaluation of different perspectives on the causes and meaning of contemporary national and international tensions and conflicts.
- (3) Call to the attention of the church the extent of world-wide military expenditures, the United States' role as the world's leading arms merchant and the impact of military spending on the United States' economy, and stimulate widespread discussion of the moral meaning of these and related matters.
- (4) Secure participation of presbyteries in the development of a paper for General Assembly adoption on what the church and nation must do for the sake of peace and justice.
- (5) Develop ways to assist the church in implementing the mandates for action identified by the General Assembly.
- (6) Provide channels for the church to work cooperatively with other ecumenical and secular groups seeking peace.
- (7) Encourage church members to join political action networks working for peace and justice.
- (8) Allocate additional resources in order to provide more leadership for the church in its work for peace.
- (9) Encourage the development of peace studies in the curricula of institutions of higher education.

Objective 3:

- (1) Develop a program with middle judicatories that provides cross-cultural learning experiences for Presbyterian Church in the United States members and congregations with persons of the emerging nations.
- (2) Encourage Presbyterian Church in the United States colleges and seminaries and the Presbyterian School of Christian Education, with seed money grants, to increase opportunities for cross-cultural learning, including exchange opportunities for the United States' and emerging nations' students and faculty.
- (3) Translate and publish (subsidizing where necessary), in cooperation with ecumenical partners, books on economic justice of at least six emerging nations' writers who do not have access to the usual English language publishing channels.
- (4) Develop a systematic way to secure the insights of emerging nations' persons on how major Mission Board decisions and procedures affect the poor and powerless.
- (5) Develop, in consultation with churches and councils abroad, middle judicatories and congregations, a mutual exchange program involving the exchange of at least ten persons between the Presbyterian Church in the United States and churches and councils abroad.
- (6) Utilize emerging nations' persons as contracted staff to provide their particular insights and expertise for strengthening our study and action for economic justice.
- (7) Support efforts and requests of partner churches and ecumenical councils overseas which address economic injustice (with particular attention to the needs of women, children, neglected racial/ethnic persons and the poorest of the poor), and strategies for empowering the powerless.
- (8) Provide consultative services and other resources to help ten presbyteries develop pilot programs focused on redress of economic injustice, based on priority concerns identified by the presbyteries (e.g., plight of farm workers, welfare recipients, the unemployed, economically displaced persons, migrants).

Objective 4:

- (1) Encourage presbyteries, congregations and individuals to covenant to give prayer and action for economic justice high priority in their lives.
- (2) Develop with presbyteries means to provide strong support to congregations and pastors who give priority to working on the biblical mandate for economic justice.
- (3) Develop strategies with all middle judicatories to effect the fullest possible collaboration in every aspect of this Mission Direction on economic justice.

- (4) Provide channels for the exchange of resources and successful models and strategies of action for justice.
- (5) Provide events so that those engaged in action for economic justice may deepen their biblical and theological understandings, and learn from their action and reflection to respond more faithfully to the Gospel.
- (6) Develop a network to put those who have covenanted to make economic justice a priority in their lives in touch with each other for mutual challenge and support.

Objective 5:

- (1) Gather Presbyterian labor and management leaders in several major cities within the bounds of the Church, in cooperation with other denominations whenever feasible, to consider the Church's concern for justice in labor-management relations and particularly its concerns for the poor and the powerless, to discuss such issues as collective bargaining, strikes, boycotts, unemployment and underemployment, and to receive from these leaders recommendations for the Church's role in this area.
- (2) Make a concerted effort, both denominationally and ecumenically, to develop a partnership with evangelicals concerned for economic justice.
- (3) Increase significantly at regional, national and international levels the Mission Board's work in partnership with and financial support for ecumenical and secular groups seeking greater economic justice.
- (4) Initiate a systematic means to increase to \$500,000 by 1987 the Mission Board's investment in the Ecumenical Development Cooperative Society, which funds economic self-help projects in emerging nations.
- (5) Intensify the Mission Board's effort to be socially responsible in its investments, according to guidelines approved by the General Assembly, by working in cooperation with other denominations and interpreting its actions to the Church.
- (6) Encourage and help presbyteries, congregations and church agencies and institutions to support the cause of economic justice in their investments, employment policies and purchasing practices.
- (7) Enable the church to understand, support and be involved in its work for greater economic justice through a substantive program of interpretation with sufficient funding for print and audio-visual media.

Objective 6:

- (1) Deepen the sense of the urgent need for, and importance of, political action by citizens through demonstrating the impact for good or ill of United States policy decisions on the economic well-being of persons and groups in this country and around the world.
- (2) Distribute widely, and engage the church in moral deliberation on, the public policy recommendations of the General Assembly that would result in a greater measure of economic justice.
- (3) Increase significantly the Mission Board's capacity to monitor and call to the attention of the Church United States public policy decisions affecting economic justice.
- (4) Advocate more effectively to policy-makers through testimony, visits, and other communications the public policy recommendations of the General Assembly for economic justice.
- (5) Encourage Presbyterians to join and actively participate with other Christians in a citizens' political action network (such as IMPACT) that gives major attention to policy changes that would result in more just and equitable economic orders, and provide strong support for those who do so.
- (6) Assist concerned presbyteries in providing training events, in cooperation with others when possible, on effective political witness for the sake of justice.
- (7) Increase significantly the Mission Board's participation in and/or funding for ecumenical and secular groups working for public policy changes for the sake of economic justice, as called for by the General Assembly.

Objective 7:

- (1) Incorporate as a regular part of its planning process the examination of the social, cultural, political and economic realities of each geographical area and their relation to the root causes of economic injustice, and consider these in developing mission policy and objectives.
- (2) Negotiate with international partners and ecumenical councils at least ten additional ministries of justice which empower the poor and address the special needs of, and seek equal opportunities for, women and their dependent children, racial/ethnic persons, the handicapped and the unemployed; and commit annually 10% of the Mission Board's unrestricted funds allocated for international mission to support such new ministries.

- (3) Develop an aggressive program of interpretation, in cooperation with international partners and ecumenical councils, that uses print, broadcast and audio-visual media and Mission Board staff at appropriate events to show how social, political and economic realities perpetuate injustice and impact mission.
- (4) Assist colleges, universities and seminaries with which the Mission Board is associated abroad to strengthen their programs which promote social and economic justice.
- (5) Give priority to economic justice in the selection and orientation of new missionaries.
- (6) Seek, in cooperation with international partners, to make economic justice an integral part of proclamation and compassion programs.

Mission Direction 2:

Objective 1:

- (1) Recommend for adoption by the General Assembly, after two years of study and testing with the judicatories, a foundational statement on Christian stewardship which (a) articulates the Presbyterian Church in the United States' commitment to work individually and corporately for economic justice, (b) emphasizes the stewardship of influence and power, and (c) challenges Church members to give generously and sacrificially to the Church's ministry.
- (2) Incorporate such a foundational statement in the Presbyterian Church in the United States stewardship program and resources of the Mission Board.
- (3) Begin working with middle courts in designing and conducting training events which reflect this foundational statement.
- (4) Develop and provide study and action resources for pastors and congregations on such matters as theology of possessions, personal and family financial planning, biblical studies relating to economic issues and forces, church financial planning and management.
- (5) Encourage presbyteries to create support groups for pastors as they engage sessions and congregations in dealing with the issues of stewardship and economic justice.
- (6) Establish means for congregational model-sharing and information exchange in and beyond the denomination, so that experiences and resources dealing with stewardship and justice concerns may be shared.
- (7) Develop a process for sharing and learning from international church partners insights and models for effective stewardship and responding as possible to requests from overseas partners in developing and promoting their stewardship programs.

Objective 2:

- (1) Consult with the Committee on Theological Education and the Association of Presbyterian Colleges regarding the most effective means to incorporate stewardship and economic justice into their offerings.
- (2) Provide scholarships for faculty, students and Directors of Continuing Education for study, research and training at places such as the Ecumenical Center for Stewardship Studies (Chicago) and the Churches' Center for Theology and Public Policy (Washington).
- (3) Provide seed money for curriculum development which involves experiential learning in the particular areas of stewardship and economic development.
- (4) Offer staff consultants to work with faculty in developing and teaching such courses.
- (5) Conduct pilot courses and seminars on faith and economics for clergy and laity, in cooperation with at least two theological institutions and two colleges.
- (6) Share in the financial support of leadership, including racial/ethnic and emerging nations' persons, for pilot courses and seminars.
- (7) Facilitate with theological institutions the development of curriculum models dealing with concerns for stewardship and economic justice which will be field tested by local churches and shared with presbyteries and local churches for their use.

Objective 3:

- (1) Establish a Mission Board policy to encourage special and deferred gifts solicitations for funding of approved programs; and identify and list, in the Special Opportunities for Support Project Book and other such lists, specific programs for individual and judicatory support.
- (2) Train and make available at national and regional levels emerging nations' and racial/ethnic persons to assist with this stewardship emphasis.
- (3) Engage in aggressive stewardship promotion efforts that are designed to move congregations toward a minimal goal of committing at least one-third of their budgets to the mission program of the presbytery, synod and General Assembly.
- (4) Develop an aggressive program of communication and interpretation of the mission needs

of the Church, including an expanded function of interpretation.

- (5) Challenge presbyteries either to alter their financial distribution formula to reflect a goal of 50% of their budgeted receipts for synod and General Assembly mission; or, through the Tri-Court process, to increase their proportion of mission dollars allocated to the benevolence causes of the General Assembly.
- (6) Solicit support from Presbyterian Churches in the United States related and other foundations on a regular basis.

Objective 4:

- (1) Continue Mission Board education for and promotion of the annual special offering for the Martin Luther King, Jr. Fund for the Economic Self-Development Ventures of Ethnic Minorities.
- (2) Request the General Assembly to direct the Task Force on the Stewardship of Accumulated Resources to publicize the needs of this fund in its work.
- (3) Urge the Presbyterian Foundation and all middle court foundations and similar groups to include in their development work the special appeal and needs of this fund.
- (4) Develop, through the Mission Board, a five-year denominational program of special gifts solicitation for this fund, including a direct solicitation effort, in accordance with Mission Board policy.

Objective 5:

- (1) Determine what changes and adjustments are needed relative to maximum and minimum salaries of overseas and domestic personnel, organizational arrangements, processes and programs, meetings of the Mission Board, employment practices, staff relationships, and related matters; and develop a plan for implementation of needed changes and adjustments.
- (2) Seek General Assembly approval of the plan for implementation where needed.
- (3) Implement the plan approved by the Assembly.
- (4) Share with synods and presbyteries the Mission Board's learnings from its own plan.

Objective 6:

- (1) Encourage all presbyteries to develop ethical criteria, and guidelines based upon their criteria, for both maximum and minimum salaries and benefits for their ministers and lay church employees.
- (2) Share the Mission Board's guidelines concerning maximum and minimum salaries with presbyteries and congregations.
- (3) Encourage presbyteries and congregations to deliberate on the advantages and disadvantages of establishing standard salaries for clergy and presbytery salary pools from which all members of presbytery and local church employees would be paid equitable remunerations; and provide to presbyteries reports on the experiences of other denominations.
- (4) Propose to the General Assembly recommendations to all presbyteries growing out of deliberations in presbyteries on these issues.
- (5) Recommend that the General Assembly enact a policy requiring that all church employees be protected by retirement and insurance benefits.

Objective 7:

- (1) Develop and publicize energy conservation guidelines and models for existing and new church buildings.
- (2) Request each presbytery to establish a "Simpler Life Task Force" or assign to the appropriate group the responsibilities to visit and consult with each congregation about the biblical base for simpler and more just institutional life, with specific assistance offered in such matters as energy conservation.
- (3) Develop, cooperatively with middle courts, guidelines for more simplified processes, organizational structures, boundaries and meeting styles which require fewer meetings, less travel and less paper work, while preserving open communication and participatory decision-making.
- (4) Hold lifestyle training events with and for presbytery and synod leaders that will include: biblical reflections on simple living, analysis of current styles, values clarification, value change processes, model sharing and analysis.
- (5) Encourage the development and distribution of models to assist in the support of persons, groups, and congregations practicing simpler styles.
- (6) Provide, in cooperation with middle courts, resources (persons, events, materials) for congregations which are supportive of and facilitate the practice of more simple and just lifestyles.
- (7) Encourage dialogue in the Church leading toward the development by the General Assem-

bly of criteria to determine just levels of income for Presbyterians in a world of pressing human need.

- (8) Encourage the formation of core groups of individuals within congregations or presbyteries who covenant to give mutual support for the practice of simpler lifestyles through the discipline of sharing economic and other resources for living (e.g., the Iona Community, Koinonia Farm).

PARTNERSHIP

Mission Direction 1:

Objective 1:

- (1) Review all staff functions; combine, when appropriate, those that are similar; and identify those that are needed to implement the Mission Directions, in order to provide a more integrated, comprehensive focus.
- (2) Institute a process which integrates the planning, resourcing, interpreting, and implementing of mission in a unified manner.
- (3) Develop a plan for bringing together the General Assembly Benevolence Budget and the General Assembly's Operating Expense Budget into a single budget for the General Assembly.
- (4) Prepare all publicity for special offerings in such a way as to promote and interpret these special offerings in the context of the one mission of the Church.
- (5) Develop a process for identifying personal and professional skills and competencies of the entire Mission Board staff.
- (6) Train all Mission Board members and staff to interpret the one mission of the Church and how their particular assignments relate to the whole.
- (7) Strengthen interdivisional understanding and communication between the staff, and between the members of the Board, through a periodic in-house publication.
- (8) Develop a unified plan of interpretation.

Objective 2:

- (1) Develop avenues of cooperation and joint mission with synods, presbyteries and congregations, and with other agencies and institutions of this Church.
- (2) Implement a comprehensive, coordinated, long-range plan of leader development for all parts of the denomination's life.
- (3) Encourage coordination with the United Presbyterian Church in all work which relates to union presbyteries, particularly in the areas of schedules, resources, joint staff, and international projects.
- (4) Increase the Mission Board's ability to assist presbyteries in placing and relocating professional Church leaders; finding and recruiting people, especially women and racial/ethnic persons, for Church careers; providing pastoral care for all Church professionals; and opening creative options for ministry.
- (5) Develop procedures designed to increase racial/ethnic and economically disadvantaged voices in decision-making at middle judicatory and General Assembly levels.
- (6) Encourage synods and presbyteries to invite persons from emerging nations living within their geographic areas to share their knowledge and enrich our programs, serving as consultants and participants in planning and implementing mission.
- (7) Work to enable Christians from emerging nation countries to minister for extended periods of time in presbyteries within each synod, doing so cooperatively wherever possible.

Objective 3:

- (1) Develop methods of funding that will release new funds for mission, that will enhance the flow of funds to general benevolences, and that will be supported by staffs and councils of presbyteries and synods.
- (2) Launch an intensive effort in special gifts solicitation above and beyond general benevolences, and make improved use of the Special Opportunities for Support book and similar publications, doing these things in such a way as to reflect the unity of the Church's mission in its diverse manifestations.
- (3) Develop a system of training and encouraging Mission Board staff, in its regular itineration and travel, to advocate the financial support of the full mission of the Church.

Objective 4:

- (1) Plan consultations to evaluate the relationships with each partner church, with the suggestion that Mission Board members and other Church leaders be included.
- (2) Make the emphasis on this quality of relationships a primary criterion on all personnel decisions.

- (3) Develop new criteria for lifestyles of international (missionary) and national staff of the Presbyterian Church in the United States to help staff members identify with international partners.
- (4) Invite international partner churches to share in a Common Mission Pool, to which all partners would contribute funds for joint mission projects to be determined by the appropriate international regional group designated by the partnership agreement.
- (5) Adopt a funding system which is responsive to priorities of international partners, yet recognizes the priorities of the Presbyterian Church in the United States.
- (6) Continue and strengthen the Mission Board's program of International Leadership Development.
- (7) Increase the Mission Board's representation of women, youth, racial/ethnic and emerging nation persons in the decision-making process related to national and international partnerships.
- (8) Create the means through which our international and ecumenical partners participate in the General Assembly Mission Board decision-making process.

Objective 5:

- (1) Develop criteria by which to evaluate international partnerships in light of the context defined in this objective.
- (2) Institute a systematic review of all relationships and commitments with international partners which will determine programs to be strengthened, programs to be phased out, and programs to be initiated.
- (3) Increase by a significant number the racial/ethnic persons among new missionaries.
- (4) Increase the number of appointments made jointly with the United Presbyterian Church.
- (5) Develop ■ means for increased sharing of missionary personnel through ecumenical partners.
- (6) Discover and initiate, in consultation with ecumenical and international partners, programs responding to major new mission opportunities.
- (7) Pursue appropriate ways in which the Presbyterian Church in the United States and the global church can be in partnership with Christians in the People's Republic of China.
- (8) Study Islam and seek additional ways to participate in mission with partner churches in other countries in the fast-growing Muslim world.
- (9) Increase mutuality of ministry between the Presbyterian Church in the United States and at least two additional Caribbean churches.
- (10) Equip lay people of the Presbyterian Church in the United States living abroad to be involved in various mission programs of the partner churches.

Objective 6:

- (1) Make available to churches and members of the Presbyterian Church in the United States, through the Joint Office of Worship, resource materials on the theology, liturgy, and discipleship of churches in other countries.
- (2) Encourage the theological schools of the Presbyterian Church in the United States to incorporate into their curricula courses emphasizing the expressions of faith and life of Christians in other parts of the world, and to exchange visiting professors with the theological schools of the international partner churches.
- (3) Increase opportunities for understanding of emerging nations by leaders and members of the Presbyterian Church in the United States by such experiences as travel seminars and Mission Board sponsored seminars for churchmen and churchwomen of emerging nations to visit churches of the Presbyterian Church in the United States.
- (4) Increase and strengthen the Volunteers in Mission program.
- (5) Encourage synods and presbyteries to hold regular regional conferences on global mission, national and international.
- (6) Use communications technologies more effectively to provide opportunities for members of the Presbyterian Church in the United States to listen to emerging nation persons.
- (7) Increase opportunities and strengthen the quality of international experiences for youth of the Presbyterian Church in the United States and for international youth to have similar experiences in the Presbyterian Church in the United States.
- (8) Exchange missionary personnel with a non-Western, non-capitalistic, non-Protestant church, such as the Russian Orthodox Church.
- (9) Develop an orderly procedure for identifying the specific needs within the life of the Presbyterian Church in the United States which urgently require the witness and insight of emerging nation partners.
- (10) Develop with at least five presbyteries plans for receiving emerging nation missionaries in such functions as Church development, mission education, etc.

Objective 7:

- (1) Develop resources and opportunities to assist congregations to grow in their ability to participate in dialogue with persons of other Christian traditions, in a manner which affirms both the unity and the diversity of the body of Christ.
- (2) Develop an appropriate process and resources to enable people of the Presbyterian Church in the United States to reflect on crucial issues arising out of the denomination's current ecumenical dialogue, especially those of the Consultation on Church Union.
- (3) Develop resources and opportunities for enabling congregations to enter into dialogue with persons of other faiths and ideologies without either compromise of their own faith or arrogance toward the faith of others.
- (4) Develop, in cooperation with the Council on Theology and Culture, a proposed position statement for presentation to the General Assembly on the Reformed view of the uniqueness and universality of Christ in a religiously plural world.
- (5) Develop resources and opportunities for members of the Presbyterian Church in the United States to engage in dialogue with persons outside the church who have expertise on issues that affect human life and well-being.
- (6) Develop resources and opportunities for congregations of the Presbyterian Church in the United States to listen to and enter into dialogue with the dispossessed.

Objective 8:

- (1) Work ecumenically on common mission, thereby conserving resources, enriching program, and increasing effectiveness.
- (2) Increase the amount of joint work with the United Presbyterian Church, and coordinate the remainder of the Mission Board's program with them.
- (3) Attempt to strengthen the National Council of Churches of Christ in the United States of America and the World Council of Churches so that their programs are increasingly effective instruments for the common mission of member denominations.
- (4) Join with other denominations to develop a national and international Christian youth movement to deal with the concerns of youth.
- (5) Work with other denominations to sponsor regional, national, and international events for women and racial/ethnic persons to enable each of these groups to face its particular life issues.
- (6) Enter into partnership with others in order to work for world peace.
- (7) Work together with secular groups and those of other faiths to deal with specific national and international social problems.

Objective 9:

- (1) Develop resources for Biblical and theological studies on the oneness of humankind, in order to lay the groundwork for a spirit of cooperation.
- (2) Design ecumenical experiences and resources to encourage cooperation at all levels of the church between the Presbyterian Church in the United States and other denominations.
- (3) Devise ways with all levels of the church to increase mutual understanding and awareness between the members of the United Presbyterian Church and the Presbyterian Church in the United States.
- (4) Increase lines of cooperation with additional ecumenical partners, including Roman Catholics, "evangelical" Christians, Southern Baptists, and predominantly Black denominations.
- (5) Develop educational resources and events to explore the theological foundations for ecumenical partnerships.
- (6) Interpret to all members of the Presbyterian Church in the United States the positive contributions of the National Council of Churches of Christ in the United States of America, the World Council of Churches, and the World Alliance of Reformed Churches.
- (7) Provide increased opportunities for youth, women, and racial/ethnic persons of the Presbyterian Church in the United States to become involved in regional, national, and international ecumenical activities.
- (8) Develop ecumenical experiences and resources to share the richness of other religious traditions and to reflect upon the implications for theology, liturgy, and life.
- (9) Develop resources and programs to encourage cooperation between members of the Presbyterian Church in the United States and people in secular society who share common concerns.

RECONCILIATION*Mission Direction 1:**Objective 1:*

- (1) Advocate with presbyteries to increase the number of women church officers and their training opportunities and develop plans for increasing the number of women on committees and commissions.
- (2) Strategize, in collaboration with the theological institutions and presbyteries, for the recruitment, placement, support and continuing education for women in church professions, with a recruiting emphasis on racial/ethnic women.
- (3) Plan for congregations, courts, and assembly wide conferences to experience worship led by women.

Objective 2:

- (1) Model at the General Assembly Mission Board, and support at all court levels of the Presbyterian Church in the United States, fair employment practices, such as equal pay for equal work, equal employment opportunity, humanized personnel management, maternity leave, prevention of sexual harassment on the job, and full compliance with the 118th General Assembly policy statement on Affirmative Action.
- (2) Design programs and media to address consumerism and business practices which exploit women at home and abroad.
- (3) Encourage and support international partners to address the issue of economic conditions of women in their respective areas.

Objective 3:

- (1) Provide training at the presbytery level for Church professionals and other Church leaders so that they are equipped to recognize threats to the health and safety of women, such as battering, and assist them through appropriate referrals and support.
- (2) Work toward eliminating racial discrimination in quality of health care services available to racial/ethnic women by supporting and promoting agencies that engage in fair and equitable practices.
- (3) Work with overseas partner churches for the improvement and monitoring of women's health and safety throughout the world.

Objective 4:

- (1) Provide, in cooperation with other court levels and in partnership with other churches, opportunities for women to share multi-ethnic and cross-cultural theological insights and worship experiences.
- (2) Provide, in collaboration with women's networks and all courts of the Church, educational experiences for the laity on the emerging theological insights regarding women in the '80s.
- (3) Recommend to the General Assembly that, in cooperation with the United Presbyterian Church, a joint committee of women from emerging nations be established to address the concerns of women from emerging nations within the United States.

*Mission Direction 2:**Objective 1:*

- (1) Develop models of reconciling ministry that will enable congregations to create programs that are more inclusive of people who are discriminated against by the church and alienated from society.
- (2) Participate in the experiences of and identify with victims of discrimination to raise awareness of people by identifying and removing physical and attitudinal barriers that limit participation in church and society through sharing resources, and reporting research to help presbyteries, local churches and international partners in ministry with all victims of discrimination.
- (3) Develop guidelines and procedures by which all Mission Board decisions and the decisions of all court levels will be evaluated regularly in light of their impact on the needs and rights of individuals and groups who are discriminated against in the Church, the community and the nation, and abroad.

Objective 2:

- (1) Develop guidelines, media programs, and other resources which will help Presbyterian Church in the United States members evaluate all media presentations with regard to stereotyped images of people and to provide a vehicle which will enable them to voice their concerns and guide them in corrective action.
- (2) Develop a process to monitor all Presbyterian Church in the United States produced and/or endorsed media, both print and audio-visual, with regard to stereotyped images.

- (3) Expand the function of the Office of Media Communication to resource congregations in media awareness.

Objective 3:

- (1) Encourage theological institutions to become more intentional in recruiting teachers, students and administrators who have physical disabilities, as well as people from different racial/ethnic groups.
- (2) Encourage presbyteries to recruit racial/ethnic persons to serve as pastors and on presbytery staff.
- (3) Provide scholarships through presbyteries and local churches to racial/ethnic persons and physically disabled persons to assist them in developing their skills and leadership potential.

EDUCATION FOR MISSION

Mission Direction 1:

Objective 1:

- (1) Develop designs and resources which enable Presbyterians to understand more fully the Presbyterian heritage and Reformed faith.
- (2) Provide for children, youth and adults curriculum for church school education and models for weekday church education which make effective use of music, literature, art, and other media from a variety of cultures leading to growth in understanding the Christian faith.
- (3) Provide designs, in cooperation with other Church courts, which will help congregations and Church leaders struggle with the implications of the Mission Directions for their particular situations.
- (4) Provide designs of educational methods, processes and programs for studying and experiencing the life styles and values of differing religious communities, cultures, and racial/ethnic and class groups. These designs could include such viable learning experiences as:
 - involving people in the struggle for justice
 - sponsoring opportunities for cross-cultural and exchange programs
 - enabling people to participate in travel-study seminars.
- (5) Cooperate with partner churches abroad in the development of strategies for church education.

Objective 2:

- (1) Enroll the help of institutions of higher education, including schools of theology, in developing and training persons in the use of action/reflection methods of experiential learning and the introduction of these methods in leader training designs in synods and presbyteries.
- (2) Produce a leader training design which incorporates basic knowledge (e.g., biblical literacy, reformed theology, faith development) and skills (e.g., use of group dynamics, planning and evaluation, conflict management) appropriate to all leaders, and special skills appropriate to specific roles (e.g., officer training, church school and youth leadership, women of the church).
- (3) Produce designs with and for racial/ethnic persons and economically disadvantaged congregations which emphasize the special leadership needs of these congregations.
- (4) Develop with racial/ethnic leaders a design for cross-cultural leader education and training for clergy to encourage the development of culturally plural congregations.
- (5) Initiate a special effort to train professional church leaders for racial/ethnic and economically disadvantaged congregations.
- (6) Provide designs for synods and presbyteries which help church leaders effectively relate to the programs and operations of the General Assembly agencies.
- (7) Provide opportunities for church professionals and other church leaders to improve business knowledge and skills as an act of stewardship, through collaboration with institutions of higher education.
- (8) Train leaders in the development of electronic media resources (e.g., video cassettes, cable or closed circuit television, radio and television announcements) and in the use of these media as educational tools.
- (9) Develop a skills bank of leaders for educational ministries.
- (10) Assist theological schools to evaluate current educational materials and design new curriculum which undergirds the Mission Directions for the Church in mission as it moves into the 21st century.

Objective 3:

- (1) Assist synods, presbyteries and sessions in bringing together parents, educators, students

and church leaders to identify and to address problems facing their public schools, and develop resources to support ethical and theological discourse and responsible action around issues in primary, secondary and higher education.

- (2) Provide materials and strategies to help parents and church and public educators enter partnership around key developmental moments in the lives of children and youth, e.g., beginning school, confirming baptismal vows and graduating from high school.
- (3) Share models to help churches initiate and support integrated education of high quality.
- (4) Develop, with synods, presbyteries, local churches and their ecumenical partners and in cooperation with the Special Higher Education Task Force, new and relevant strategies for ministry in and with higher education.
- (5) Work cooperatively with the Special Higher Education Task Force to assist Church colleges and the courts of the Church to which they are related in developing mutually responsible relationships that reflect the Mission Directions.
- (6) Develop designs and programs, based on the Mission Directions, to influence the national arenas of education, both public and private, e.g., energy in education, economic justice in education, pluralism, and encouraging the teaching of world religions in public institutions.
- (7) Encourage our constituency to use educational institutions and their resources both to address problems facing global society and for their own growth and development.
- (8) Support the efforts of the poor, women and racial/ethnic persons to use educational institutions to gain justice by such actions as providing financial aid and sponsoring Church-wide reflection around the issue of education and justice.
- (9) Work with colleges, universities and theological schools to encourage and assist more women and racial/ethnic persons to prepare for all church professions.
- (10) Cooperate with colleges, universities and theological schools, both at home and abroad, in programs of faculty, administration, trustee and student exchange and development to educate for mission in a culturally plural world.

Objective 4:

- (1) Provide educational designs and strategies to help congregations to accept and affirm families of other cultural backgrounds and to accept and affirm persons who live in non-traditional families, and to learn from the contributions they make to the total life of the church and the family of God.
- (2) Advocate public policies that strengthen family life, e.g., public aid through Family Services that keep families together, removal of divorce and custody decisions from adversary proceedings.
- (3) Develop, with presbyteries and synods, strategies and models to help congregations minister within their communities in family planning and education for family life.
- (4) Prepare study guides and other resources to help families use the public media educationally in the development of their personal and social values.
- (5) Develop strategies and resources to help Christians assume their responsibility as educators within the family and as active servants within the community, e.g., educational designs to help the congregation develop a corporate life supportive of families.
- (6) Establish an Office of Family Life within the General Assembly Mission Board through which the recommendations of the 1979 Family Consultation can be implemented in keeping with the Mission Directions.

Objective 5:

- (1) Make available resources to encourage the increased use of action/reflection educational methods.
- (2) Provide cross-referenced catalog(s) of existing educational materials, including special emphases (e.g., economic justice, family life, higher education, hunger, Reformed heritage, racism, sexism).
- (3) Design new resources and revise existing materials in order to awaken members to issues surrounding racial, sexual and class prejudices, and to highlight the witness and service of persons who are victims of these prejudices.
- (4) Make available educational resources which reflect the theological and cultural perspectives of racial/ethnic persons, educationally and economically disadvantaged persons, and those for whom English is not a primary language.
- (5) Provide strategies to help congregations integrate and use effectively existing educational materials produced by the Presbyterian Church in the United States and by ecumenical partners.
- (6) Make greater and more creative use of electronic media (e.g., video cassettes, cable and

closed circuit television, radio and television announcements) as resources in education for mission, and negotiate with public and commercial broadcasters for allocation of prime time for programs devoted to exploring issues which relate to improving the quality of life for all humankind.

- (7) Ensure that inclusive language is used in all educational resources.

Mission Direction 2:

Objective 1:

- (1) Create opportunities for youth to live, work and study in cross-cultural situations.
- (2) Provide strategies through which young people may bear responsible witness to issues such as racism, sexism and economic injustices.
- (3) Develop strategies to equip young people for waging peace in our unstable world.
- (4) Develop greater communications and cooperation with ecumenical agencies and partner churches by establishing a Joint Office of Youth Ministry for the Presbyterian Church in the United States and the United Presbyterian Church and by offering leadership in international Christian youth and study movements.

Objective 2:

- (1) Give opportunities through the "Youth in Service: The Tithe of Life" program for young women and men to serve for a period of two years in congregations across the Presbyterian Church in the United States in youth ministry.
- (2) Work with high schools, colleges, universities and theological schools to encourage and assist more youth to prepare for church professions.
- (3) Develop a systematic approach for leader training at the synod level.
- (4) Work in consultation with the synods toward a systematic approach for leader development at the presbytery level which focuses upon basic youth ministry skills for youth advisors, e.g., the developmental tasks of adolescence, planning and organizing, teaching, recreation.
- (5) Expand leadership training opportunities at General Assembly youth conferences which focus upon skill enhancement in such areas as faith and moral development, life planning and Presbyterian heritage.
- (6) Encourage schools of theology to include education for youth ministry as part of their curricula offerings and continuing educational opportunities.
- (7) Work with church professionals through Joint Ecumenical Development to enhance youth ministry skills, especially skills needed to work with persons of racial/ethnic and other cultural heritages and spiritual and faith development.

Objective 3:

- (1) Develop a skills bank of leaders for youth ministries.
- (2) Provide models to start new ministries and to improve existing ministries.
- (3) Provide models for use by congregations which will encourage youth and adults to explore career options and experience the church as an extended family.
- (4) Encourage increased use of youth-directed resources (e.g., *Youth, Power, Alive*) in congregations.
- (5) Develop ethnically inclusive resources for use by congregations and judicatories.
- (6) Increase efforts to make available resources which educate youth in issues such as alcohol, drug abuse, economic injustice, health care and nutrition, militarism, racism, sexism and sexuality.
- (7) Provide resources for youth ministry in areas of special need (e.g., Native American, Appalachia, and small churches).
- (8) Provide a revised Youth Manual and an expanded youth leader publication (e.g., "Footprints").

THE ENERGY QUESTION AN EXPLORATION OF MEANING AND VALUES

A Study Paper Prepared by the Office of Corporate Witness in Public Affairs,
General Assembly Mission Board, Presbyterian Church in the U.S.

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Preface

This study paper was prepared in response to directives of the 1978 and 1979 General Assemblies. In 1978, the Assembly referred the World Council of Churches' communication "Energy Conservation for a Just Society" to the Mission Board for study and response to a subsequent Assembly (cf. *Minutes*, Vol. I, p. 206). In 1979, the General Assembly received a second communication from the World Council of Churches ("A Statement on Nuclear Energy") as well as two communications from the National Council of Churches of Christ, U.S.A. ("The Ethical Implications of Energy Production and Use" and "Resolution on Allocation of Energy Security Fund"). The Assembly instructed the Mission Board to include the study of these documents as it would render its report on energy concerns to a subsequent Assembly. It further instructed the Mission Board to "seek response from the church-at-large before presenting its report" (cf. *Minutes*, Vol. I, p. 191). A first draft of this study was shared with respondents from the church, chosen by nominations from judicatory executives, pastors, seminary and college presidents. Ninety-seven (97) responses were received, and their comments and suggestions have helped shape the content and form of this study paper.

This paper seeks to place in context the several documents expressing concerns and positions by national and world Christian communities on the issues surrounding energy production and use. It also seeks to develop, from a Reformed theological perspective, a coherent statement that may help stimulate moral discourse about one of the most crucial issues of our time.

This study has therefore three objectives:

First, at a time when inaccurate information and wishful thinking continue to obscure the nature and gravity of the energy crisis confronting this generation, this study seeks to provide some basic data underpinning the complex relationship existing between problems of energy growth, population growth, environment deterioration, resource depletion, and social organization. It also points to the accumulated evidence showing that the interaction of those problems is leading to what appears to be one of the most severe crises in human history.

Secondly, this study seeks to identify the criteria and norms (biblical, theological, ethical, ecological, socio-political, and economic) by which an energy policy must be evaluated. It also points to some ideological issues which impact these norms. It then undertakes an examination of the major U.S. options in energy resources, identifying short- and long-term prospects in sustainability, and illustrating how these options can be evaluated according to the criteria and norms proposed in this study.

Thirdly, as a national energy policy takes shape within a global situation characterized by a widening chasm between rich and poor, and between humanity and nature, this study invites Presbyterians and other persons of good will to carefully consider the implications of the biblical faith for their personal and corporate lifestyle of consumption of energy and other resources.

For the sake of brevity, no footnotes are appended to the text. A list of major reference sources from which the data used in this study have been drawn is given at the end.

I. Introduction

Ours is a generation that will be remembered for many accomplishments. We have developed the sophisticated technology which, a decade ago, placed a man on the moon. We have developed a computer technology which can track space probes on their odyssey to the very limits of our planetary system. We have unravelled the mystery of the genetic code that reproduces each species and, by means of recombinant DNA technology, we have spliced genes in microorganisms to make them serve human ends. We have cloned frogs, given new hearts to dying persons, and produced "test tube babies." The Green Revolution, by means of high levels of fertilizers and new dwarf strains of grains, has tripled and quadrupled yields per acre in many parts of the world.

We will also be remembered as the generation of the energy crisis. For the first time in the more than two centuries of continuous industrial and scientific development, the rapid depletion of traditional forms of energy resources and the mounting evidence of the fragility of the ecological system have precipitated a world-wide debate on a whole cluster of interrelated issues. These issues range from alternative resource systems and their technologies to ecological sustainability in the long- and short-term range; from basic questions of ownership and control of end use of these resources, to competing visions of the "good life" and the "just, participatory and sustainable society"; from arguments for and against growth and no-growth policies, to contrasting judgments as to what constitutes responsible trusteeship of natural resources and what is exploitive of nature. The churches have been drawn into this debate

59 because of the biblical and theological insights and value judgments which bear directly on
60 this problem. and more importantly, on the value conflicts which surround the debate.

THE PROBLEM AND THE ISSUES

61 Civilization has always been energy-intensive. Greeks, Phoenicians, Carthaginians, Israel-
62 ites, Etruscans, and Romans built their civilizations at the cost of denuding the Mediterra-
63 nean of its oak and pine forests, which they used for firewood and to make charcoal for
64 smelting metals. Exhaustion of wood and agricultural capacity paralleled the decline of the
65 Roman Empire and characterized much of the medieval period, especially in the 13th century
66 when Europe was about to run out of wood in one of the coldest periods in recorded history.
67 Sixteenth century Europe underwent a far-reaching energy transition from fuel wood and
68 water power to coal. In the process, the technological foundations were laid for the Industrial
69 Revolution, which was to propel the West into world dominance.

70 Historically, economic development has been closely tied with availability of abundant,
71 low-cost energy. This correlation between high energy use and economic development has
72 been accentuated by the process of industrialization which has transformed many societies,
73 and especially ours. The industrialized nations of the West and Japan, with about 20% of
74 the world's population, consume 65% of the world's energy. On a per capita basis, the U.S.
75 and Canada use approximately twice as much energy as Europe; three times more than
76 Japan; and one hundred times more than Nigeria, one of our more important oil suppliers.
77 On the other side of the ledger, it must also be said that these high rates of energy consump-
78 tion are paralleled by equally high rates of Gross National Product (GNP), which measures
79 goods and services produced by a given nation.

80 While, strictly speaking, energy will never run out, its ability to perform the services
81 required by an industrial society depends on its wide availability in concentrated and conven-
82 ient forms (such as gasoline or electricity), at a price that can be afforded, and at a level that
83 will not cause unacceptable environmental impact. Therefore, the term "energy crisis" is
84 used to indicate a shortage of supply in convenient and concentrated forms, a dramatic
85 increase in its cost, a situation where the level of energy expended adversely affects the
86 ecological balance of this planet, or a combination of these three components. The critical
87 nature of this energy crisis is the result of several factors.

88 *Over-dependence on Non-renewable Fossil Energy Resources*

89 First and foremost, we have developed an almost complete dependence on non-renewable
90 fossil energy resources (oil especially) because of their convenience for technological uses.
91 This dependence has led many industrialized nations to rely increasingly on oil imports
92 because national demand has outstripped domestic production, and because costs of produc-
93 tion are lower abroad. Since 1910, economic forces have tended to keep the world-wide oil
94 supply high and its price low, thus offering no economic incentive for conservation and for
95 developing alternate energy resource systems.

96 It was this world-wide market structure that the Organization of Petroleum Exporting
97 Countries (OPEC) inherited and used to further its political and economic goals. The Arab
98 oil embargo of 1973 against the U.S. gave us a preview of the devastating effects of our
99 national dependence on oil imports. The embargo came at a time when our domestic oil
100 production had already peaked and our nation was increasingly relying on imports to meet
101 its needs. Threat to our national security and a double-digit inflation have signalled to us
102 some of the costs of our national dependence on a "thin line of tankers" linking our ports
103 with the Persian Gulf. Repercussions of the revolutionary events in Iran and the linkage of
104 oil price and supply with volatile Middle East politics have served to underscore this situation
105 of national vulnerability. Never, since the 1930s, have economic and strategic issues been so
106 closely intertwined for our nation.

107 The American public, accustomed to the affluence generated by economic growth, has not
108 yet accepted the implications of a world-wide shortage of cheap fossil fuels. The development
109 of alternatives to natural liquid fuels is a clear necessity if the U.S. is to maintain any
110 semblance of its present economic style. This will require enormous capital investments, will
111 have significant ecological consequences, and will dictate substantial redistribution of eco-
112 nomic costs and benefits among the various population sectors and geographic regions of the
113 country. Difficult political decisions will be required. However, in spite of the preview of the
114 "age of scarcity" which the Arab oil embargo of 1973 gave us, the broadly based national
115 consensus for such decisions has not evolved. The present situation, characterized by depend-
116 ence on precarious and increasingly more costly oil imports, has created a national security
117 problem for the U.S. The crux of this national security problem is not economic or technical.

It is political. It derives from our failure to perceive correctly our common agenda, to unite around it, and to recapture our national will.

While the impact of the shortage of cheap fossil fuels has been dramatic in the case of the U.S. and the other industrialized countries, its effect has been disastrous in the case of the developing nations of the Third World. These countries are bearing a disproportionate burden in relation to the industrialized countries because, as the West and Japan continue demanding increasing quantities of oil at a sharply rising price, the developing countries are faced with agonizing choices between imported oil, fertilizers, and food. Sharply rising prices in energy and other commodities have become a major obstacle to economic development, handicapping the ability of the developing countries to manage successfully their basic needs.

Finite Resources and Pollution Absorption Limits

Second, there is a limit to the amount of renewable and non-renewable resources available to us, coupled with the planet's ability to absorb pollution. The energy problem arises also from a pervasive ideology of growth and technical rationality which produces illusions about limits and which is in conflict with the Christian understandings of creation, grace, and salvation. It is this finite, limited nature of the world which makes growth the central feature of the problem facing us.

According to an ancient legend from India, the game of chess was invented by a mathematician who worked for a king. Asked to name a reward for his invention, the mathematician modestly suggested that the king place one grain of wheat on the first square of the chessboard, and then double the number of grains for each succeeding square. The number of grains becomes the sixty-fourth power of two, and the total number of grains is more than all the wheat harvested by humankind in all recorded history — such is the power of exponential growth!

Problems of exponential growth in a finite world are basic to the energy question. These problems are aggravated by a world economy that is increasingly complex and interdependent, and by fragile balances between demand and availability of resources. The critical nature of the problem of exponential growth becomes clear in two case studies: world production of crude oil and U.S. production of coal.

World production of crude oil, from 1890 to 1967, grew at a rate of 7.04% per year, with a doubling time of 9.8 years. This doubling rate means that each decade of production equals the sum of all previous production. If growth in annual crude oil production were to become stabilized at the 1970 level, it has been calculated that all known reserves, including oil shale, would be exhausted in 101 years. Even if the entire earth were to be pure crude oil, a growth rate of 7.04% per year would consume all that oil in only 342 years!

Since the U.S. has approximately one-half of the world's known coal reserves, some have argued that we have a sort of national insurance against future energy scarcity. However, the history of coal production in the U.S. shows that, from 1860 to 1910, coal production rose exponentially at a rate of 6.9% per year, with a doubling time of 10.4 years. Coal production levelled off at the 1910 figure until 1972 because the balance of U.S. energy requirements were being met with oil and natural gas. Following the Arab oil embargo of 1973 and the quadrupling of the oil price, U.S. coal production rose again toward a government-set goal of approximately 5% per year. While this goal may not be reached, even a growth rate of only 1% per year in coal production would not stretch this critical energy supply beyond the two-hundred year mark. Because the rate of growth in U.S. coal production from 1910 to 1972 was zero, we now have a precious buffer that can give us a period of grace to make an acceptable transition into a post-petroleum economy.

Until recently, the growth rate in energy consumption and the growth rate in Gross National Product (GNP) have tended to parallel each other. In the case of the U.S., from 1965 to 1973, yearly growth in GNP and gross energy demand were the same: 4.1% per year. However, from 1973 to 1978, our GNP grew at a rate of 2.3% per year while gross energy demand increased at the yearly rate of 1.0%. The ratio between the two dropped from one to 0.4. The projections for the period from 1978 to 1990 are in terms of a GNP growth rate of 3.2% per year versus a growth rate in gross energy demand of 1.9% per year, representing a ratio of 0.6.

Similarly, on a world-wide basis, the projections of a growth rate in gross energy demand, from 1978 to 1990, are at the level of 2.5-3.0% per year. This growth rate is approximately one-half of what it had been between 1965 and 1973 and approximately paralleling the yearly growth rate in world population. Because of the linkage existing between gross world energy demand and world population, an issue of the most critical importance is the date when the world population will finally stabilize itself. Present indications are that this stabilization of

179 the world population will occur at about the year 2050, at the level of 8 billion persons.

180 In most systems, after a rapidly accelerating rate of growth when the curve reflects an
181 exponential pattern, natural constraints begin to operate which inhibit the growth and flatten
182 or even reverse the curve. The consumption of fossil fuels and the increase in world population
183 curves are flattening, as is the energy growth curve.

184 The present flattening of the energy growth curve reflects the impact of several interre-
185 lated dimensions of the energy crisis. Most immediately, there is an oil shortage crisis which
186 will become acute within the next decade as world-wide demand outstrips world production,
187 thus causing oil prices to become prohibitively high. At the same time, there is a world-wide
188 crisis in national energy policies as the industrialized nations seek to overcome their depend-
189 ence on fossil forms of energy, and to develop new energy resource systems with assured
190 sustainability, both in terms of continuity of supply and compatibility with the ecological
191 system. In addition, national energy policies must establish an upper limit to energy produc-
192 tion and use in order not to over-pollute the atmosphere with more waste heat than the earth
193 can safely disperse into space.

194 *Future Consequences of Present and Past Policy Decisions in Energy*

195 A third factor in the energy problem has to do with the world-wide consequences resulting
196 from policy decisions made by our generation in terms of energy conservation, development
197 of new energy resource systems, and overall population size. The consequences of these
198 decisions will require close monitoring until well into the next century if we are to make a
199 satisfactory transition and adjustment of energy policies. The combined result of too many
200 people using too much energy can have disastrous effects in terms of water and air pollution,
201 land degradation, and global climatic change.

World-wide Crisis in Food and Firewood Supply

203 Fourth, a pervasive, although less visible, world-wide crisis in food and firewood supply
204 is afflicting nearly one billion people in the Third World countries. This large and, according
205 to many reports, increasing number of adults and children are caught in an ironclad cycle of
206 extreme poverty, poor health, malnutrition, and unemployment which defies present strate-
207 gies for national and international economic development.

THE CHURCH AND THE ENERGY DEBATE

208 The emphasis on quantitative economic growth, typical of industrialized societies during
209 the last two centuries, is forcing us to face the fact that we live within a finite system with
210 limited resources and limited capacity for absorbing energy and matter pollution. Slowly, we
211 are becoming aware that harmful forms of economic growth must be controlled and that we
212 have only two choices. We can continue our headlong rush, until we finally undermine the
213 earth's life support system; or, we can rationally and ethically decide, personally and corpo-
214 rately, to conserve matter and energy resources, to recycle matter resources (energy cannot
215 be recycled), and to slow the rates of world-wide flow of energy and matter.

216 This new awareness of limits has spurred a wide moral discourse on what constitutes
217 "quality of life" in a world where undue emphasis on "quantity" has contributed greatly to
218 the present crisis. At present, there is little consensus as to what constitutes quality of life,
219 let alone agreement about concrete steps to take toward achieving it. It appears certain,
220 however, that the issues confronting this generation point to the urgent need to change deeply
221 ingrained habits of mind, character, and conduct. For U.S. Christians in particular, this
222 requires a fundamental change in perception.

223 The new questions and concerns that this developing awareness of limits raises for Chris-
224 tians are profoundly affecting our understanding of biblical faith. These questions and con-
225 cerns also shape the manner in which we use biblical symbols and concepts to interpret this
226 baffling reality around us, with all its symptoms of crisis and its scientific prognostications.
227 What is God trying to tell us in what we are hearing?

228 As in the past, the church tries to interpret the ambiguous realities of the contemporary
229 situation in the light of its biblical faith. In this process of discerning the signs of the time,
230 we "discover" things in the Bible we had not seen or perceived before. These "new" things,
231 in turn, affect the perception of the world around us and the way in which we tend, as
232 Christians, to rearrange the common data of experience in a special configuration of meaning.

233 The fundamental social and cultural change that is required of this generation cannot
234 come from a change in hearts and minds alone. The powerful pull of an alternative vision
235 that results from a change in hearts and minds must be combined with an equally powerful

push for institutional change that results from public policy decisions. This is why, in Reformed Tradition, educational and evangelical appeals need to go hand in hand with moral discourse and action about public policy, because "the exercise of civil polity . . . is equally as necessary to humankind as bread and water, light and air, and far more excellent" (John Calvin, *Institutes*, IV. xx3). Together, they can effect the cultural transformation which is demanded of this generation.

The Role of the Church in Transforming Culture

In the process of cultural transformation, the church has an important role, by what it does or by what it fails to do. Ours is a time of crisis, expressing itself most visibly in the widening gap between rich and poor, and between humanity and nature. In a time of transition such as the present, the service (ministry) that the church can render for the life of the world is threefold. First, the church must serve as a point in society where the moral discourse about choices is addressed from the perspective of the biblical faith. Second, within the socio-political constraints of our pluralistic society, the church must influence the shaping of public policy. Third, the church must be a point in society where the new lifestyle becomes visible in exemplary fashion. The church cannot presume to call the society to be what the church itself is not prepared to live in its individual and corporate life.

As once to Jacob, God appears to us as an antagonist in this age when limits of all sorts seem to encircle us. Like Jacob, we would not have chosen to confront these limits. We would have preferred to dash on and let the next generation worry about these questions. We would not have chosen to wrestle with the night visitor. As Jacob had done to Esau, we might have cheated nature and much of humankind out of their birthright.

Yet, like Jacob, it is possible to be renewed in the struggle with the angel. We may go away limping in pain, as Jacob did, but we may also emerge with a new identity. In the struggle which is just beginning, and in its pain, transformation will occur. The new experience of limits can become for us an encounter with God.

Public Policy Positions of the World Council of Churches and the National Council of Churches of Christ, U.S.A.

The goodness of the created order can be subverted or sustained through technological means, and the human future rests on our moral response to the use of technology. Through technology, humankind has developed an order that is replete of human meaning and purpose, and technical questions have become intertwined with moral and political questions. It is impossible, therefore, to assess ethical considerations and make good political decisions without the ability to ask the right technical questions.

The processes followed by the NCCCUSA and the WCC in developing their respective public policy positions on the energy question illustrate the special difficulties in arriving at ethical judgments in the face of new levels of political, sociological and technical complexity. Both Councils chose to enter the energy debate by the route of questions surrounding the nuclear energy option. The central difference between the two processes was that the WCC sought to examine the whole of the nuclear energy field by an approach that would gather views from all sides, while the NCCCUSA chose to narrow its focus of inquiry to the question of plutonium as a fuel and to take a specific position in the debate.

This point of entry by way of the nuclear energy option resulted in much controversy. While a good deal of agreement exists within the scientific and technological community as to the basic facts related to nuclear energy resource systems, there remains wide disparity of opinions and judgments within that same community on fundamental aspects, such as safety and nuclear waste disposal. The Councils called into question the early infatuation with the "peaceful uses of the atom" and the over-optimistic expectations of a "source of energy too cheap to meter."

WCC responses to the nuclear energy option. The 1974 WCC Conference on Science and Technology for Human Development, held in Bucharest, Rumania, underscored a number of problems related to existing patterns of energy demand and supply, and called for an examination of the relationship between economic growth and increasing energy consumption. As the Conference probed into the requirements for a just, sustainable, and participatory society, it recognized that only the development and deployment of new energy resource systems could lead to a sustainable trend of energy production on a world-wide scale. Finally, it expressed the judgment that large scale production of electricity by commercial nuclear energy plants raised ethical and moral dilemmas for energy planners all over the world. These concerns prompted a first round of Hearings on Nuclear Energy, which were held under WCC auspices in 1975 at Sigtuna, Sweden.

In May, 1978, the WCC gathered a Consultation on Nuclear Energy in Bossey, Switzerland. In January 1979, the WCC Central Committee approved the Consultation's report, which embodied four points: (1) the nuclear energy debate cannot be addressed in isolation from the consideration of other energy resource systems; (2) energy consumption and more rational utilization deserve greater attention than they are being given at present; (3) much in the nuclear debate expresses deeper and more widely spread ideological issues which are being presently debated all over the world, such as centralization versus decentralization, and the whole question of scale; and (4) nuclear power cannot be either categorically accepted or rejected, because it is a conditional good.

The WCC Conference on Faith, Science and the Future, held at the Massachusetts Institute of Technology, July 12-24, 1979, called for existing nuclear plants to be operated only to the extent that no better alternative for production of electricity is available. Further, the Conference called for a five-year moratorium on all nuclear plants, world-wide, so as to allow for the overall risks and costs of nuclear energy production to be determined fully.

NCCCUSA responds to the nuclear energy option. An inquiry into the use of plutonium as fuel was initiated by the NCCCUSA in 1974. After a process marked by controversy, the NCCCUSA Governing Board adopted a *Resolution* calling upon the U.S. government to declare a moratorium on commercial plutonium technology in the conviction that such a measure was necessary to prevent humankind from becoming trapped in a non-reversible course of action for which economic, political, genetic, and environmental risks were still largely unassessed.

The question of linkage between breeder reactor programs and nuclear weapon proliferation and terrorism was also addressed by the NCCCUSA. In October, 1976, the NCCCUSA Governing Board adopted a *Resolution on Proliferation of Nuclear Weapons Resulting from Nuclear Fuel Reprocessing Technology*. Both initiatives — the moratorium on commercial development of fast breeder reactor technology and international measures to prevent nuclear weapon proliferation — become part of the program of the Carter Administration in 1977.

A two-year study undertaken by the NCCCUSA resulted in the formulation of a *Policy Statement on the Ethical Implications of Energy Production and Use*. This statement was adopted in May 1979, in the wake of the Three Mile Island accident. The policy statement stressed conservation measures and an energy research and development program which would not utilize nuclear fission. Guidelines for decision-making and criteria for assessing various technologies are the heart of this policy statement, and mark its most useful contributions to the nuclear energy debate.

The adoption of these positions by the two Councils, while evidencing a large measure of progress in the debate, does not mean that the moral discourse on the energy question in general, and the nuclear energy option in particular, has been closed. It rather indicates that, while bench-marks have been established and are to be reckoned with, the debate has just begun in earnest.

Actions of the General Assemblies of the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A.

In developing a strong, effective, responsible witness in public affairs a church must do everything possible to insure that the position it takes reflects a clear understanding of (1) the Word of God; (2) the facts surrounding the issues; and (3) the proper relationship between the two. A church must also be aware of the nature of its authority; of the cultural and ideological constraints under which it labors; and of the limits which these constraints place on church statements regarding socio-economic, political, and technical issues.

Following the energy shortages of 1973-74, the General Assembly of the United Presbyterian Church in the U.S.A. adopted a public policy position addressing (1) the continuing exponential expansion of energy consumption by industrialized countries; (2) the widely perceived need to exploit energy resources more rapidly; (3) the disproportionate rate of energy consumption by industrialized countries as compared to that of less developed nations; (4) the trade-offs between environmental quality and the exploitation of energy resources; and (5) the role of the "politics of oil" in determining the allocation of energy resources.

In that document, the United Presbyterian General Assembly underscored the two basic ethical issues which, at home and abroad, confront us in the energy question. One issue is a distributive justice problem: what is an equitable distribution of the world's energy resources and the increasing costs of that basic commodity? The other ethical issue is: given the limits of available energy resources, what long-term adjustments are necessary so that the basic needs of the world's population are met?

In 1977, the General Assembly of the Presbyterian Church in the United States took a public policy position advocating that the U.S. government develop a responsible, deliberate,

and comprehensive national energy program which would: (1) include conservation of existing energy resources and the development of new ones; and (2) be mindful of the special vulnerability of the poor in a market economy such as ours.

The 1978 General Assembly of the PCUS further developed the judgment that the energy question was one of those hard public policy issues on which it is extremely difficult to obtain a national consensus because of the complex trade-offs and the conflicting interests of various segments of society. The Assembly, therefore, requested its Mission Board to undertake the present study of the issues related to the energy question, with special attention to the positions being developed by the WCC and NCCCUSA.

In 1979, the joint General Assemblies of the two Presbyterian Churches issued a *Pastoral Letter to Presbyterians*, calling the two denominations to: (1) evaluate the use of energy in the way we meet and travel in connection with church activities; (2) set annual goals for reduced energy consumption; (3) experiment with renewable energy resources, novel arrangements for meetings, a new lifestyle of sharing; (4) make efforts to influence public policy; and (5) share information and educational resources within the churches to enable them to respond faithfully to the opportunity for witness and service which the present situation poses for us.

II. Assessing Energy Policy

This study has pointed out that the harmful impact of human activity on the planet is the compounded effect of three main factors: population growth, growth in per capita consumption, and environmental degradation caused by pollution of the ecological system. The present critical situation arises from a way of life in the industrialized countries which is extravagant in its use of renewable and non-renewable resources, which is becoming increasingly more costly to maintain, and which ultimately is ecologically unsustainable.

IDEOLOGICAL ISSUES

We now inquire into that ideology, or complex framework of ideas and institutions upon which the sociopolitical arrangements of our industrialized societies are built, and which in turn determine economic policy. Ideology can be defined as the manner of thinking which embodies a given culture's social needs and expectations. The increasing disharmony we are experiencing between human activity on the planet, global availability of resources, and the carrying ability of the ecological system is fundamentally due to the ideological preconceptions which shape our response to nature and its resources. The social vision embodied in our industrialized societies does not harmonize with the physical structure and limits of our planet, nor with basic Christian insights.

When modern Western science and technology began in the seventeenth century, they were rooted in a philosophical basis of separation and even opposition between scientific enterprise and human concerns. An ideology of "purity" and ethical "neutrality" developed which saw science as detached from social values. Technical (pragmatic, how-to-do-it) knowledge and reason became separated from visionary (moral, theological, goal-setting) reason. This separation is at the root of many of the ecological and justice problems confronting us today.

Despite an ideology of purity and neutrality, the practice of science has always tended to mirror the values of the society within which it was practiced. The Industrial Revolution was the result of the harnessing and bending of scientific enterprise by the values of surrounding society and culture. It was this social molding of science by an economic model which created the view of the "world as factory" which we have inherited. It was that culture's values which dictated the mechanistic (the "world as clockwork") view which has come to dominate science and technology.

This ideology of the universe as mechanism served science well in the early, embattled days of its struggle against magic and superstition. But, as in a Greek tragedy, its virtue also contained the seed of its undoing. The technocratic ideology of the "world as factory" is the root cause of the present crisis in global resources, in ecological sustainability, and in distributive justice. This pervading ideology influences the way we tend to define our predicament and causes us to give some characteristic responses to the problems and issues facing us.

Technological "Fix"

A most common response to the energy crisis is that of the "technological fix", by which

it is assumed that there exists a technological solution for all sorts of problems we originate by our human activity on this small planet. The ideological blindness of this approach is in the evasion of the basic questions of the limits to human intervention in nature. It fails to recognize the sociopolitical effects of the concentration of technological power in the hands of a few, and ignores the fact that such a concentration of power over nature also becomes power over people.

Technological Rejection

Another common response is that of "technological rejection", embodied in the desire to "return to nature" or to drop out in some mythical "pre-industrial village." This response romanticizes a natural goodness of the created order predating science and technology, and in this view the misuse of science and technology does not represent spoiled goodness but, rather, intrinsic evil. The ideological blindness of this approach is its failure to see that science and technological are forms of human activity, and that they become demonic only when they are attached to specific alienating social contexts and human values. Science and technology can be, and are, experienced by many as profoundly liberating and humanizing activities.

Moreover, this rejectionist response is not only blind to technology's potentialities for good, but is also blind to nature's potentialities for harm. God's creation is good partly because God has given human beings responsibility for one another in a universe which "senses" no such responsibility.

Impotent Despair or Postponement

Another common response is one of impotent despair, which defaults on human responsibility for contributing to the sustainability and enhancement of the earthly community assigned to us by God in the covenant of creation. Yet another ideological response can be seen in some sectors of the Third World, where there is the assumption that the ecological question can be taken care of at some later date. This response does not grow out of a lack of concern about the energy crisis, but rather from the demand for rapid economic growth in order to attain a measure of parity and justice among the peoples of the world.

"Lifeboat Ethics"

Somewhat more sophisticated in its formulation, but unmistakeable in its ideological coloration, is the "lifeboat ethics" and the similar "triage" response. In "lifeboat ethics", nations are separated into rich lifeboats and poor lifeboats, with the poor lifeboats seen as sinking. The value judgment is plain: if the rich lifeboats allow the occupants of the poor lifeboats to climb aboard, all will perish. What this ethic fails to see is that the world, as one ecological system, is not many boats but a single, fragile craft: in that ecosystem, we either swim or sink together. Furthermore, too much moral import is carried by the metaphor of "lifeboat". This presentation of the issue is false, for the real problem facing us is maldistribution of resources, not impossibility of survival.

Because government and socio-political decision-making play a large and increasing role in today's process of economic development, these ideological assumptions tend to become embodied in public policy. They become the unexamined justification for the way in which costs and benefits are apportioned within and between societies.

WHAT PUBLIC POLICY CAN AND CANNOT DO

Any given public policy will have a variety of technological, ecological, social, political and economic impacts. Each policy, from the vantage point of specific values, will have some desirable impacts, while others will be undesirable. No energy policy will be advantageous in all respects. Education, health and welfare, environmental protection, housing, rate of growth of personal consumption expenditures, local government services, employment, capital investment, safety, crime, defense, foreign aid, and many other areas will be unequally affected by a given policy. Some of these concerns will be sacrificed for the sake of energy conservation and for the development and deployment of new energy sources. It is therefore of the greatest importance to identify some basic criteria and norms by which an energy policy is to be governed.

In general, the basic criterion and the ultimate justification of a public energy policy will rest on the extent to which it will make the most efficient use of human power, materials and money to create the greatest opportunities for free choice, personal development and material well-being for the greatest number of persons within an economically sustainable society with special attention to how a given energy policy will affect the economically and

politically powerless. It must be said, however, that all that a good public policy can and must do is to provide an optimal enabling structure for the investment of human life with meaning and dignity. It is within the realm of public policy to provide the opportunity for each human life within a given society to be informed by the greatest possible measure of meaning and dignity. But, the actual discovery and appropriation of meaning and dignity cannot be socially organized. They remain a highly personal and spiritual experience. That is why, accompanying and underpinning public policy and institutional changes, a change of minds and hearts is required of us, personally and corporately. This fundamental aspect of personal and corporate lifestyle is addressed in the concluding chapter.

In the light of our analysis of the complex problem facing us, we can now proceed to assemble data and develop considerations drawn from several disciplines, followed by a review of theological and ethical perspectives. Out of this, a set of criteria and norms will be identified, which can serve us in judging public policy as well as guide our personal and corporate lifestyle with regard to use of energy.

ECOLOGICAL CRITERIA

Ecological criteria are physical and technological in nature, referring to the physical parameters against which an energy policy must be tested. The conditions which make this planet so hospitable to human life result from an extremely complex and fragile interrelationship of many factors. A small trace of ozone in the upper parts of the atmosphere blocks out deadly ultraviolet radiations from the sun. A trace of carbon dioxide in the air retains some of the energy radiating from the sun and so makes the earth's surface warm enough for life to prosper. The fundamental chemical cycles are powered by the sun's energy and maintained in a delicate balance. Organisms of all classes regulate the concentration of poisonous compounds in the environment.

There is, however, mounting evidence of a growing disharmony in the human relationship with the environment, a disharmony which appears to be bringing humanity on a collision course with the laws of nature. While ecological problems are not new, what is new in the present situation is the fact that environment degradation is no longer a localized phenomenon, but is affecting increasingly larger segments of the earth's ecological system. Some of these problems began millennia ago with the practice of large-scale agriculture, thus making civilization possible by permitting the concentration of a large population and the production of an economic surplus. That civilization was not an unmixed blessing is demonstrated by the ruins of the Angkor Wat and the Mayan temples, or the now desertic valleys of the Tigris and Euphrates, which stand as monuments to ecological catastrophes that put an end to brilliant civilizations. These monuments attest to humanity's futile attempts to control nature. Even today, at the peak of a technological age, the lesson that humanity is part of nature and that, when we undermine the earth's ecological system, we endanger our own survival, remains largely unlearned.

The factors contributing to the increasing pressure which our industrialized societies exert upon the carrying ability of the ecological system are multiple: population; consumption of energy and other natural resources; the careless use of technology; and the whole web of economic, political and social forces that influence personal and institutional decision-making. A basic aspect of this complex interrelationship is that the factors that contribute to the growing consumption of resources and degradation of the environment do not interact as an addition, but rather as multipliers. The consequences of the growth of each factor are amplified in proportion to the size and rate of growth of each of the others. A case in point is the role that the rising population in the U.S. played in the total energy consumption between 1880 and 1970. During that period, the total energy consumption in the U.S. increased by twelve times, while the population quadrupled. The twelvefold increase in energy consumption was due to the interplay of a threefold increase of the per-capita energy consumption with the fourfold increase in population. When there are more than two factors interacting, the results are even more startling.

While there is no single index to measure the manifold forms of environmental degradation, many experts agree that energy consumption is the best single measure of the human impact on the ecological system. Energy consumption per person combines within a single statistic a measure of affluence as well as the impact of the technology which contributes to that affluence. It is, therefore, a source of concern to note that the world-wide gross consumption of energy has been increasing recently at about 5% per year, of which 2% per year was due to population growth and 3% per year to an increase of energy consumption per capita. Because the use of energy is central to the greatest number of technological operations, it is a direct contributor to many forms of environmental impact.

The case is often made that technological innovation brings about a decrease in the per capita impact on environment due to technology alone, and that, therefore, such an improvement will compensate for an increase in population and in consumption per capita. While that favorable result does occur in specific instances and on a limited time scale, technological innovation simply tends to shift its adverse impact to another aspect of the environment.

In the specific case of energy, we must reckon with the fact that the ultimate pollutant is heat. All forms and devices of pollution control, and all recycling systems require energy in one form or another, energy that will inevitably turn out in the environment as waste heat. Furthermore, even in the ideal situation of technological excellence, there will be some degree of environmental impact for each unit of consumption; thus, there is an ultimate level of population size and consumption per capita at which the total impact becomes unsustainable. Technological excellence will ultimately be cancelled out by the growth in population and in consumption levels.

The present danger in the energy question is that we may choose to deal with the issues at hand by means of technological change because it is the least difficult component of the problem, and postpone dealing with the much tougher issues of population growth, overconsumption and a model of development based on quantitative economic growth. To choose this course will make it increasingly more difficult, and finally impossible, to compensate for environmental impact through technological excellence.

SOCIO-POLITICAL AND ECONOMIC CRITERIA

Social and Political Dimensions

Sociopolitical and economic dimensions of an energy policy are intimately interconnected in an inextricable web of causes and effects. In fact, an economic policy is, essentially, a political decision implemented by economic means, and a political decision is a concrete aspect of an ethical judgment based on ideological premises (a specific vision of the "good society"). Therefore, these two factors, though distinguishable, are considered together.

The basic sociopolitical criteria by which a public energy policy is to be evaluated are: political feasibility; degree of centralization required; degree of freedom from coercion; equity and degree to which it takes into account the broader decisions and interests of the global community as well as strictly national interests. The political realities operating at a given time and place affect how complete and consistent a given energy policy package will be. For instance, we have in the U.S. a structural bias toward short-term solutions, because of the time frames of our political elections. In the short range, employment and economic growth considerations conflict with conservation, hence environmental protection tends to be given a lower priority.

In recent years, the use of court litigation by organized opposition has tended to slow the ability of industry to respond to new technological ideas. Because of the contrasting interests represented in energy questions (producers and manufacturers in various energy sectors, consumers, environmentalists, etc.), political feasibility is what makes the energy question the tough public policy issue that it is.

In assessing the degree of centralization required, one must ask how a given energy program affects participation in decision-making by local versus central authorities. To what degree is the size or scale of the program so large that it is beyond the power of decision-making by the local community? One must also ask the extent to which a given public energy policy can be implemented only at the expense of civil liberties. Regardless of size, there are some technologies which require a higher degree of coercion while others allow more freedom of choice. The basic consideration in equity is how costs and benefits are apportioned within and between societies, as well as between this and succeeding generations. Finally, one should determine whether a given energy policy is fundamentally a self-interested national policy, a national policy that takes into account global interests, or a global energy policy.

Economic Dimensions

The basic economic criteria, by which a given energy policy is to be evaluated are: effects upon environmental quality, resource allocation, income distribution, the plight of the extremely poor (basic needs); and degree to which the program provides long-term solutions (sustainability) as well as stop-gap measures. Each factor will be touched upon briefly in the following paragraphs.

In evaluating an energy policy by economic criteria, it must be emphasized that environmental quality is a critical economic commodity, because economic activity is ultimately dependent on the ability of the ecological system to maintain equilibrium under conditions

of cumulative changes caused by that same economic activity. In assessing environmental quality, one must ask, "At what point does economic activity disturb the environmental balance so greatly that the ecological system will collapse?"

Questions of resource allocation include both conservation of existing resources and development of new ones (new reserves as well as new forms of energy). The conservation issue has two fundamental aspects: efficient use of existing resources, and substitution of other economic components (such as labor) for energy. Income distribution policies must be evaluated, nationally and internationally, as they reapportion costs and benefits (including environmental quality) among groups and regions in the U.S., and among nations in the world.

Today there are about a billion people trapped in an ironclad cycle of absolute poverty. A fundamental test of alternative energy policies rests on their comparative effects on the increasing number of extremely poor persons. An energy policy must deal with the question of political and economic feasibility for affluent countries to reduce their pre-capita consumption so that basic energy needs can be met in less developed countries.

Another basic economic consideration is how an energy policy (such as price de-regulation of oil and gas) that is designed to conserve existing resources and promote development of new ones, affects income distribution at home and meeting of basic needs abroad. Undesirable effects on these two fronts could be remedied by other policy instruments, such as income transfer policies of one sort or another. It is also entirely possible that a potentially successful conservation policy may be vitiated because its income distribution programs are not politically feasible. Finally, with regard to sustainability, one must ask if a given energy option has only a short term viability. For example, the energy resource may be in short supply, or the impact on the environment may be so severe that the policy cannot be sustained.

THEOLOGICAL AND ETHICAL CRITERIA

The accumulated evidence of the developing crisis in global resources is that the widening gaps between rich and poor, and between humanity and nature must be seen as ethical signals challenging us to rethink what we mean when we confess that the world is God's creation. It has been observed that the Old and New Testaments provide more than one view of nature. In fact, there is no semantic equivalent in the Old Testament Hebrew to our modern concept of nature. There is, however, in the Biblical Tradition a vision of an integral relation between humanity, God and nature.

This conceptual unity was formally broken in the dehumanized philosophy of the seventeenth century. The development of western science alongside this philosophy led to a separation, and even opposition, between scientific knowledge and human concerns. Humanity came to be seen as separated from nature. The scientist tended to see the external world as a passive object to be manipulated for technological exploitation ("the world as factory"). Religion itself retreated from a unified view of reality, and settled for a limited view of humanity as detached from nature and God ("the world as clockwork, God as clockmaker").

In the light of the new awareness of the global predicament, the churches in Western industrialized societies are beginning to undertake the immense task of rethinking the implications of the biblical vision that humanity is part of nature, that we human beings stand within nature as well as over against nature. Theologians are beginning to reflect over the fact that the universe is a subtle and complex system on its own merits and a heritage of which we are the stewards for future generations.

The biblical view is that humanity is inseparably linked with a great cosmic community, of which God and nature are also a part. God is not a mere initiator of this community, but is intimately and enduringly involved in it. Humanity, the soil, plants, animals, and the rest of creation are mutually interacting. The relations of all creatures with God are set within a covenantal structure made with the whole of creation in which God vouches stability for all existence.

Within the community of creation humankind is given dominion over nature, but this dominion (Genesis 1 and Psalm 8) and the righteous rule expected of the ideal Davidic Kingdom (Isaiah 11) are envisioned as embodying perfect obedience to the will of God. This perfect obedience respects the divine structuring of the community of creation. In return, humankind is recognized as the greatest of the creatures and is rewarded by God's provision of sufficient sustenance for "all flesh" (Psalm 145:15ff).

Contrary to recent allegations (Lynn White and others) blaming our ecological woes on the Biblical Tradition, the Old Testament does not justify an exploitive relationship between humanity and nature. What the Old Testament does is to take realistic note of human misuse of nature as a fact of experience. It identifies this misuse as evidence of human deviation

from God's intention for creation and as an imperfection of the present order, to be rectified in God's perfect future. The Old Testament attributes two distinct values to the community of creation. First, to the extent that each segment of the created order fulfills its God-appointed role, it contributes to a harmonious interdependence by which the life of the whole is sustained. Soil, plants, animals, and all the earth's resources have an instrumental value within the earthly system. This value, instrumental though it may be, is not merely a humanity-oriented value, but rather it is a value oriented to the maintenance of the community of creation as a whole. Second, the created order also has an intrinsic value, because it is of value to God. Nature cannot be evaluated simply in reference to human needs and wants.

In the biblical vision of things, nature becomes a partner in the covenant that God makes with the whole of creation and is drawn into the drama of good and evil. The earth's spontaneous abundance is ended by the sin of Adam and Eve (Genesis 3) and the earth refuses to yield its fruit to Cain (Genesis 4). Human transgression of the covenant of creation always seems to cause a negative reaction on the part of nature: human alienation from God becomes also alienation from nature. From the biblical perspective, the whole community of creation (society and nature) acquires an indivisible ethical character. The responses of nature and society to our transgressions become the symptoms expressing our violation of the covenant of creation. Therefore, from a biblical perspective, violence at home or warfare abroad, the tragedy of starvation, mindless exhaustion of precious natural resources; or pollution of our ecosystem, become the "signs of the times" pointing to the breaking of the covenant and are to be carefully discerned by the faithful. Isaiah 24 powerfully depicts the connection between social and natural hostility within a broken order; the prophetic witness also points to the restoration that heals at once society and nature (Isaiah 11:9; 35:1-2, Amos 9:13; Joel 2:22-24). This healing is shalom, God's peace which is the fruit of justice.

An ethic of natural resources which does not take into account the present power imbalance among and within societies falls short of the biblical standard. Given the present gross inequities among and within nations, an energy policy that unilaterally stresses conservation without considering justice lacks the biblical vision of a new and more equitable socio-economic and natural order. As such, it would tend to absolutize an already unjust situation; it would be contrary to the goal of shalom.

In the New Testament, the Old Testament concept of human dominion over nature is affirmed and is enriched with new motifs. The new experience of God which Jesus opens by his preaching, and in his life, death and resurrection, sets forth a broader dimension of salvation and redemption than ever before experienced. Jesus becomes the anticipation of a new earth and a new relationship between humanity and nature. Salvation in Christ assumes the dimensions of a cosmic event (Colossians 1:15ff; Hebrews 2).

In Romans 8:19-23, creation is portrayed as waiting for God's children, the community of the saved, to be made manifest. Creation is described as aware of its unhappy state and longingly anticipating deliverance from it. The plight of creation is identified by Paul as being one of futility; that is, nothing in creation can yet reach the fruition which was intended by God because humanity is not ready. From this New Testament perspective, the crucial factor for the future of nature on earth is that "new humanity", of which Christ is the first-born and prototype. Nature has been subjected by God to the present frustration "in hope" of the forthcoming manifestation of the community of the saved. While the groans of nature do, in fact, express the symptoms of human sinfulness, they are not the anguish of a dying creation but rather the moaning of a mother in childbirth. The present situation of misery accompanies the bringing forth of the beginning of a new order.

Biblical Tradition also envisions the human race as a responsive partner to God. While we share much of our genetic heritage with the other living beings of the community of creation, our uniqueness is that we are made in the image of God and, because of that, we are given dominion over nature. This image, though obscured by sin, remains a powerful dynamic force in us. It makes us, at once, responsive to God because we are made in his image, and responsible to God because we are to grow in his likeness. Because of that image and likeness, we are given the unique responsibility of exercising power over the community of creation. This power remains a positive and constructive force in nature as long as we remain faithful to the intent of God for the creation: the harmonious intermeshing of the whole which reflects the covenant of creation. Therefore, responsible human dominion expresses itself as faithful trusteeship of nature.

The difficulties we are now experiencing in harmoniously fitting our human microcosm within nature's macrocosm tempt us at many sides. On one hand, we are confronted with a

pervasive nostalgia which romanticizes nature as "good" before its alleged pollution by science and technology. On the other hand, we are full of anxiety about the future, and experience a loss of confidence in our human ability to put our powerful knowledge to good use. As a technological culture, we may be in danger of overemphasizing human dominion, as though, by dint of science and technology, we were the creator of a new and better world. We may also be in danger of overemphasizing the threats to our future. By confessing the world as God's creation, we are delivered from either trying to be our own saviors, or from despairing. We are made able to choose responsibly among the options, limited though these may be, which in God's providence are before us.

The deterioration of the environment and the growing pressure on global resources pose for us today the question of whether or not we are at the extreme limits of the planet's physical integrity. The plight of the very poor—the estimated one billion who live in conditions of malnutrition, unemployment and often squalor—confronts us with "the crucial moral issue of our time". An ethic for today must therefore take its starting point from the totality of the world, and humanity must be seen as part of that totality. On the basis of faith in God as creator, in the light of the Divine Incarnation and the promised fulfillment of creation, we must develop criteria and perspectives guiding us in a responsible trusteeship of nature and society. We can no longer look at the world as if it were a passive object for technological manipulation, nor can we afford the luxury of dropping out into an illusory pre-technological village. We must deal creatively and responsibly with science and technology.

The Bible witnesses to a liberated peaceful world not by looking romantically to the past, but by looking prophetically to the future (Isaiah 11, Romans 8:18ff). The Bible speaks realistically of the enduring conflict between humanity and nature (Genesis 9:1ff, Romans 9:22-24). This conflict will be healed only in the fullness of the Kingdom of God. In history, the rift can only be mended partially and by actions pointing in a parable-like way to the future shalom. Our hope in the final peace allows us to accept our finitude and deal creatively with the ambivalence and the limits of a scientific and technological age.

Christ, the "firstfruits of the new creation" (1 Corinthians 15:20), both establishes our hope and guides our way to discipleship. This discipleship makes it possible for us to exercise a dominion over nature that is informed by a compassionate and hopeful solidarity with the other creatures, human and non-human, because our destinies are joined (Romans 8:19-23). Awareness of this solidarity between humanity and nature keeps human dominion from degenerating into technocratic absolutism which undercuts both nature and society. A renewed sense of trusteeship and responsibility must control our use of nature. A renewed sense of love and justice must guide our exercise of power in society, nationally and internationally. From a haunting and destructive legacy of exploitation we can then go on to affirm an ethic of cooperation in nature and in society, making possible a greater measure of justice, participation, and sustainability until the day when God will bring about the fulfillment of the Kingdom.

The present crisis in global resources and in distributive justice finds the world church divided between churches in Western, industrialized societies and churches in non-Western, pre-industrialized societies. The camps are drawn between the former colonizers and the former colonized. The division reflects the world-wide unequal distribution of power caused by the Western-based Industrial Revolution and the colonialism that accompanied it. Within the non-Western, post-colonial nations, the biblical message is heard primarily as one of deliverance (liberation), while that message, if it comes to us at all, addresses us primarily as judgment, and as a theology of letting go of our power. Within our Western, industrialized nations, the themes that are most evocative are the biblical themes of creator and wisdom. They appear to address us at the point of our most immediate need, as they confront us with the possibility and responsibility of being the Church in the midst of powerful and prosperous nations, beset as these may be by all sorts of problems. As the Church, our vocation is to be the community of those who dare to use their freedom to live fully within the possibilities of a global community that would face its limits. Yet, the very possibility of global human community is dependent on answering the prior question of love and justice which is insistently raised by Third World churches.

Holding together in a steady focus the biblical themes of deliverance, creation, wisdom, and grace gives us a theological basis for moral judgment as we confront choices in personal lifestyle and in public policy at this critical time. These biblical themes point to three axioms that can guide us in making that moral judgment: the goodness of creation, the harmonious intermeshing of society and nature within the covenant of creation, and the unity of the human family in God. These three axioms provide us with an over-all theological and ethical perspective by which technical, socio-political and economic data are to be assessed.

CRITERIA FOR EVALUATING AN ENERGY POLICY

The data and value judgments drawn from several disciplines, and the theological and ethical considerations developed in this chapter provide us with a set of criteria by which we can evaluate an energy policy:

1. Does this policy reflect sensitivity to the depth of the current energy crisis? Does it take seriously both the limited character of natural resources and the fragility of the ecological system? Does it recognize and seek to address the gross inequalities in the present distribution and use of limited resources?

2. Does this policy serve the common good of both the national and the global community? Does it demonstrate sensitivity to the needs of all members of society and of society as a whole?

3. Is this policy equitable? Does it encourage a fair distribution of both costs and benefits? Does it enable a more just distribution of limited resources?

4. Does this policy protect the rights of the poor? Does it contribute to the meeting of the basic human needs, at home and abroad? Does it recognize that those in greatest need have a prior claim on limited resources?

5. Does this policy encourage conservation and foster ecological sustainability? Does it adequately protect the environment? Does it adequately protect the rights of future generations? Does it provide disincentives for waste and incentives for conservation and simpler lifestyles?

6. Does this policy encourage participation by people in decisions that affect their lives? Does it distribute power? Does it provide for decision-making at the lowest possible level? Does it require public accountability on the part of all individuals and institutions whose decisions significantly affect the general public?

7. Does this policy encourage efficiency in the use of human and natural resources?

8. Does this policy require prudence? Does it adequately protect workers, the public and the environment from undue risks?

Having now developed some basic tools for moral judgment, we can proceed to consider the various energy options that are before us and which, in various combinations, constitute an energy policy.

III. Energy Options

Different from all other natural resources, energy is irreplaceable because it cannot be recycled. In this chapter we will consider energy options in forms of energy conservation, alternative energy resource systems, and prospects for technological innovation.

ENERGY CONSERVATION

The first and most obvious energy alternative is conservation. Conservation has been, and still remains, a logical response to a limited energy supply. However, until recently, conservation has not been widely recognized as an important dimension of public policy. Apart from questions of supply and price, the cogency of conservation derives from the fact that there is a limit to the amount of energy that can be used. Regardless of what fuel is utilized, factors other than fuels will limit growth. One such limiting factor is the environmental balance. The ecological system of the earth, on which we depend for survival, will deteriorate as it absorbs greater and greater amounts of pollution caused by increased energy consumption.

While the increase in energy efficiency has always been one of the objectives of good engineering, exponentially rising energy prices have added more stimulus for improvement. In the search for alternative sources of energy, conservation has been found to be an important means to reduce demand. In fact, the least painful gain in energy supply can be achieved by increasing the efficiency of present, domestic and industrial, forms of conversion of chemical and electric energy into heat and work. It has been estimated that, in a decade, this stepped-up efficiency would be equivalent to several million barrels of oil per day, with negligible losses in economic growth.

Improved efficiency in energy use is only one facet of a conservation policy. The other facet is the elimination of waste. While the first aspect is a technical question, the second is a human variable and a much more difficult one to reduce or eliminate. Energy conservation does not mean hardship. In the U.S., we waste much energy when we fail to use it in the quality (temperature) and quantity needed for the task at hand. Energy conservation does not mean a cold house or having to use the bicycle. Rather it means a well-insulated house and a well-designed and efficient private and public transportation system.

Energy conservation in transportation will result in changed characteristics of personal

travel, as the family car becomes smaller, as more mass transportation is used, and as less personal mobility is promoted. Because transportation is the chief user of liquid fuels (55% of all the oil used in the U.S.), a refurbished and streamlined transportation policy is overdue.

Reforms in the present utility rate structures and tax codes to reward the more efficient users of energy, rather than the heaviest; to give industry faster write-offs for investment in energy-efficient capital equipment; and to give tax credits to homeowners who insulate are all important aspects of public energy policy. Energy conservation in buildings will become a very important factor as governmental energy performance standards are developed for new and existing buildings, and as energy efficiency ratings are provided for appliances.

A major consideration in favor of conservation is the concept of net useful energy, which expresses the fact that it takes energy to produce energy. Net useful energy is the total useful energy of a natural resource less the amount of energy needed to extract it, to upgrade its quality (temperature, ability to perform work, convenience) to meet environmental and safety regulations, and to deliver it to the point of consumption. Increasingly, the global stock of easily obtained low-cost and high quality energy resources is being used to obtain new resources which are harder to reach and to extract. A case in point is oil. In the 1930's, wildcaters were bringing new oil wells into production all over Texas and Oklahoma at a minimal cost. By contrast, today we are obtaining our oil from under the permafrost of Alaska and the stormy North Sea, at a cost several orders of magnitude higher than what had been in the past. The time is not too distant when drilling for oil will have to be undertaken in deep ocean waters and in the Antarctica.

A parallel feature is the decreasing efficiency of capital, which must be used in increasing quantities in order to yield the same amount of resources previously produced. The additional problem with decreasing efficiency of capital is that more and more capital must be diverted from other national priorities, such as medical care and other social services. In 1978, one fourth (25%) of the energy used in the U.S. was expended in mining, extracting, concentrating, and transporting fuels. By the year 2000, that percentage is estimated to rise to one-third (33%). Therefore one ton of coal or a barrel of oil conserved today may be equivalent to a greater amount saved for the future.

ALTERNATIVE ENERGY RESOURCE SYSTEMS

As we review U.S. energy resource systems, we shall illustrate how the criteria which were proposed in Chapter 2 serve as a basis to evaluate the options. The purpose of this section is to identify and analyze the alternatives; it does not attempt to provide ready answers.

In order to evaluate alternative energy resource systems, we have to think in three distinct time frames: in the short term (ten to twenty years), the intermediate (to somewhat beyond the end of the century), and the long term (well into the twenty-first century). For each alternative energy resource system we need to know, within each of the three time frames, the total estimated supply available, the estimated net useful energy yield, estimated development and deployment costs, and the potential environmental impact of the total energy resource system. For reasons of brevity, the analysis will be illustrative rather than exhaustive.

It is of the utmost importance to note that, even if world-wide gross energy consumption does not increase (and even in the case that it should decrease), the depletion of existing resources of fossil fuels confronts us with the need, over the next fifty years, to develop and deploy new sustainable forms of energy. Even if the exponential growth rates in population and per capita energy consumption can be brought under control, the fact is that two-thirds of the commercial energy presently used in the world comes from oil and natural gas (which cannot assure sustainability over the long range). The critical question before this generation is: what is the potential of energy resource systems, other than conventional fuels, in supplying the needs of an increasing world population which appears to hold the values of industrialization and consumerism as eminently desirable?

Alternative Sources for Liquid and Gaseous Fuels

In the Western states, especially Colorado, Wyoming and Utah, there are enormous deposits of oil shale that have been compared in size to the oil reserves in Saudi Arabia. The technologies presently available for obtaining oil from shale are not economically competitive with present prices of petroleum. Furthermore, present technologies require large amounts of water in a region where water is the limiting factor for development. It has been estimated that a one-million-barrel-per-day oil shale industry would require about 10% of the total 1970 State of Colorado water usage in the upper Colorado River Basin. It takes about 1.7 tons of oil shale to produce one barrel of shale oil, thus there is the problem of waste disposal.

U.S. tar sand resources cannot at present be counted as energy reserves because they are not known to be economically recoverable at the present time. However, in 15 to 30 years it may be feasible to begin recovery of about 30-50% of the resource, resulting in the production of 10 to 16 billion barrels of oil. The bulk of this resource is in Utah and California and its utilization will place an increased demand on water supplies in those western states, again creating a waste disposal problem.

Because the U.S. has roughly one-half of the known world coal reserves, gasification and liquefaction of coal offer great promise at a time when the major national energy problem is a scarcity of liquid fuels. Coal liquefaction is a technological process of great complexity, and it will also be a task of enormous dimensions if our government's goal of producing 2.5 million barrels of synfuel daily is to be met by 1990. A National Energy Mobilization Board will have jurisdiction to "fast-track" synthetic fuel projects through the regulatory process and waive some of the environmental quality constraints now in the way of this rather "dirty" technology. The projected cost of this crash program for building fuel conversion plants is several times more than that of the Apollo Space Program. More than one hundred plants are projected for Montana, Wyoming and North Dakota.

Three basic technologies of coal liquefaction are presently available, and the prospects (both in terms of assets and liabilities) will depend on the particular technology chosen. No commercial plant has ever been built in the U.S., and the only plant now in operation is in South Africa; it does not compare in size to what is being projected for the U.S. What is known is that two tons of water will be needed for each ton of synfuel produced (an unpleasant prospect for a region where water is the ceiling on all economic activity), and that large quantities of carcinogenic compounds find their way into the emissions of these technologies. From the perspective of the western states, a full-blown coal liquefaction program will create a hundred centers of pollution in a region where clean air and clean water are considered to be basic assets. Since this technology is not at present economically competitive with petroleum, public policy may have to guarantee an acceptable financial return in order for coal liquefaction to become an important source of liquid fuels.

Until recently, organic and inorganic wastes have been looked upon primarily as disposal, thus they have been energy-consuming problems in the U.S. Although electricity has been generated for years in Europe from municipal waste, in the U.S. this has been a new experience. Increasing attention is now being given in this country to developing technologies for recycling and energy conversion of organic wastes. Although the total amount of energy potentially recoverable from organic waste may be a small proportion of U.S. energy requirements (2% of U.S. energy input in 1971), utilizing organic waste for energy is environmentally beneficial because the products derived are low in sulfur, and because landfill requirements are reduced.

Alcohol, as a liquid fuel or as a fuel supplement, is now being used in limited regions of the U.S. and rather more widely in the rest of the world. Current technology, however, produces fuel alcohol at a net energy deficit, unless solar heat or waste steam are used as the means of heating the still which produces the alcohol. By net energy deficit, one means that more energy is used to produce a unit of fuel than that unit itself contains. Thus fuel alcohol is primarily significant as a means of converting waste energy or inconvenient fuels into convenient liquid form.

Nuclear Energy Options

In the nuclear energy sector, the fusion resource system is similar to solar energy in its potential to harness a vast resource of primary energy. There are, however, many formidable scientific and engineering hurdles yet to overcome to make fusion a viable energy resource. Fusion, which is the fusing of small atoms to produce energy, is the opposite of fission which produces energy by splitting atoms. Fusion should produce less dangerous wastes than fission and, it is hoped, will ultimately "burn" fuel that is virtually unlimited. However, even if this prospect of an unlimited source of energy should become a reality, the constraints of placing an upper limit to energy production will still remain for the sake of maintaining ecological balance.

A demonstration of the engineering feasibility of fusion will have to wait for the 1990's and it should be noted that the outcome of the process is far from being assured. It may turn out that the energy produced by fusion is too costly to have any commercial benefits, or that unforeseen problems undercut the definite safety advantage that fusion has over fission. Much optimism, however, is presently entertained over the prospects of this energy resource system.

Nuclear fission technology has been developed and used industrially since 1957 and in the U.S., is presently available in three variants: the Light Water Reactor System (LWR), the High Temperature Gas Reactor System (HTGR), and the Liquid Metal Fast Breeder Reactor System (LMFBR).

The LWR system is an industrial application of a technology that was originally developed by the U.S. Navy for use in nuclear submarines. It relies on common water to moderate the fission reaction and, therefore, depends on an intricate system of pipes, valves and pumps, which has proven to be the point where the system has tended to break down. Furthermore, the system uses only less than one-per-cent of the naturally occurring uranium, and in addition, presents a waste disposal problem.

The High Temperature Gas Reactor system (HTGR) uses the more abundant Thorium-232, while the Liquid Metals Fast Breeder Reactor system (LMFBR) uses the Uranium-238 isotope which constitute 99.29% of natural uranium. A further advantage of the LMFBR system is its greater efficiency than the other nuclear fission technologies, because it operates at a higher temperature. On the negative side of the ledger, LMFBR's increase the danger of diversion of plutonium for military or terroristic purposes.

The 1979 accident at the Three Mile Island reactor in Pennsylvania has served to bring before the general public the questions surrounding the safety of nuclear reactors, the same questions which have long been the center of controversy between proponents and opponents of the so-called "nuclear energy option". These questions about the future of nuclear power are clustered around issues of economics, safety, adequacy of fuel supply, environmental impact, disposal of radioactive wastes, and national and international security.

Opponents of nuclear power contend that the nuclear energy option poses a paradox — nuclear power appears to be viable only under conditions of absolute national and international stability and predictability, but the very characteristics of the systems leave little room to allow for natural disasters (such as earthquakes), serious mechanical failures and human error (as in the case of the Three Mile Island accident), or sabotage.

Of special concern to opponents of nuclear power is the fact that long-lived radioactive wastes require a vigilance which has been described by some as being a hundred times longer than recorded human history. This problematic aspect of the nuclear energy system is the argument most commonly advanced against a full-blown nuclear energy option.

Nuclear energy proponents offer counter-arguments to these concerns. High-level, dangerous wastes occupy relatively little space (about eighteen cubic feet per reactor per year). After one-thousand years, these wastes are no more hazardous than the original naturally occurring uranium from which the wastes were formed. In the Gabon region of Africa, naturally formed nuclear reactors "operated" underground for a half-million years and their radioactive waste products remained geologically undisturbed for nearly two-billion years. The greatest bulk of radioactive waste has been and remains a by-product of nuclear weapon programs. Relatively little radioactive waste is associated with electric utilities. Similarly, most of the sloppy storage practices that plague us now have their origin in weapon programs.

The hazard of low-level radiation associated with nuclear energy plants is also a matter of great concern for nuclear energy opponents. The estimate of this hazard is presently clouded by a bitter dispute among scientists who are not even agreed as to the effects of the natural radiation background (radiation emanating from the earth or reaching us from the sky). There are currently seventy-one nuclear energy plants in operation in the U.S. These plants give an average of 10 person-rem exposure per year within fifty miles from plant site. ("Rem" stands for "roentgen equivalent man". It is a dose unit that takes into account the different biological effects of the various types of radiation.) Multiplying the average exposure by the number of nuclear plants presently in operation, the total U.S. population dose due to radiation from nuclear plants is 710 person-rem/year. If one uses the indicator of 100 cancer mortalities per million person-rem/year (developed by the "Biological Effects of Ionizing Radiation Committee" of the U.S. Academy of Science), the radiation exposure attributable to electric power produced by nuclear energy in the U.S. would account for 0.07 cancer deaths per year. By contrast, the total U.S. population dose due to cosmic radiation and natural background radioactivity (especially radon emanating from the earth or trapped in basements where natural gas is burned for heating) is 18.5 million person-rem per year.

Nuclear energy proponents maintain that the figure of 18.5 million person-rem per year should constitute the baseline against which the risk of nuclear-reactor-related radiation should be assessed. Everyone on earth receives an unavoidable 0.1 person-rem per year, due to the internal body burden of radioactivity (the radioactive isotopes which we accumulate in our bodily tissues), the upward shine of radiation from the earth, and the downward

1005 penetration of cosmic rays. First in 1959, and reaffirmed thereafter in subsequent reviews,
1006 the National Committee on Radiation Protection has stipulated a 0.5 person-rem per year as
1007 a permissible individual exposure to radiation, in addition to background and medical expo-
1008 sure. The increase in total population exposure due to the Three Mile Island reactor accident
1009 has been estimated to have been equivalent to 1% of natural background exposure.

1010 The prospects of the nuclear energy system depend essentially on whether or not the
1011 public will judge the risk of radiation as being acceptable. The nuclear energy resource system
1012 demands an unprecedented level of technical expertise, sustained attention to detailed opera-
1013 tions, and social stability. It also requires a public that understands the relative hazards of
1014 radioactivity. In return, this energy resource system promises almost unlimited energy for the
1015 future, with the necessary proviso that there are factors other than fuel supply which place a
1016 ceiling on the overall amount of energy flow that our ecological system can safely withstand.

1017 *Solar Energy Options*

1018 Another energy resource system whose promises are equally limitless is the one based on
1019 the energy reaching the surface of our planet from the sun. This energy warms the earth's
1020 surface and atmosphere, drives the winds and the ocean currents, and (through photosyn-
1021 thesis) produces all the food, the fuel and the free oxygen on which all forms of life on earth
1022 depend. By contrast to the nuclear systems, solar energy has virtually no opposition.

1023 Solar energy is the oldest energy resource, but its major commercial application (apart
1024 from agriculture) is just beginning. In the past, solar energy provided most of the total energy
1025 requirements in pre-industrial and early industrial societies. However, as the forests disap-
1026 peared, industrializing societies turned to fossil fuels to meet their growing demand for cheap
1027 energy.

1028 The solar energy resource system, while basically benign in its applications, has some real
1029 problems. Because of the variability of solar radiation, energy storage or backup systems must
1030 be provided to insure energy availability at night and on cloudy days. A second problem is
1031 the low density of solar radiation thus large collecting surfaces are required. Third, solar
1032 energy sources tend to operate at relatively low efficiencies. While the fuel itself is free, capital
1033 investments for collecting, storing and transforming this energy resource are relatively high.

1034 Although the solar collector symbolizes today's solar technology, many different applica-
1035 tions of this resource are presently being developed. There are four basic technologies pres-
1036 ently available in the solar energy system: direct radiation, wind, organic fuels (biomass), and
1037 ocean thermal gradients. Solar radiation may be used to heat a house directly or to heat an
1038 intermediate fluid by which heat is transferred to a final receiver. Another form of conversion
1039 of solar energy is directly into electricity by means of the photovoltaic cell. Photovoltaic cells,
1040 made of silicon, have been widely used in satellite technology, but their cost must be reduced
1041 to a small fraction of present cost before they become feasible for large scale power generation.
1042 Of particular interest has been the idea of placing large arrays of photovoltaic cells in a near-
1043 equatorial space orbit synchronized with the sun, thus providing a continuous supply of
1044 energy in form of direct current to be transformed into microwave power and beamed to large
1045 receivers on the surface of the earth. While the amount of electric energy produced this way
1046 would be quite large (10,000 megawatts for a typical station), the technical developments
1047 required by such an enterprise belong to the future.

1048 The most favorably-located areas for wind power applications in the U.S. are to be found
1049 along the coastal regions and in the Great Plains Region, from Texas to the Dakotas. While,
1050 in the past, applications of wind power have involved conversion into mechanical work (such
1051 as sails, windmills, etc.), future technologies are primarily directed toward production of
1052 electricity. It has been estimated that, in the Midwest for instance, 40 megawatts of electric-
1053 ity could be produced per square mile by the use of wind farms which would feed into existing
1054 electric power grids. These installations would be entirely compatible with intensive agricul-
1055 ture and cattle grazing.

1056 A ton of biomass (organic materials), when heated in the absence of air, will produce 1.25
1057 barrels of oil, 1,200 cubic feet of gas and 750 pounds of a residue with a heat content compar-
1058 able to that of coal. However, growing plants for energy conversion has a low efficiency, because
1059 the solar conversion efficiencies of the photosynthetic process is rarely over 3% during the
1060 growing season, and the land surface required compares unfavorably with that of other solar
1061 technologies. In fact, it has been estimated that a 100-megawatt biomass power station would
1062 require between 25 and 50 square miles. Of greater promise is research in large-scale plant
1063 growth in controlled environment, such as tank farms or large plastic domes which would also
1064 recycle water. These developments are of interest primarily as potential source of liquid fuels.
1065 Apart from other positive considerations, biomass technologies could prove to be a successful

means to counteract the destabilization of the environment caused by many present-day high technologies.

The ocean surface between the two tropics remains remarkably constant in its temperature (77°F), which is higher than that of deeper waters. This difference in temperature (ocean thermal gradient) may be used to generate electricity. The amount of energy so available is many times more than what is presently consumed world-wide. Ocean thermal power requires a fluid that boils at about 68 °F, whose energy would propel turbines for production of electricity, and which would finally condense again by contact with the deeper and cooler water. Some research is presently being done in this area, but the engineering problems are so formidable that ocean thermal gradient technology lies well into the future.

Of the solar energy system as a whole it can be said that, if the needed equipment can be made reliable and cost-competitive with other heating methods, direct solar heating for buildings can become a significant factor in our national energy policy over a relatively short period of time. Free energy and low operating costs tend to offset the initial high investment required by solar power installations. This advantage is bound to become greater as the years go by, because fossil and nuclear fuels will require increasing costs for exploration, extraction, transportation and processing before they can be used. However, present banking and financing practices discourage an increased pace of outfitting and retrofitting private dwellings with solar energy installations. Incentives for solar power are now available from both federal and state governments in the form of tax deductions for substantial percentages of solar investment. At present, however, less than 1% of new houses per year are equipped with solar energy systems.

Hydroelectric and Geothermal Energy Options

In 1940, hydroelectric power represented 30% of the installed electric generating capacity in the U.S., but by 1978, its relative role had declined to 13%. Present installations represent a large proportion of potential hydroelectric dam sites in the U.S. and, even without the constraints of restrictive legislation, such as the 1968 Wild and Scenic Rivers Act, future development will result in small increases in generating capacity. Even if hydroelectric power continues to expand at the current rate (5% per year), it is not likely to increase its percentage of the total U.S. energy supply.

Hydroelectric facilities are attractive because they represent a renewable source of energy, and frequently have multiple beneficial uses, such as irrigation, flood management and recreation. Politically, dam construction projects have tended to become centers of controversy, because of changed land use and impact on wildlife. A specific liability of hydroelectric power is that, as the deposit of silt increases, the power production decreases.

Steam produced by geothermal power was first harnessed in 1904 in Italy. The first U.S. application was in 1960 and in 1974 it represented only 0.1% of the total electric power generation capacity. Although small in its contribution to the total U.S. power production, in California it is a significant supplement to other forms of electric power. This energy resource system requires special geological conditions, because normally the heat of the earth is diffuse. Its attractiveness consists primarily in the fact that no combustion of any fuels occurs at a geothermal plant. On the negative side are low efficiency (15% when compared to 35 to 38% for fossil fuel plant), large requirements of water for production of steam (only 20-25% is recycled), air pollutants, potential groundwater contamination, land subsidence, and earthquakes along faulted or fractured zones.

Estimates of U.S. geothermal reserves vary considerably because of the limited explorations made up to now. There is, however, agreement that by the end of the century geothermal electric power generation will make a substantial contribution in the Western states. By the mid-eighties, this contribution will be of about 1% of the total U.S. electric capacity.

PROSPECTS FOR TECHNOLOGICAL INNOVATION

Any national energy policy includes an array of different energy resource systems because different energy technologies are best suited to meet different needs. For instance, liquid fuels facilitate transportation and enhance human mobility. Solar energy technologies are amenable to decentralized use, such as in heating buildings. Coal-fired and nuclear-powered plants are best suited for large-scale production of electricity. A national energy policy represents a particular combination of several or all such energy resource systems, whose relative composition will depend on the character and size of the need to be met, and on the availability and costs (including risks) of the specific energy resource options.

From the vantage point of its use, energy requirements can be classified in three broad categories: low-temperature energy (below 212 °F) used primarily for heating purposes, high-

1125 temperature energy used mainly in metallurgy and in production of mechanical and electric
1126 power, and energy in concentrated and portable forms (such as liquid fuels) used in transpor-
1127 tation. According to the DOE Energy Information Agency's 1978 Annual Report to Congress,
1128 U.S. energy consumption (by its end uses) was in 1977 as follows: 36% for residential and
1129 commercial uses (much of it as low-grade energy for heating); 36% for industrial uses (high-
1130 grade energy); and 28.0% for transportation (primarily liquid fuels).

1131 Because all energy technologies, whether nuclear fission or fusion, coal gasification or
1132 liquefaction, coal burning, oil, geothermal, etc., present problems of one sort or another,
1133 criteria have been developed in the preceding section as an aid to evaluate the relative merits
1134 of alternative energy options. All energy resource options imply promises and threats, eco-
1135 nomically, sociopolitically, environmentally, and technologically. Technologies related to
1136 these energy resource systems are in constant evolution and under the spur of responsible and
1137 future-oriented public policy, may in time overcome some of the present problems. Therefore,
1138 acceptance or rejection of any particular energy resource option can only be a qualified yes
1139 or no.

1140 Technological innovation, on which the utilization of new energy resource systems de-
1141 pends, can be projected in three broad time frames: 1-10 years, 10-40 years, and over 40 years.
1142 Also, a distinction must be made between prospects for technological innovation in the U.S.
1143 (a unique, high-technology society), in other high-technology societies, and the less developed
1144 countries.

1145 In general terms, it appears that the next decade will probably see no dramatic technologi-
1146 cal changes. Due to the short-range bias of our political system, this period will be character-
1147 ized by disharmony between the political decision-making process and the state of technol-
1148 ogy. In the U.S. and other industrial societies, we will rely on facilities that already exist or
1149 are now under construction. We will probably see no major dislocations in the deployment of
1150 population, in business, transportation and industry. While there will be no deployment of
1151 major new technologies, research and development processes will set the premises for future
1152 technological innovations such as synthetic fuels, applications of solar energy, and prospects
1153 for nuclear fission and fusion. On an international scale, a trend toward integration of the
1154 world economy into an interdependent working unit will continue to be contrasted by another
1155 trend toward self-sufficiency and isolationism.

1156 In the longer term, ten to forty years, many technologies now in the phase of demonstra-
1157 tion (that is, the testing of their scientific, technical, socio-economic and political feasibility)
1158 can be deployed. Major technical facilities now in existence (coal-fired and nuclear-powered
1159 plants, hydroelectric dams, etc.) will have become less efficient and will likely be replaced
1160 by facilities employing new technologies. Over the last quarter of the century new technol-
1161 ogies have had great impact on the ways society is organized. It seems likely that technological
1162 innovation in the next forty years or so will also bring with itself a profound reshaping of
1163 society. There will no doubt be major changes in present patterns of population deployment,
1164 business, industry and transportation.

1165 This period of approximately forty years, representing the time lag between demonstration
1166 and deployment of new technologies, will be the critical time when our high-technology
1167 societies will have to make a successful transition to a post-petroleum economy. If a broadly-
1168 based political will can be mustered which would enable us to decide rightly and to act
1169 promptly on those decisions, technical ingenuity and good management offer the possibility
1170 to overcome today's problems.

1171 The period ahead is bound to be a time full of contradictions. On one hand, it is a time
1172 of a new awareness of narrowing limits, when constraints of environmental boundaries and
1173 economic inefficiencies on a world-wide scale seem to encircle our horizon at all sides and to
1174 plague us with shortages and inflationary pressure. This is also the time when scarcity and
1175 inflationary pressure will add a new stridency to the ongoing international debate on eco-
1176 nomic development.

1177 On the other hand, this is also a time when new, imaginative leadership must come from
1178 developed and developing nations alike. This leadership must result in the putting of existing
1179 international institutions to new uses, and the creation of new ones. A specific need is to
1180 design and make functional an international structure to ensure economic stability and
1181 development.

1182 The underlying rationale for international accord is the recognition of the mutual depend-
1183 ence of developed and developing nations in a pragmatic economic sense and the need for
1184 what Robert McNamara, of the World Bank, has described as a "global compact". The long-
1185 range interest of high-technology societies such as ours is in a complementary, not competi-
1186 tive, relationship to developing countries. This is therefore a time that invites exploration of

new technological advances, new concepts of international organization, new approaches to economic analysis and policy. It is also a time that calls for wise and responsible choices in lifestyle options, individually and corporately.

IV. The Role of the Church

While recognizing the constraints which a small planet poses for unlimited growth, a national energy policy should underscore this morally important fact — social justice in a situation of energy scarcity is not determined by energy, per se, but rather by the political and social management of that scarcity. Such a policy should:

—Face several issues simultaneously: how much of what kind of energy do we need; what level of consumption our ecological system can sustain; what is a just distribution of costs and benefits of the policy within and among societies, and between this and succeeding generations.

—Rely on a combination of ways for implementation, such as voluntary compliance by the public, enforcement of restrictive laws, and forces of the market;

—Be sensitive to the effect of high energy prices on the poor in this nation, on the poor nations of the world;

—Affirm that there are structural (socio-economic, political and technical) limits to the size and concentration of services and intra-structures;

—Allow time, scope, and flexibility for research and development systems to test alternatives to old and new technologies;

—Rely upon an array of diverse technologies, rather than one or two;

—Help prevent an immediate gap in energy supply which would exact an inordinate amount of suffering from poor people and poor nations;

—Emphasize the great potential for conservation in residential and commercial space heating and cooling, industrial thermal process and transportation fuel usage.

A responsible energy policy cannot afford the luxury of discarding any potential energy options without a thorough evaluation of all alternatives. In the short term (the next ten to fifteen years), we must rely heavily on additional utilization of energy resources that we now have, we must take stringent conservation measures, and we must proceed vigorously with research and development in order to have additional sources in the longer term.

A responsible public policy on energy can and must provide an optimal socio-political structure for the investment of human life with dignity and meaning. The discovery and living out of dignity and meaning are highly personal and spiritual experiences. They are a "biographical" experience, because they involve a change of hearts and minds which the New Testament calls conversion (metanoia). The present developing crisis in the widening gulf between rich and poor, and between humanity and nature, calls us to a profound cultural transformation which will not be possible short of a change in hearts and minds. Such change in hearts and minds should become visible in an exemplary fashion in the church, through changed individual and corporate lifestyles.

The biblical tradition reflects a great richness of materials and motifs to guide us. From this tradition, the covenant theme provides a fundamental way to understand the contemporary problems and issues which press us from many sides. The vision embodied in the covenant theme provides us with a reality that is steeped in hope, because it relieves us from having to be our own saviors. The covenant theme expresses God's total commitment in love to the creation. It provides us firm foundations — the goodness of creation, human responsibility to care for the community of creation, humankind as bearers of God's image, the unity of the human family in God — for making sound moral judgments. These foundations provide us with a dynamic, future-oriented view of the world around us, and endow human creativity with enduring possibilities.

The scope of creation can hardly be fathomed by us, especially when, as Paul did, we identify Christ with God and then link him with the creation:

He is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers — all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity.

(Colossians 1:15-17, *Jerusalem Bible*)

A rich biblical heritage enables the church to respond creatively to the pressing demand for a renewed lifestyle, which our new awareness of physical limits and global inequities presses upon us. This heritage gives the Church a distinctive focus on the quality of life,

1246 helping it avoid the trap of acting as though quality of life consists merely in adding some
1247 new ecological and social indicators to other variables by which we define economic and
1248 industrial growth.

1249 While quantitative growth has many positive features, it is not the same as quality of life.
1250 Bigger is not always better, and the church in particular, must face the fact. The church must
1251 help society come to grips with the basic crisis of meaning in life, and lead society in affirming
1252 and expressing a new emphasis on quality of life. The church has a distinctive vision of that
1253 which constitutes quality of life, for as in a richly-hued tapestry, many biblical strands are
1254 interwoven to define quality of life.

1255 Human life is not an end unto itself. Human life is a life in relationship: in relationship
1256 to God from whom that life is received as a gift (Deuteronomy 5:26, Psalm 36:10) and in
1257 relationship to other human beings and to the rest of creation (Genesis 1:26 ff). The fullness
1258 of human life is measured by its harmony or disharmony within those relationships.

1259 The breaking of relationships is the central experience of all human life. By this broken-
1260 ness and sin, our human life is disqualified. As God takes the initiative, in unconditional love,
1261 to reconcile these broken relationships, we experience salvation. Those who by their past
1262 should be disqualified, are given a new quality of life in God's affirmation and love. Therefore,
1263 the quality of our human life can only be defined in terms of this unconditional acceptance
1264 and love of God, not by any work we might do. Contrary to the dictates of our consumer
1265 society which suggests that we must "do" and "have" before we can "be", the Bible is
1266 emphatic in affirming that "being" precedes "doing" and "having".

1267 The central message in Jesus' announcement of the elusive presence of the Kingdom of
1268 God in our midst is that the day of the ultimate liberation from the structural constraints of
1269 society has already dawned. The structural constraints of our day which hold us in bondage
1270 express themselves through the two central mandates of our technological age: to consume
1271 and to achieve. In contrast to these two mechanisms of subjugation, the Kingdom of God
1272 raises two different priorities: justice and joy.

1273 The first word in the Kingdom of God is justice, as Paul so poignantly says in Romans
1274 14:17. The second word is joy, because of the hidden presence of joy, as it is so vividly
1275 portrayed in the Parables of the Kingdom (the marriage, the feast, the harvest, etc.). To the
1276 structural constraints of our technological age, which ever press upon us the mandate to
1277 legitimate and justify ourselves by what we do, the Kingdom of God offers grace as a stream
1278 of joy in a parched land. God's grace makes possible a new quality of life.

1279 Quality of life does not mean renunciation or asceticism. By indulging either in accumu-
1280 lating or renouncing things, we still attempt to give quality to our life by our own efforts. As
1281 Paul pointed out, that would still be the Law and not the Gospel. The new lifestyle is not
1282 squeezed out of us by the threat of impending ecological disaster or enlightened self-interest. It
1283 arises not out of a legal demand, but in response to Christ's call to enter the Kingdom of God
1284 — where we are unconditionally accepted by a God who sets us free to love. It is this inward
1285 liberation which permits us joyously and thankfully to choose to do what we must, as we are
1286 reborn to a living hope.

1287 Within this living hope, quality of life is total and indivisible. It sustains us as we are fully
1288 immersed in the passing moment we are now living. It gives meaning to what we are and do
1289 now in the perspective of the end of history. It allows us to live by faith and to hope for that
1290 which we will not fully know until the very end. We are set free to perceive history as an open-
1291 ended movement between this baffling present and the culmination of history in the Lord's
1292 Day.

1293 This living hope which gives dimensions to quality of life sets us free from the bondage of
1294 our cultural dualism between body and soul, matter and spirit, man and woman, humanity
1295 and nature, which has shaped the assumptions, methodology and value judgments of modern
1296 science and economics. It sets us free to enjoy fully the gifts of land, energy and other natural
1297 resources. Hope establishes in us the freedom of "having . . . as having not" (1 Corinthians
1298 7:31). It breaks open the protective shell we build against a future which we tend to perceive
1299 as threat rather than as promise. It sets us free from the anxiety which desperately holds onto
1300 the transitory and resists historical change.

1301 Quality of life, as manifested in an exemplary fashion in the ministry of Jesus Christ, has
1302 a paradoxical character. Life can only be experienced in its fullness as we respond to and
1303 sacrifice ourselves for others. As we attempt to keep our lives for ourselves, as we are afraid
1304 to lose our lives, we forfeit them. Quality of life implies a readiness and the capacity to suffer.

1305 This is our heritage of faith, the vision and discipline of life that have been shared by a
1306 stream of saints-and-sinners that reaches back to Abraham and projects itself toward the end

of history, bridging races, cultures, historical ages, and geography. How shall we then, out of this heritage, respond to the crisis of meaning that confronts us in this generation?

Historically, when confronting a crisis of cultural transition such as the present, the church has responded with two models. The church has expressed its response through a change in lifestyle of individuals and groups in its midst, by which the church anticipated and made visible the patterns of living which pointed to and expressed a closer approximation to the ethics of the Kingdom. This response, by which individuals, families, groups and congregations covenanted a more radical form of expressing obedience to the Gospel, has been called the "distinctive model" because it has set apart, so to speak, individuals and congregations to stand up against the world and yet to remain in the world.

The church has also responded by incarnating itself in the life of the world in order to influence society's economic and political decisions, to contribute to our life in common, to exercise itself in the realm of the possible. This model of response has been called a "participatory" one.

In the Reformed Tradition, these two models — the formation of prophetic communities and the caring for our life in common — have historically been joined, in an effort to maintain them in tension within a single sustained focus. The city-republic of Geneva, during the time of John Calvin, demonstrated how these two models complement each other.

The energy question facing our generation is only one symptom of the pervasive crisis of cultural transition by which we are confronted. If our civilization is to survive, this transition must be from an ethic of accumulation and exploitation toward one of sharing available resources and reducing the flow rate of energy and matter. According to 1977 estimates of the U.S. Department of Commerce, an American uses directly or indirectly during a seventy-year lifetime an average of 799 tons of non-renewable resources (such as fossil fuels, non-metallic minerals, metals, plastics and synthetic fertilizers) and 80 tons of renewable resources (such as wood, paper, rubber, natural fibers and leather). By such a high rate of consumption and resulting pollution, the average American causes an impact on the world life support system from twenty-five to fifty times greater than that of a farmer from India.

Contrary to present emphasis on efficiency, quantity of goods, simplification and cultural and physical homogeneity, the transition must be to values that uphold quality of goods, and that preserve cultural and physical diversity. This way, long-term stability can be attained even if it may mean sometimes a reduced efficiency. From the present remedial approach of cleaning up after pollution has occurred, the transition must be toward preventing or minimizing pollution, and preserving ecological diversity, which is the key to ecological stability. From the present competitive market approach which relies on the assumption that the economy will respond negatively to undesirable consequences of production and consumption, we must move toward a society where new indicators of what constitutes "good life" will positively determine the price of goods and services. From the present nationalistic perspective, we must move toward a global one.

This generation of Americans is faced not merely with the question of how to solve our problems, but also with the more fundamental question of whether the problems besetting us are capable of being solved without first changing some widely shared perceptions and value judgments which define quality of life for us. It is this more fundamental question which engenders widely spread skepticism about our basic institutions. Many fear that government, business, industry, unions, and even the churches have lost sight of the common good in the pursuit of their own institutional objectives. The pursuit of the common good and taking responsibility for the future appear drowned in a sea of self-seeking.

Americans today face an unprecedented moment when a new consensus on the common good and a common future must be reached. As we face up to this awesome prospect to seek fresh answers to what are, at heart, religious questions, we must ask what is the proper role of the church, this community of faith that is not so much anchored in the past as it is rooted in the future. The response of the church will have to be one that will affirm the future, one that will act responsibly toward the future.

For the church, taking responsibility for the future presupposes confession. This confession has two aspects. It is first the acknowledgement that the very people who are called to risk for the future are those who are deeply implicated in the lamentable state of affairs which has precipitated the present crisis. The other aspect of confession is that, having accepted responsibility for our past in the present crisis, we can claim the freedom that God gives us from our past and for the future. We who should be disqualified by our past, are graciously set free by God to venture a new future. Because "quality of life" is God's free and ever-new gift, we can venture a new future even knowing that further wrong choices and further

1368 misdeeds will occur again and again. Because of God's unconditional "yes" to creation, we
 1369 can say with Luther: "Sin boldly, but believe in Christ, and rejoice, more boldly still".

1370 The crisis confronting us gives us the choice to either settle for the limited possibilities of
 1371 a disappearing order or to come alive and become agents of transformation as we take respon-
 1372 sibility for the future. The vital contribution of the Church in a time of profound change is
 1373 to harbor and nurture anticipatory communities that have covenanted a radical expression
 1374 of obedience to the Gospel. These communities express the church's "sacred strangeness"
 1375 within secular society; they give visible form to a hoped-for future.

1376 Alternative lifestyle communities and congregations are already responding to the crisis
 1377 at hand. Their witness underscores the fact that change is demanded at the deepest level —
 1378 change of hearts and minds. These communities, and indeed the entire Church, are to be
 1379 guided by the perspective of the writer of Ephesians (2:14-15) who sees a single new humanity
 1380 created in Christ. Within this new humanity God's shalom is renewed between "those who
 1381 were far off" and "those who were nearby." There is no place for elitism or separation from
 1382 the common life of the world.

1383 Those who respond to this vision of the future are called upon to engage in open dialogue
 1384 with the rest of the Church and society, and to be faithful and tireless in their participation
 1385 in the decision-making processes of society. Frugality in consumption must be joined with
 1386 solidarity in hope, love and justice with near and distant neighbors, in space and in time. In
 1387 the image of Karl Barth, these Christians are to grasp their near neighbor with one hand and
 1388 reach for the distant neighbor with the other. They are called to live "as if" the widening
 1389 chasm between rich and poor, and between humanity and nature had already been bridged
 1390 — as if the "dividing wall of hostility" (Ephesians 2:15) had crumbled already.

1391 When Abraham contemplated his body and that of Sarah, he saw hardly anything that
 1392 would have warranted a hope for the future. Yet, he put his trust in God, "the God who makes
 1393 the dead live and summons things that are not yet *as if* they were" (Romans 4:17). Humanly
 1394 speaking, there is little about us to warrant a hope for the future. In so doing, the sovereignty
 1395 of God becomes manifest in us for whom the death and resurrection of Christ has secured a
 1396 future and a hope. Witnessing to that hope and to that future, praying and doing justice as
 1397 we face the energy crisis, or any crisis, is what the Christian Church is all about.

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CHINA

The 119th General Assembly directed the Mission Board "to do everything in its power to reestablish Christian witness in China through a response to evangelistic opportunities and the offering of humanitarian aid and technical assistance." (*Minutes of the General Assembly*, 1979, p. 232.) The Mission Board was further directed to set aside and expend 30% of the funds anticipated from the People's Republic of China from the settlement of property claims to implement proposals of service and witness in relationship to the Chinese people. (*Minutes of the General Assembly*, 1979, p. 232.) In response to these directives, the following special report is made to the 120th General Assembly.

1. During the past year, the Mission Board, through its Division of International Mission, has been engaged in study and investigation as to the possibilities for evangelistic opportunities and the offering of humanitarian aid and technical assistance in China. These activities include:
 - a. Conversations and discussions held with other denominational mission board executives and staff in regard to the feasibility and desirability of various programs. These contacts have included: the United Methodists, Lutherans, Disciples of Christ, the United Board for Christian Higher Education in Asia, the China Office of the Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A., the American Bible Society, and the National Council of Churches of Christ office and Chinese Church Research Center in Hong Kong.
 - b. A special effort has been made to relate closely to the Program Agency of the United Presbyterian Church in the U.S.A. with the result that a joint meeting on China is being proposed for May 1980.
 - c. Four leaders of the Christian Church in China were received at the Presbyterian Center in September of 1979. Discussions were held with the group, Bishop H. K. Ting addressed a representative group from the Mission Board staff, and a luncheon was given in honor of the Chinese guests on the occasion of this first visit to the United States by a Christian group in over a decade.
 - d. Chinese Christians in this country with contacts within the People's Republic of China have been contacted and channels for resuming some relationships have been opened up.
 - e. A significant number of church men and church women have visited China within the last twelve months. Discussions with them have been held and their reports studied.
 - f. The Director of the Division of International Mission is planning a trip to the People's Republic of China with a group from the United Board for Christian Higher Education in Asia sometime in the early summer of 1980.
2. From these conversations, meetings, and contacts a picture of the situation in China as it affects the Christian Church is beginning to emerge:
 - a. Today Protestant Christians number about 700,000 — about the same number as in 1949. Roman Catholics number about three times this number.
 - b. The Church suffered heavily during the days of the Cultural Revolution and during the time when the "Gang of Four" was in control. Churches were padlocked, Bibles destroyed, and many Christian leaders jailed or dispersed. However, today restrictions on the meeting of Christians have been considerably relaxed.
 - c. Church life exists at two levels. The first of these is the organized congregations which are officially related to the government-sponsored "Three-Self Patriotic Movement". Only a few such congregations have been reopened, but their number is increasing — i.e., Moore Memorial Church in Shanghai, which reopened its doors in September 1979 and over 1,200 persons attended the service of thanksgiving on that occasion. The second level consists of the "house churches". These are small, informal groups of Christians who meet in private homes for Bible study, prayer, fellowship, and witness. These groups represent a wide spectrum of theological beliefs, organization, and interests.
 - d. H. K. Ting, the spokesman for the group visiting the United States and Atlanta in September, spoke of the Church as being without denominations and without clergy. Nanking Theological Seminary, now a part of Nanking University, is recognized by the government as a center for religious research and study, but not as a center for training pastors. The training of lay volunteer leaders in short term courses of study is recognized as an urgent need.

- e. A high priority of the Church is to stress its indigenous "Chinese" identity. For this reason, it must maintain its distance from the churches of the West. Otherwise, the Church will become suspect in the eyes of patriotic Chinese and government officials. A new translation of the Bible into vernacular Chinese is scheduled to come off the press later this year.
 - f. Christian leaders, when asked as to what help was needed, replied that the Church was able to support itself, but was interested in reestablishing relationships with other churches. Libraries and resources for study and research were needed. Christians who came to China to serve as teachers or technicians would be welcomed and would have opportunity to witness to their faith in informal personal contacts.
3. As the Mission Board proceeds with the development of future plans, the following general principles will be followed:
 - a. The statement of principles contained in the document, "Relationships between China and the United States . . . New Principles", which was approved by the 119th General Assembly (*General Assembly Minutes*, 1979, pp. 229-232) is still valid and should form the basis for future plans.
 - b. A great variety of relationships and possible programs seems to be opening up. Contacts should be encouraged both with the official "Three-Self Patriotic Movement" and the unofficial house congregations.
 - c. All our consultants would agree that mission boards should proceed with caution. There is no indication that mission programs similar to those that were in operation before 1949 could be undertaken or would be appropriate.
 - d. It is important that there be full consultation and cooperation between mission boards in order that a unified witness is maintained from the start. This cooperative effort should include partners in Asia, such as the Christian Conference of Asia and churches with which we are related.
 4. The total amount of funds anticipated from the China Property Claims Settlement is \$701,783. 30% of this amount, which was designated for use in implementing proposals of service and witness in relationship to the Chinese people, comes to \$210,534. This amount was authorized by the 119th General Assembly for spending. The Mission Board has established the following categories for mission program within or in relation to the people of the People's Republic of China to be funded from the China Property Claims Settlement.
 - a. *Educational Fund*. To be used to encourage qualified Christian students and faculty members within the People's Republic of China to study abroad with the purpose that such study will contribute to leadership within the Christian movement and the needs of the Chinese people.
 - b. *Research, Study, Documentation*. To be used for travel, research, study, and support of ecumenical centers in China studies; and a China meeting to be held with the United Presbyterian Church in the U.S.A., sponsored by the Presbyterian Church in the U.S.
 - c. *Christian Literature, Bible, Media*. To be used for printing and distribution of Bibles and Christian literature and radio evangelism.
 - d. *Christian-Marxist Dialogue*. To be used to encourage dialogue and theological reflection as to the relationships between the Christian Faith and Marxism.
 - e. *Exchange Programs*. To be used to sponsor study seminars from the Presbyterian Church in the United States to visit the People's Republic of China.
 - f. *Ministry to visitors from the People's Republic of China to the U.S.A.* To be used to encourage Presbyterian Church in the U.S. congregations and university Christian centers to engage in ministries of friendship, service and Christian witness.
 - g. *Orientation of Persons entering the People's Republic of China*. To be used to provide orientation courses for "volunteer missionaries" who will be entering China in the next few years as English teachers, technicians, scholars, and business people.
 - h. *Reserve*. Balance of the fund — approximately \$45,000 — will be held in reserve until it is determined whether additional staff within the Mission Board, as recommended in the document "Next Steps", will be needed. Such staff could be located either in the U.S.A. or in Asia.

OVERSEAS PARTNER CHURCH RELATIONSHIPS

1. **National Presbyterian Church of Mexico.** The 119th General Assembly of the Presbyterian Church in the U.S., together with the 191st General Assembly of the United Presbyterian Church in the U.S.A., adopted a joint resolution relating to a renewal of joint mission efforts with the National Presbyterian Church of Mexico which encouraged the Program Agency and the General Assembly Mission Board to proceed with "(a) negotiations leading toward a mutual agreement among the three churches and (b) development of new exchange programs and study seminars both in Mexico and the United States, that will affirm our oneness in Christ and result in renewed mutual engagement in mission with the National Presbyterian Church of Mexico." (*Minutes of the General Assembly*, 1979, p. 194.) In implementing these recommendations, representatives of the Program Agency, the General Assembly Mission Board, and the Executive Committee of the National Presbyterian Church of Mexico met in El Paso, Texas, on November 8-9. A document entitled "A New Relation in Joint Mission", which was endorsed by the General Assembly of the National Presbyterian Church of Mexico, was affirmed as the basis for establishing these new relationships. Central to these agreements was the establishment of a "Committee of Joint Mission" which will be made up of representatives from the three cooperating church bodies. The first meeting of this Committee was held in Mexico City, December 5, 1979, and plans were formulated for the submission of project and personnel requests from the participating churches in work areas both north and south of the United States/Mexico border. Relationships between the three churches are being strengthened through cooperation in Project Verdad along the border, the establishment of the Joint Task Force on Mexican Migrants, and proposed travel seminar exchanges. Rev. Jack Bennett of Galveston, Texas, heads the Presbyterian Church in the U.S. delegation on the joint committee.
2. **Presbyterian Community of Zaire.** At a consultation held with the Presbyterian Community of Zaire at Lake Munkamba in October 1977, a recommendation was made that a consultation be held on the medical program of the Presbyterian Church in the U.S. in Zaire. The General Assembly Mission Board, through its Division of International Mission, has made plans for such a consultation to be held in Kananga, Zaire, in April of 1980. The Presbyterian Church in the U.S. delegation includes Mission Board members, Presbyterian Church in the U.S. medical doctors, missionaries, representatives of the Medical Benevolence Foundation, and staff. Ms. Emma Bourne of Washington, D.C., the Chairperson of the Division's Africa/Europe/Middle East Committee, will head the Presbyterian Church in the U.S. delegation.
3. **Presbyterian Church of Brazil.** At a consultation in Brazilia, in January 1973, a mutual agreement was entered into between representatives of the Presbyterian Church of Brazil (IPB) and the Presbyterian Church in the United States. A key provision of the agreement was the establishment of a Permanent Commission with six representatives appointed by the Executive Committee of the IPB and six representatives appointed by the General Assembly Mission Board. This relationship has worked well, but having been in effect for seven years should now be evaluated.
4. **Presbyterian Church of Korea.** The Presbyterian Church in the U.S., together with the United Presbyterian Church in the U.S.A. and the Australian Presbyterian Church (Uniting Church in Australia) entered into a mutual agreement with the Presbyterian Church of Korea at a consultation held in Seoul, Korea in April 1973. Minor revisions in the agreement were made in 1976 and it is generally agreed that a major review of this relationship should take place.

TASK FORCE ON THE STEWARDSHIP OF ACCUMULATED RESOURCES

The 119th General Assembly instructed the Moderator to "appoint ten to twelve persons who shall serve for three years" as a Special Task Force of the General Assembly to coordinate the development and implementation of a Churchwide program in the stewardship of accumulated resources. Moderator Winn appointed the following persons to that Special Task Force: Lee Stoffel, Huntsville, AL., Chairperson; Paul Tudor Jones, Memphis, TN; Alex Booth, Kenova, WV.; Paul Manners, Atlanta, GA.; Mrs. Ernest Brinkman, Clearwater, FL.; James Weldon Thomas, Dallas, TX.; G. Carswell Hughes, Charlotte, NC.; T. Hartley Hall, Nashville, TN.; Jack Dalton, Independence, MO.; Mrs. Norman Hibbard, Tuscaloosa, AL.; Warner Hall, Charlotte, NC.; and Tom Brown, Dallas, TX.

With the creation of the General Assembly Special Task Force on the Stewardship of Accumulated Resources by the 119th General Assembly, the opportunity for significantly expanding the liberality in giving of Presbyterians in the Presbyterian Church, U.S. has been acknowledged and placed before the whole Church for its support. This Special Task Force has met twice in the past year. It has produced working documents for its task, a series of advertisements in the *Survey* and other publications, and asks the 120th General Assembly to further support its work in the year to come.

It is the conviction of the Special Task Force that the Church has an opportunity in the future unlike any in the past decade. We are convinced that the Presbyterian Church, U.S. has a mission worthy of our serious support and undergirding. It is also our conviction that the accumulated wealth of Presbyterians can and must be solicited to support the important mission of our Church in the 1980's. It rejoices in the exciting opportunities for mission that are represented in our Church and calls all members of the Presbyterian Church, U.S. to plan their support of the Church for the future.

The members of this Special Task Force acknowledge and claim this opportunity to significantly expand the stewardship of Presbyterians by: holding before all members of the Church the opportunities for mission found in local churches, presbyteries, synods, institutions, and the General Assembly Mission Board; calling upon our partners in mission throughout the PCUS to acknowledge our tasks as worthy of support, and calling on individuals to respond to the opportunities to support the Church's mission through current gifts, life income agreements, and bequests. As we plan our work for the next two years we have acknowledged the following goal and objectives as guideposts for the future:

Goal

"To plan and recommend a program with organizational units throughout all Church courts, whereby liberality in the giving of accumulated resources is encouraged, and whereby synods, presbyteries, churches and members are informed of the needs of churches, church institutions, and programs, and whereby methods of individually planned giving are made known to all members of the Church."

Objectives

1. To encourage every Presbyterian to have a current Will.
2. To highlight the resources of the foundations, for their service to the institutions and courts of the Church.
3. To train Presbyterian leaders in motivation, information, and resourcing for planned giving.
4. To develop and produce materials for congregational use that complement existing stewardship resources.
5. To work through all the courts of the Church, in order to have, at the end of 3 years, at least 75% of the presbyteries with active planned giving committees.
6. To increase special gifts to the work of the Church.
7. To encourage the staffs of the separate Divisions of the General Assembly Mission Board actively to seek gifts of accumulated resources to undergird the ministries for which they are responsible.
8. To heighten the general awareness of the advantages of planned giving through the use of extensive advertising.
9. To report yearly to the General Assembly through the Mission Board and seek the Assembly's counsel if necessary.

MISSION BOARD RECOMMENDATIONS REGARDING COMMUNICATIONS FROM THE NATIONAL COUNCIL OF CHURCHES

In response to the NCC RESOLUTION ON THE KKK AND CROSS BURNINGS, the Mission Board recommends:

"That the 1980 General Assembly

(1) reaffirm the positions of the 1947 and 1978 Assemblies in condemning the Ku Klux Klan's divisive philosophy and terroristic tactics aimed at depriving minority individuals and groups from exercising their constitutional rights; and

(2) urge Presbyterians, individually and corporately, to call upon the federal, state and local governments to

- a. design and fund educational initiatives aiming at combating the evils of terrorism;**
- b. mobilize their law enforcement agencies to effectively investigate and prosecute violations of the law by the Klan and other terroristic organizations; and**
- c. eliminate Klan activities in places of work involving participation by employees and which result in intimidation of other workers."**

In response to the NCC RESOLUTION ON KOREA,

the Mission Board adopted, at its November 1979 meeting, a resolution on Korea, in light of General Assembly actions in 1974-75-76-77, which is parallel in its contents and scope to the NCC resolution. Communications to the Presbyterian Church of Korea and to the President and Congress of the United States have been already carried out. Therefore, the Mission Board recommends that the 1980 General Assembly take no action.

In response to the NCC RESOLUTION ON KAMPUCHEA,

the 1979 General Assembly adopted a public policy statement on the plight of the Kampuchians (Cambodians) which represented, within the frame of reference of 1979, an array of initiatives parallel to what the NCC proposes in this resolution to its member communions. The two new elements are a request that the U.S. government proceed speedily in implementing President Carter's offer of assistance to Kampuchea and that it would hasten the process of diplomatic normalization with the Socialist Republic of Viet Nam in order to use their good offices for the conveying of the aid to Kampuchea.

Our church is already responding generously to the other request of this NCC resolution that the member communions would support the WCC appeal for aid to Kampuchians.

Therefore the Mission Board recommends that the 1980 General Assembly adopt the following public policy statement:

"That in the spirit of the position adopted by the 1979 General Assembly regarding the plight of the people of Kampuchea (Cambodia), the Mission Board urge the U.S. government to:

- (1) press for a speedy and effective implementation of President Carter's offer of assistance to Kampuchea; and**
- (2) move speedily toward normalizing diplomatic relations with the Socialist Republic of Viet Nam in the belief that such normalization will assist our country's understanding and relationships in Indochina, and will contribute to facilitating current efforts in providing relief to the people of Kampuchea."**

In response to the NCC RESOLUTION ON THE AGENT ORANGE,

This resolution has three main points: (1) that the NCC member communions enter into moral discourse around ethical issues arising from the continued use of herbicides (weed killers) of the chemical composition of the Agent Orange because of the toxic and fetus malformation inducing effect of that class of chemicals; (2) that they exercise their corporate responsibility in investments, should their portfolios contain shares in Dow Chemicals (the major manufacturer of this class of herbicides); and (3) that they would lend their corporate voice in calling for a permanent ban of this class of chemicals by the Environmental Protection Agency of the U.S. Government. The Mission Board recommends that the 1980 General Assembly adopt the following:

"That the Mission Board in the pursuit of implementation of the Mission Directions arising out of the (February 1978) Mission Consultation:

(1) develop and make available to the church educational resources which, from a biblical, theological and ethical point of view, reflect on the adverse impact which careless technology has on the environment and which, in its rippling effects, confronts us with the fundamen-

tally religious question of our guardianship (trusteeship) of the physical integrity of those yet unborn;

(2) instruct the Board's Investment Committee to ascertain, in concert with other denominations, what is its corporate responsibility regarding manufacturers of herbicides of the dioxin class; and

(3) urge the Environmental Protection Agency (EPA) of the U.S. government to make permanent its recent emergency ban of herbicides containing dioxin."

In response to the NCC RESOLUTION IN SUPPORT OF THE UNITED FARM WORKERS, the 115th General Assembly (1975) recognized that problems are experienced by farm workers in some areas and requested that the G.E.B. assist local churches and presbyteries in dealing with this problem. (Minutes, p. 135, C.1). With this mandate, the Task Force on World Hunger responded to a request in 1976 from Faith Church, Dunedin, Florida to provide a grant of \$10,000 to support Project CHAIN, an effort to undergird the self-determination movement of the United Farm Workers through support for local boycott staffs and constituency education among local churches.

In 1979, the 119th General Assembly expressed its concern for the plight of striking farmworkers in California by calling on Presbyterians, both individually and through Church Courts, to pray for farm workers in California and to contribute to the Emergency Food Fund of the National Farm Worker Ministry. (Minutes p. 121, 79-5, p. 238, C.2) This resolution was forwarded to the Task Force on World Hunger which responded in June, 1979 with a grant of \$2,000 to the Emergency Food Fund.

The Mission Board recommends that the 1980 General Assembly adopt the following:

"That the 120th General Assembly, recognizing the Christian calling to stand with the poor and oppressed,

(1) Reaffirm its concern for the welfare of farm workers striving to attain justice and achieve self-reliance through collective bargaining;

(2) Instruct the Mission Board to provide assistance to congregations and presbyteries seeking to understand and participate in the struggles of farm workers throughout the country;

(3) Call upon individual Presbyterians to study the situation existing among farm workers in the United States and to take actions appropriate to their Christian calling;

(4) Call the Church to prayer for the swift and fair resolution of labor conflicts in California among farm workers and growers."

In response to the NCC POLICY STATEMENT REGARDING THE CRIMINAL JUSTICE SYSTEM,

the Mission Board recommends that the 120th General Assembly refer the policy statement "Challenges to the Injustice of the Criminal Justice System" to the Task Force on Criminal Justice of the General Assembly Mission Board to study and make recommendations, as appropriate, to the 121st General Assembly.

In response to the NCC RESOLUTION REGARDING PRISONERS OF CONSCIENCE in the Soviet Union and Czechoslovakia,

the Mission Board recommends that the 120th General Assembly adopt the following recommendation:

The General Assembly of the Presbyterian Church, U.S. has expressed its commitment to support human rights of persons in all governments and social systems and called the church "to struggle with all who suffer for the advancement of the cause of human rights and mutual obligations." In light of this commitment, the General Assembly directs the Mission Board (1) to continue its support of the Churches' Human Rights Program for the Implementation of the Helsinki Final Act and to address the issue of prisoners of conscience in the Soviet Union and Czechoslovakia through that program; (2) to appeal to the government of the United States to convey this concern about prisoners of conscience to the governments of the USSR and Czechoslovakia.

ROTC, PEACE STUDIES AND CHURCH-RELATED COLLEGES

This report was developed in response to the instructions of the 119th General Assembly that:

"the General Assembly Mission Board . . . conduct a study regarding ROTC and Peace Studies and how they relate and fit into the philosophy of the Presbyterian-related college."

It will include (1) descriptions of the program of the Reserve Officer Training Corps and of certain "Peace Studies in Higher Education;" (2) a display of the involvement of PCUS-related colleges in ROTC and/or Peace Studies; (3) a catalogue of Public Policy statements made by the General Assembly about peace; (4) perceptions from across the church of issues touching the inclusion of ROTC and Peace Studies in the curriculum of a Presbyterian, U.S. related college; (5) conclusions, and (6) recommendations.

I. DESCRIPTIONS

The Mission Board has turned to its agency, United Ministries in Education, for descriptions of both Peace Studies and ROTC. The following materials were prepared by David Frantz, staff contributed by the Church of the Brethren to work in the UME "Militarism and Education" project. The "Editor's Notes" in the ROTC description represent helpful contributions from a Professor of Military Science in one of our church-related colleges.

A. PEACE STUDIES IN HIGHER EDUCATION

Purpose of the Paper

In 1948, Manchester College initiated the first Peace Studies Program in American Higher Education. Since that time, there have been numerous efforts related to peace and conflict studies. This paper is intended to provide an overview of peace education efforts at the collegiate level. It is designed as an introductory summary for those who are unfamiliar with the field. It is hoped that a careful reading of the paper will invoke imaginative ideas about how college and university resources might be used in the pursuit of peace, and challenge students to use Peace Studies in preparing for vocations in which arbitration is involved both domestically and internationally.

This paper will be divided into three parts. First, four ideal types will be presented. These will provide us with a feel for the plurality of philosophical orientations. Second, there will be a brief discussion of alternative structural arrangements—that is, identifying different ways that a peace studies program can relate to a college or university. And thirdly, three particular cases will be described briefly to exemplify present peace studies efforts.

This paper is also marked by what it does *not* do. It does not identify each of the particular institutions having some sort of peace studies program. Nor does it seek to trace the historical development of the field. It does not provide a rationale for including peace studies in higher education. Those tasks, important as they may be, are not within the scope of this paper. Here, I intend only to outline several different approaches to peace education at the collegiate level.

PART ONE: Four Ideal Types

In 1976, the University Peace Network of the Consortium on Peace Research, Education and Development (COPRED), met at Kent State University to discuss various peace studies programs. To facilitate that discussion, four ideal types were proposed. Needless to say, these typifications are abstract, and conceptual. They are valid to the extent that they illumine our understanding of reality. I will utilize these four types as a way of organizing the field.

For me, it is helpful to ask three questions with reference to each type. *What are the assumptions regarding the nature of the problem?* (Basic assumptions), *How did we get into the mess?* (Diagnosis) and *How are we going to get out of it?* (Proposed Solution). If we can answer these three questions, we will have grasped the basic assumptions, goals and operative principles of each type.

A. An Integrative or World Order Approach

Basic Assumptions

As the name implies, peace is seen as a complex problem requiring the integration of a variety of factors. World order involves an interweaving of various levels—from the personnel to the group to societies and to the globe. Such an approach is predicated on the assumed existence of universal values which can be uncovered and utilized—for example, freedom, honesty and justice. In addition, there is usually an emphasis on "rules." That is, such an approach implies the ability to create commonly agreed upon "ground rules for life."

Diagnosis

Our problem is two-fold. On the one hand, we have failed to look holistically at our existence. We have not seen the connection between personal action and global responsibility. Secondly, we have been unable to create global, social and political structures. Even if we have had good ideas, we have failed to convert them into practical alternatives.

Solution

Obviously, teaching is to be oriented towards a "systems analysis." We need to learn more about the nature of change and the nature of political action at a variety of levels. Of foremost importance is the creation of new analytical framework for approaching and interpreting the problem. Once that is achieved, we can work on the practical, structural implications.

B. A Conflict Regulation/Management Approach*Basic Assumptions*

It is assumed that conflict is a problem to be dealt with, and that war is a form of conflict. It is projected that conflicts will inevitably occur. It is also assumed that conflicts can be dealt with in a variety of ways. It is believed that there are similarities in dealing with conflict at various levels. Finally, it is assumed that skills for dealing with conflict can be researched, taught and experienced.

Diagnosis

The root of the problem is that we do not know enough. We have not spent time analyzing the root causes of conflicts, the frequency of conflicts or the intensity of conflicts. We don't know why some events turn into heated conflicts and others seem to whimper away. Finally, we have spent all too little time examining the various alternative ways of dealing with conflicts.

Solution

Clearly, part of the solution is in more research. More analytical data about conflicts is required. This data may well be interdisciplinary. Secondly, alternative ways of dealing with conflict must be tested and evaluated. And thirdly, peacemakers—those capable of handling conflicts—must be trained.

C. A Nonviolent Lifestyle/Values Approach*Basic Assumptions*

This approach underscores the importance of personal and community lifestyle decisions. More often than not, this approach is grounded in a theological or philosophical perspective. International change is seen as an outgrowth of small, local nonviolent movements.

Diagnosis

The roots of the problem may vary. For some, it is the absence of a cohesive community support group. Some would interpret this "lack of community" as a result of recent technological development. For others, the problem is a function of societal injustice—often seen in the form of social, racial or class discrimination. Still others would view the problem in more personal terms—believing that the root of the problem is a failure of nerve or an inability to make a sustained commitment to non-violence.

Solution

The solution, as implied above, is to be found in the creation of intentional communities which embody the principle of nonviolence. Therefore, one of the goals is to foster general dispositions favorable to this kind of commitment. In order for this process of transformation to occur, more research and reflection on both successful and unsuccessful nonviolent struggles is needed. Obviously, the development of group leadership and communication skills will be a part of the solution.

D. A War/Peace Systems Approach*Basic Assumptions*

War and peace are understood as two political and sociological realities. War is seen as an instrument for achieving desired political ends. It is one form of social conflict. It can be studied, analyzed and interpreted. If the causes, conditions and circumstances of both war and peace can be identified, then the prospect for peace is greater. In some respects, this approach is similar to the Conflict Regulation/Management Approach. However, the latter deals with conflict at various levels, while the approach is concerned only with war as a national or international problem.

Diagnosis

There is no clear-cut theory about the basis of the problem other than the fact that war is seen as the outgrowth of national and international conflicts. These conflicts may arise from ideological differences, boundary disputes, scarce resources or a variety of other factors.

Solution

In broad terms, the solution to the problem is more empirical data. If the social and psychological functions of war could be understood, then another means of dealing with conflict might be evident. Meaningful change will happen in the political sphere. Thus, knowledge of the political process and issues related to international politics is necessary. With this approach, the peacemaker is one who becomes the policy-maker or at the least a policy-researcher.

Conclusion

Certainly there are commonalities between these different approaches; there are also basic differences. Each one of them has something to commend itself; each one has its limitations. Taken together, they represent the plurality of peace studies/education efforts presently established at the collegiate level. As has been seen, each approach can be characterized by its basic assumptions, the way it views the problem and the way it proposes to solve the problem.

PART TWO: Structural Relationships Between Peace Studies and Higher Education

While there are probably as many ways a peace studies program can be organized as there are peace studies programs, there seem to be three basic structural arrangements. Simply put, these are (1) separate academic disciplines (2) interdisciplinary arrangements, and (3) adjunct relationships.

Separate Academic Disciplines

Some programs have opted to make peace studies a separate academic discipline. In such cases, it may be lodged in a variety of departments, most frequently the humanities or the behavioral sciences. It appears under a variety of labels from Peace Studies to Conflict Resolution to International Relations. There are several important things to note with this kind of approach. First, peace studies has academic integrity. Secondly, the creation of a separate discipline usually means that a student is able to complete a major or concentration in the field.

Interdisciplinary Arrangements

Another option is to have an intentionally interdisciplinary program. While the above alternative may involve interdisciplinary work, this arrangement requires it. There are generally two ways of organizing such a program. One is to suggest that a student concentrate in one discipline and bring other disciplines to bear on his or her concentration. In this case a major is granted in the field of concentration. Another way is to grant an interdisciplinary major. In this case, a student's work is held together by a particular project, question or thesis. The advantage of an interdisciplinary program is that it encourages comprehensive thinking about the problem. The weakness is that the responsibility for peace studies programs can be lost between the cracks.

Adjunct Relationships

A third way of relating peace studies to the college or university is through an adjunct relationship. For example, a campus ministry organization may arrange informal seminars and courses. In some cases, formal credit may be given for participation in such programs. College or university resources may be utilized in these programs. The advantage of this style is that it is not subject to academic restrictions and regulations. The disadvantage is that it may never enter the mainstream of collegiate life. It should be noted, however, that there are some fairly successful programs of this sort—mostly on state university campuses.

There are probably many ways in which peace education programs are structurally related to academic institutions. I have only outlined three major themes, on which there are many variations.

PART THREE: Three Case Examples*Manchester College: Peace Studies Institute and Program in Conflict Resolution*

Manchester is a small, liberal arts college in Indiana related to the Church of the Brethren. Interdisciplinary studies of war and peace, social change and conflict resolution have been offered since 1948. A major in peace studies is available. Students are provided with intern experiences during the summer and during a January inter-term. Most of the graduates go on to pursue further academic work or seek employment in related social fields. Although interdisciplinary, the program is firmly rooted in a theological and philosophical way. If one were to characterize it in relation to

the above analysis, it would tend to emphasize a Nonviolent Lifestyle/Values Approach. The Peace Studies Institute regularly sponsors speakers and debates for the general academic community, and regularly publishes the *Bulletin of the Peace Studies Institute*.

University of Wisconsin: Center for Conflict Resolution

The Center for Conflict Resolution (CCR) is a good example of an adjunct organization to a state university. CCR, organized in 1970, was formed in response to the societal conflicts of the 60's. A voluntary non-profit organization, CCR has initiated course offerings on both a credit and a non-credit basis. They are active in the larger community of Madison as well. CCR publishes a regular newsletter and has created numerous resource publications on conflict resolution. In general, they tend to function out of the Conflict Regulation/Management Approach. Their emphasis is more specifically on the personal, interpersonal and group level. They depend heavily on a combination of reflective and experiential learning.

Wayne State University: Center for Teaching about War and Peace

The Center for Teaching about War and Peace was established to support new teaching approaches to the study of war and peace, particularly at the secondary and elementary level. In contrast to the above two cases, the program is oriented to a rather specific constituency—teachers. The Center is a recognized part of Wayne State University and offers credit courses for both prospective and present teachers. Another component of the Center's program is peace education activities within the great Detroit parochial and public school systems. Seminars, workshops and forums are aimed at relating community problems and global responsibility. This program has certain commonalities with the War/Peace Systems approach, but is also closely related to the Integrative or World Order Approach.

Conclusion

In short, I have tried to outline four broad philosophical orientations to collegiate peace studies. I am indebted to the COPRED typologies. Secondly, I have identified three different ways that Peace Studies programs may be related structurally to an academic institution. And thirdly, I have only briefly shown how peace studies has been understood in three particular cases. My purpose has been accomplished if you have been introduced to a new field, and if you have been enabled to think of new ways that the resources of higher education could be utilized in the pursuit of peace.

B. RESERVE OFFICER TRAINING CORPS: AN OVERVIEW

General Structure, Nature and Purpose of ROTC and its Relationship to Collegiate Education

1. Purpose of ROTC:

Clearly, the purpose of ROTC is to "obtain well-educated commissioned officers in sufficient numbers to meet Army requirements." In doing so, these officers are to be provided with an understanding of fundamental concepts and principles of military art and science, an opportunity to develop leadership and managerial potential, a strong sense of personal integrity, honor and individual responsibility, and an appreciation of the requirements of national security.² (The Army organization of ROTC will be used as a proto-type because it represents the largest of ROTC units.)

Secondarily, ROTC is designed as a link between the military and higher education. It is intended to "provide a channel of communication between our military leadership and our developing educated manpower."³ It appears that this goal is related to the preservation of military ideals and practices in the future.

(Editor's Note: A professor of Military Science responds, "Of course it is, but this goal is related to much more than that. It is related to the preservation of our American way of life by insuring that our military organizations are led by intelligent, sensitive, responsible citizens. Sir William Butler's quote is pertinent here: 'The nation that will insist on drawing a broad line of demarcation between the fighting man and the thinking man is liable to find its fighting done by fools—and its thinking done by cowards.'")

2. The Structure, Basic Components of ROTC Programs:

A. Basic Program Divisions: Basic and Advanced Course

The Basic Course is a two-year sequence designed for those who are in their freshman or sophomore years of college. It is introductory and generally speaking non-obligatory (exceptions noted below). It is comprised of military science courses, physical education, and military discipline and customs. It is considered as a prerequisite for the advanced course, but there are ways that one may be exempted from this requirement.

The advanced course covers the last two years of college. A contract must be signed upon entry into this level, and a service obligation becomes effective. A part of the advanced course is a six-week training camp, usually attended during the summer between the third and fourth years. Normally, ROTC course work is organized under a Department of Military Science and occupies between three and four semester hours each semester.

B. Basic Student Divisions: Non-scholarship and Scholarship

The Army grants one, two, three or four-year college scholarships to some of its outstanding candidates. These scholarships provide for tuition, books, and fees at any college or university (at which the student is accepted and which offers Army ROTC) and \$100 a month (during the academic year) for the duration of the scholarship. Once a scholarship is accepted, a military obligation is incurred. Two qualifications shall be noted. First, the Army has not always enforced this obligation in cases where the scholarship has been discontinued in the middle.⁴

(Editor's Note: A professor of Military Science responds, "Although I think this practice is shaky at best, I see no evidence of an attitude change. It is probable that this obligation will not be enforced unless some sort of national emergency dictates it.")

Secondly, consideration is being given to allowing students to reimburse the Army for their educational expenses if they determine that the military option is not for them. Such legislation has not yet been enacted.⁵

Non-scholarship students are under no military obligation until entering the advanced course (last two years). All students, upon entering the advanced course, receive \$100 a month for the academic months during that time period, plus regular military pay during the training camp period.

Each year the Army, Air Force, Navy and Marines (combined) award approximately 19,000 college scholarships out of a field of approximately 77,000.⁶

3. Basic Student Responsibilities:

All students, once they have entered the advanced course and signed a contract to that effect, are responsible to provide six years worth of service to the military—in some combination of reserve and active duty. If the contract is evaded, a student may be subject to two years of active duty within forty-five days of his or her expected graduation date. If the contract is fulfilled, active duty varies between two and four years, and is dependent on Army needs and the student's reserve commitments. Scholarship students are generally required to spend an extra year in active duty commitment. The Army's needs may take precedence over student preference. Although ROTC provides about 45% of the Army's commissioned officers, one is not guaranteed the rank of an officer merely by completing ROTC.

Obviously, the student also has a responsibility to complete his or her B.A. or B.S., and failure to do so can be cause for disenrollment from the ROTC program—meaning either an active duty experience or some sort of discharge. A student is also required to be committed to the military. It is no surprise to note that conscientious objectors are ineligible for ROTC programs, as are those students who are committed to the ministry.

(Editor's note: A professor of Military Science responds, "Students who are committed to the ministry are *not* ineligible for admission into the ROTC program. However, they are prohibited from accepting an ROTC scholarship. Army Regulation 145-1. There are hundreds of ministerial students over the United States who are commissioned from ROTC every year.")

Finally, a student has a responsibility to maintain physical health at the Army's specified level.

4. Types of Agreements with Colleges:

There are various ways that a college or university may participate in ROTC. They are as follows:

A) ROTC Host Institutions: This is the primary type that we will be concerned with. It is the only type which requires a formal contractual arrangement between a school and the Army. Under this type, a unit—usually composed of more than 17 officer candidates—is formed on a given campus. The responsibilities of the college under such an agreement will be spelled out below.

B) ROTC Consortium: An informal agreement between two or more host institutions in close proximity to cooperate on some programs.

C) ROTC Extension Center: An informal arrangement with a host institution to provide teaching leadership (a Professor of Military Science) to a two or four-year institution more than 50 miles away from a host institution, but lacking sufficient enrollment for a unit of their own.

D) ROTC Cross Enrollment: An informal agreement that allows a student to enroll in ROTC at another institution, if his or her's does not offer ROTC. Depending on the arrangements between the two institutions, credit may or may not be granted.

5. Responsibilities of a Host Institution:

Two introductory comments are in order. First, there is no uniform policy for granting credit or reviewing curriculum proposals of ROTC program. They are subject to whatever processes and procedures are operative at any given institution. Thus, it varies from institution to institution. Secondly, ROTC faculty, professors of military science, are not selected by the school, but usually have to be approved by the school. They are generally military personnel.

The following items are required before a unit may be established:

A. Must be an accredited institution;

B. Must agree to:

establish a two or four-year ROTC program and incorporate it in the curriculum,
establish a Department of Military Science,
provide adequate class space and time,
grant academic credit towards graduation,
place Professor of Military Science on relevant faculty committees,
provide adequate storage facilities;

(Editor's note: A professor of Military Science responds, "The requirement is that the PMS, or his representative serve on faculty committees whose recommendations would directly affect the Department of Military Science.")

C. Have the required minimum enrollment, and produce an annual minimum average of 15 qualified commissioned officers (four-year program) or 10 (two-year programs).

D. Must accept policy of non-discrimination; and

E. Senior commanding officer must be given rank of professor.⁷

There are approximately 350 participating schools, and approximately 500 units. These are subject to change based on retention of students and allocation of funding.

6. Benefits to a Host Institution:

These may be divided between tangible and intangible benefits. Most of the tangible benefits occur in the form of contributed resources/services, of which the following might be listed: increased number of students attracted by the ROTC program, increased number of course offerings (one a semester) at no cost to the institution, addition of one (or more) faculty member(s) at no cost to the institution, added financial revenue including instructional funds not related to ROTC, more available scholarship money if scholarship students are in ROTC unit, more work money available because of \$100 subsistence for all advanced ROTC students. In addition to these tangible benefits, there may be some intangible benefits such as better image for the school (in some constituencies), presence of a disciplined, well-ordered group on campus and so forth. Obviously, the intangibles become controversial items very quickly.

Conclusion

In short, I have tried to outline in broad strokes the basic structure and nature of ROTC and the variety of ways which a college or university can participate in ROTC.

II. INVOLVEMENT OF COLLEGES RELATED TO THE PRESBYTERIAN CHURCH, U.S.

Mission Board staff with the substantial assistance of the Association of Presbyterian Colleges and its staff, Dr. John D. Moseley, was able to assemble the following information about Presbyterian, U.S. colleges and their involvement with ROTC and Peace Studies.

A. Arkansas College has neither a ROTC program nor Peace Studies.

B. Austin College, in its Government and Political Science curriculum, offers courses like "American Foreign Policy" (P.S. 61); "Arms Control" (P.S. 91); "International Relations: War, Diplomacy, Peace; The Search for Community in International Affairs; Prospect for World Order" (P.S. 62) and "Arms Control in International Politics" (Government 91). Austin has no ROTC program.

C. Belhaven College is in the planning stages of implementing a series of seminars, under the sponsorship of the Department of Bible and History/Political Science, through which the means of achieving world peace can be explored. Belhaven has no ROTC program.

D. Davidson College reports no Peace Studies program and is an ROTC host institution.

E. Davis and Elkins College's curriculum includes neither Peace Studies nor ROTC, though the latter was a part of its program until the early seventies. A Peace Studies program is under study.

F. Eckerd College has neither a ROTC unit nor a Peace Studies program, though the latter is under study. However, the Board of Trustees has approved the establishment of an ROTC program as a matter of policy. "ROTC Cross Enrollment" is available through the University of South Florida.

G. Hampden-Sydney College offers neither Peace Studies nor ROTC.

H. Lees-McRae College provides an ROTC Extension Center. The college is pleased with the program and would like to expand it. Lees-McRae offers no Peace Studies.

I. Mary Baldwin College, using a "Nonviolent Lifestyle/Values Approach" offers Peace Studies through an adjunct relationship. The college provides for ROTC Cross Enrollment.

J. Montreat-Anderson College offers neither Peace Studies nor an ROTC program.

K. Presbyterian College has been an ROTC host institution since the time when ROTC was instituted. Their experience with ROTC has been good. The college offers no Peace Studies.

L. The School of the Ozarks phased out their NROTC program and has no Peace Studies.

M. Schreiner College, once a military school, now has no form of ROTC program, and it offers no Peace Studies.

N. Southwestern College includes no Peace Studies in the curriculum. The college offers "ROTC Cross Enrollment" through Memphis State.

O. St. Andrews College has no ROTC program. Peace Studies are approached in courses that focus on Third World issues.

P. Stillman College offers "ROTC Cross Enrollment" through the University of Alabama. The college does not include Peace Studies in the curriculum.

Q. Westminster College has no Peace Studies. The college is an "ROTC Host Institution" and also offers "ROTC Cross Enrollment."

III. The instruction of the General Assembly to the Mission Board not only called for a "study regarding ROTC and Peace Studies" but also for some judgment about "how they relate and fit into the philosophy of the Presbyterian-related college." We have sought to address the latter question (1) by reviewing the corporate witness of the General Assembly and (2) by asking leaders in the church and in the church-related colleges to identify the issues at stake in the question. Here are our findings:

A. The General Assembly has never spoken to the question of the appropriateness of either ROTC or Peace Studies in the curriculum of colleges related to the courts of the Presbyterian Church, U.S. It has, however, borne the following extensive corporate witness to peace:

1. THE CHURCH'S RESPONSIBILITY TO WORK FOR PEACE

a. *The Lord of the Church is the Prince of Peace*

The Lord of the Church is the Prince of Peace, therefore the business of the Church is the bringing of peace. (1970)

... in Jesus Christ we discover the love which constrains men to be diligent in striving for peace. So motivated, the Church, with as much intelligence and zeal as men have pursued war, should pursue a purpose and program designed to remove the causes of war ... Realizing that words apart from deeds have little meaning, we would urge members of local churches to "follow after those things which make for peace" (Romans 14:19) in their own home, in their own business, and their own community. Peace must be waged. Neighbors must be loved. (1960)

b. *Our task is urgent*

As nuclear warfare threatens total death, the Church is called in desperate urgency to declare the nature of life and how to achieve its fulfillment. (1964)

- c. *Christians have an opportunity and duty*
In a world of revolution, rapid change and sharp conflict of ideologies, Christians have an opportunity and duty to be ■ reconciling and healing force between nations and peoples and races where possible. (1966)
 - d. *Avoid crying, "peace, peace" when there is no peace*
We do not help either the community of God's people or the secular community by being silent in (the social and political) area or by crying "peace, peace" when there is no peace. We only help to confirm the church and the world in its worship of false gods, and make impossible the repentance which leads to real peace—peace with God, with fellowmen, and with ourselves. (1966)
 - e. *Act despite ambiguity*
In the complexities of political, social and economic affairs, there is seldom any single unambiguously "Christian" solution. The Church and individual Christians will choose from the available solutions that one which seems most clearly to *point in the direction* of the will of God. To say and do nothing because no single solution is perfect, is not to take a Christian position, but silently to support whatever status quo happens to prevail, or to leave change entirely to others—and thus to refuse altogether to try to bring the will of God to bear on the life of the world. (1966)
 - f. *Appreciate dissent*
(The) General Assembly affirm(s) its belief in the right of and necessity for conscientious dissent among all members of society, and its further belief that dissent is constructive and salutary when, and only when it does not deny the rights of others nor imperil those very institutions and structures it seeks to reform; . . . (1969)
2. SOME WAYS TO WORK FOR PEACE
- a. *Get involved*
An evangelistic and missionary church proclaims loudly and clearly that "Jesus Christ is Lord." To make this confession and to bear witness to this Lord makes the church's and the individual Christian's involvement in secular social, economic and political affairs both an inescapable necessity and a great privilege. (1966)
 - b. *Recognize that peace is the fruit of justice*
The great Biblical prophets . . . make it clear that true peace is the fruit only of justice. In this view, peace will come as justice is done, and in the attainment of this end false peace may have to be disturbed and displayed. (1965)
 - c. *Work for a more just society*
The church, in its efforts to witness to and influence the social order, must understand the principles which underlie that order. The Biblical tradition clearly asserts that justice—the equitable treatment of all men, with particular concern for the weak, the poor, and the oppressed—is the basic principle of social order. (1969)
(The General Assembly hopes that all Presbyterians) may understand the relation between justice and law and order, and work to build a society that is more just, a society more concerned than ours has been for the weak and the poor in our midst, a society that better expresses the love of Jesus Christ in its life. (1969)
 - d. *Eliminate hunger*
(The General Assembly) declares that world hunger is so real and grave that this problem is a top priority concern of the Presbyterian Church in the United States and that all possible resources of the Presbyterian Church in the United States, for at least the next five years, must be focused on ways and means of dealing with the problem. (1969)
 - e. *Support development*
(The General Assembly) declares its renewed sense of responsibility and firm intention to work for development . . . Development should be seen as the process by which both persons and societies come to realize the full potential of human life in a context of social justice. Liberation, self-reliance, and self-determination in the process should be emphasized, and economic growth should be seen as one of the means for carrying forward this process. (1971)
 - f. *Provide economic aid*
(The General Assembly) urges the United States Congress to shift appropriations to foreign countries from military to nonmilitary economic aid up to at least one percent of the gross national product for economic aid. (1971)
 - g. *Support the United Nations*
Christians should give their unqualified support to the United Nations in its efforts

to establish the reign of law in international affairs. The existence of unbridled nationalisms is incompatible with this objective. All nations must be prepared to surrender in part their individual sovereignties to international authority. (1964)

h. *Reorder national priorities*

. . . the present annual expenditures on national armaments make it impossible for our nation to deal responsibly with urgently needed domestic reforms or with problems of world poverty. (1969)

(The General Assembly) registers its conviction that the nation's priorities ought to be reevaluated and the nation's resources reassigned in such a way that this nation, working with other nations, may responsibly attack the critical problem of world hunger. (1969)

i. *De-escalate the arms race*

The new shape of war and the threat of nuclear annihilation pose serious questions for Christians concerned with the maintenance of peace and justice, and the preservation of human life and God's creation . . . (1969)

(The General Assembly) (1) expresses appreciation of our government's ratification of the nuclear nonproliferation treaty, urges strong citizen support of the treaty, and calls for the development of a more comprehensive nuclear ban; (2) urges our government to consider carefully the extreme danger of possible intensification of the arms race through expansion of the antiballistic missile system; (3) urges our government to participate fully in international conversations regarding multilateral de-escalation of the arms race. (1969)

B. The perceptions of Presbyterians from across the church about the place of ROTC and/or Peace Studies, secured through questionnaires and conversations, were, of course, varied but tended to cluster around the following questions:

1. *Is it any of the church's business what church-related colleges teach?*

One college president answers with an emphatic, "No!" A pastor on the other hand, suggests that colleges hosting ROTC programs be *expected* (perhaps *required*) to provide Peace Studies. Most assume that the colleges and the courts of the church to which they are related ought to engage in responsible theological and ethical discourse about issues like this one. It is not that one ought to tell the other what to do, but rather that they find ways to reason together in the light of the Gospel.

2. *Does the presence of a Reserve Officer Training Corps program or a Peace Studies program threaten academic freedom or academic excellence?*

One dean suggests that a program like Peace Studies can never "escape the taint of being in fact the advocacy of a particular ideology which suggests that disagreement with its perspectives is not simply mistaken, but immoral." A president wonders about the "consistency of ROTC training with the liberal arts curriculum of church-related colleges." Another president would like to have documented the "effectiveness or record of achievement of . . . Peace Studies programs which have been in place for awhile in certain colleges." A pastor asks, "Is the whole question of 'academic freedom' compromised when a church college accepts the requirements for establishing and maintaining an ROTC unit? Should the familiar fear of 'government intervention' so often voiced in business and educational circles today be a valid fear at colleges offering ROTC?" A president presses the central question from the college's point of view when he asks, "Do either presuppose an ideological bias which discourages critical academic inquiry?" A pastor sets the fundamental issue in a somewhat broader context when he asks, "How does *either* contribute *pro* or *con* to the overall mission of the institution, including both academic and religious purposes?"

3. *What does the common affirmation of the church-related college's responsibility for society have to say to the ROTC-Peace Studies issue?*

All who offered their perspectives on the appropriateness of ROTC and Peace Studies in the curricula of Presbyterian-related colleges affirm the colleges' responsibility for the society. They, however, view the nature of that responsibility in a variety of ways.

Some believe the colleges have a responsibility to make a distinct contribution to the education of the military. A Professor of Military Science argues, ". . . Our school must contribute to the security and welfare of our nation in the area of military defense as well as in the myriad other facets of national and private life . . . Can we afford to be so narrow as to exclude the ends and means of national defense? There is much at stake, including the freedom to practice our prized Christian way of life." He asks, "Should we educate

them on secular campuses only? . . . Would we be satisfied with non-Christian, ignorant and rude men leading our youth in (battle)?" A college president also wonders about the "impact of leaving ROTC to the state-controlled institutions." A pastor urges, "Possibly the unique development of Christian Character among ROTC students on a church college campus is worth the conflict of philosophies as Christians are needed in the battlefields of both war and peace . . ."

Others considering the issue could "see no clear detailed Biblical justification for ROTC on a church college campus" at all. One respondent worried both about the ". . . indebtedness of colleges to rich capitalists, all of whom tend to be at home with a *more* military world . . ." and about the "church's persistent inability to get its head straight about Peace and War—its enslavement to nationalism; its lack of courage *in re*: Prince of Peace."

Many argued that, whatever else, Peace Studies belong on Presbyterian-related college campuses. A Professor of religion found them to be an "unavoidable alternative, not necessarily to balance the military side, but to fulfill the basic theological presuppositions of our schools." A pastor asked, "Should not the church and its colleges increasingly become advocates for peace and peace studies in the face of the growing threat of military (nuclear) destruction of the human race?"

One layperson, affirming the role of church and its colleges as they seek to 'create more humane institution and build more nearly just societies,' exclaimed, "It may (say) something that we don't appear to have more church colleges in the forefront with peace and peace studies programs!" A college president agreed, "It would seem that the terrible fact is that there have been few 'peace' studies and courses and little emphasis in the ROTC program on the taking of the initiative to 'wage' peace."

A Professor of Military Science comments, "The idea of peace studies is certainly a welcome one. It is sad that we have mastered much of nature's phenomena, but cannot control our human passion, pride and greed. No thinking soldier would oppose efforts to understand the conditions which foster and promote peace. On the contrary, he, above all, desires peace." One of the major goals is the peace-keeping mission.

IV. CONCLUSIONS

A. The Presbyterian Church, U.S., believes that "The Lord of the Church is the Prince of Peace, therefore the business of the Church is the bringing of peace," and that "Peace must be waged."

B. It is appropriate that Presbyterian-related colleges include in their curricula Peace Studies programs of academic excellence and ethical and theological integrity.

C. In the light of the reformed teaching concerning "just war" (*Westminster Confession of Faith* Chapter 25, paragraph 2) it is appropriate that Presbyterian related colleges participate in ROTC programs.

D. It is appropriate for the colleges related to the courts of the Presbyterian Church, U.S., and the courts to which they are related to enter ethical and theological dialogue about the role of both ROTC and Peace Studies in accomplishing the Church's business of bringing peace.

V. RECOMMENDATIONS

A. That the General Assembly receive the report, "ROTC, Peace Studies, and Church-related Colleges," as a fitting response to the instruction of the 119th General Assembly for "the General Assembly Mission Board to conduct a study concerning ROTC and Peace Studies and how they relate and fit into the philosophy of the Presbyterian-related college."

B. That the General Assembly commend the report, "ROTC, Peace Studies and Church-related Colleges," to the colleges related to the Presbyterian Church, U.S., and to the courts of the church to which they are related, urging them to engage in ethical and theological dialogue with one another about the issues raised in the report; that the General Assembly request the Mission Board, through its agency, United Ministries in Education, to provide resources and support for that dialogue and to report its progress to the 121st General Assembly; that the General Assembly request the Special Higher Education Task Force to enter theological discussion with Stillman College concerning ROTC and Peace Studies, reporting its findings to the 121st General Assembly; and that the General Assembly encourage the colleges related to the courts of the PCUS to develop and implement Peace Studies programs of academic excellence and ethical and theological integrity.

¹ *Reserve Officers' Training Corp: Senior ROTC Program-Organization, Administration and Training.* Headquarters Department of the Army, Army Regulation 145-1, paragraph 1-2. (ROTC: Senior ROTC)

² Ibid, digested from paragraph 1-3.

³ Ibid, paragraph 1-4

⁴ In a report of the Comptroller General of the United States, entitled "ROTC: Management Deficiencies Still To be Corrected," March 19, 1977, (FPCE-77-15), this is noted as a problem. On page 11, we find the following statement: "The Army's policy has been to ignore the active duty obligation unless officials are convinced that the student was willfully attempting to evade the contract." Because of the tremendous loss of money, and the tightening of the All-Volunteer Army, this apparent lack of concern is evaporating.

⁵ Ibid (Proposal made but has not been acted upon).

⁶ Ibid, Page 1.

⁷ These requirements are digested from *ROTC: Senior ROTC*, Chapter two: Unit Organization and Administration.

TASK FORCE ON CRIMINAL JUSTICE

The Task Force on Criminal Justice has reviewed the progress and accomplishments of the projects funded in 1978 through the Women of the Church Birthday Offering Funds and then voted to fund these additional projects in 1979 from the numerous applicants: (1) Women's Self-Defense Law Project headquartered in New York; (2) The "Outsider" Program, Dallas, Texas; (3) The Prison Visitation Project, Richmond, Virginia; (4) Guest House, Alexandria, Virginia; (5) Women's Center House, Houston, Texas; (6) Alabama Criminal Justice Education Project, Birmingham, Alabama; (7) Friends Outside, Atlanta, Georgia; (8) Death Penalty Project of the Southern Prison Ministry, Atlanta, Georgia.

These new fundings, coupled with past projects have exhausted the WOC Birthday Offering Funds. The Task Force has begun the process of approaching other sources to obtain money for funding criminal justice projects.

A major accomplishment has been the formation of a nation-wide network of contact persons as a result of the Criminal Justice Breakfast held at Kansas City during the joint General Assemblies of the PCUS-UPC. Chaired by Sarah Mosley and with the Moderators of both Assemblies in attendance, nearly 1200 persons heard Dr. Norval Morris speak to justice issues and indicated concern by volunteering as a contact person. The breakfast came just a few days after Florida's execution of John Spenselink, and Dr. Wellford Hobbie spoke of his participation on behalf of the Moderators of PCUS and UPC in the memorial service for the condemned man.

The Task Force has met at Columbia Seminary on two occasions and at one session the Chairperson spoke to the students and faculty. Special guests of the Task Force at meetings during the past year have been: Barbara Sylvester, vice-chair of the National Advisory Committee for Juvenile Justice and Delinquency Prevention, and Andy Hall of the National Moratorium on Prison Construction.

Ms. Kathy Young, Associate for Justice Issues, UPC, has been a special guest of the Task Force to speak of the action of that Church in the criminal justice area. The Task Force contributed to the Study/Action Resource on Capital Punishment produced jointly by the PCUS and the UPC.

A message to the church on the death penalty was approved by the Task Force and a paper on "The Church and Victims of Crime" is in the process of finalization for presentation for approval.

In renewed efforts to get presbyteries, synods and seminaries involved in criminal justice issues, the Task Force decided to concentrate on establishing criminal justice projects in key presbyteries and offer the full assistance of the Task Force in providing resource material and resource persons. Criminal Justice Sunday will be used as a starting point and contact persons will be selected to spearhead the effort.

With the probability of a number of executions coming in the near future, the Task Force is preparing an outline of steps and strategies that pastors and others may use in the event of an execution in a given state.

All projects funded by the moneys received by the Task Force from the Women of the Church Birthday Offering are being reviewed, evaluated and audited on an annual basis and four have been found to be so successful as to require no further monetary assistance.

The primary thrust of the Task Force's efforts in the coming months will be directed toward: (1) The Juvenile Justice system; (2) The "bankruptcy" of the prison system; and (3) The death penalty.

III. OTHER REPORTS

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION

The purpose of the Presbyterian School of Christian Education is to prepare men and women for service in church vocations with particular emphasis upon the educational ministry of the church. Here follow some events and developments of 1979 which illustrate this mission:

— PSCE received in undesignated gifts during this calendar year the largest amount ever contributed in any one year. However, with inflationary pressures and a modest endowment, trustees, alumni and friends will be challenged to increase giving in 1980 so that this graduate school will be able to operate with a balanced budget.

— Master's Degree Program for 1979-80 enrolled 104 students from 25 states and eight countries. Four of these students are participants in the new Church Music and Christian Education program. While there are 15 denominations represented in the student body, 45 percent of these students are from the PCUS. The January term, 1980, experienced a sharp increase in enrollment over the previous similar period.

— June 15, 1979, marked the completion of the addition to the Paisley Hall Continuing Education Center. This allows a 26 person capacity for overnight lodging and 40 person capacity for day sessions. Six hundred and thirty-eight persons attended 16 events during 1979. Thirty continuing education events were conducted off-campus by PSCE faculty and were attended by 1,345 persons. In 1980 twenty events are scheduled on campus and twenty off-campus.

— Helped by a grant from the Association of Theological Schools to Dean C. F. Melchert, PSCE for 18 months has conducted a curricular reassessment of its M.A. program with Dr. Balmer Kelly as consultant and Makenah Dunham as research assistant. The faculty has adopted a revised M.A. curriculum and has voted to continue its study of the feasibility of the Ed.D. program with a final decision to be reached by the end of 1981. The extensive survey of alumni undertaken as part of this curricular study revealed a strong endorsement of the effectiveness of PSCE's program.

— The Arthur Vining Davis Foundation in November 1979 awarded PSCE's Center on Aging a grant of \$25,000 to help support the special programming needs of the Center. Plans for 1980 call for several special events designed to assist churches in planning programs in this area.

PERMANENT COMMITTEE ON ORDINATION EXAMINATIONS

The Permanent Committee on Ordination Examinations met twice in 1979, preparing three examinations. According to the Committee's records, 173 persons were authorized to take, and apparently took, the examinations in 1979. Since examinations are not always graded immediately, the pass/fail rate is uncertain. However, 15 authorizations to re-take some part of an examination were issued in 1979.

Following the mandate of the General Assembly, the Committee is seeking ways to cooperate with its counterpart committee in the United Presbyterian Church. The two committees met jointly in April 1979 and plan to do so again in April 1980, exploring ways for future cooperation. The recommendation below, if adopted by this General Assembly, would make it possible for the two denominations to give a common Bible content examination.

The Committee is concerned about sharp cutbacks in its funding, from \$12,000 in 1979 to \$7,600 in 1980. This will make it difficult for the Committee to fulfill its task of writing examinations. And if inflation continues as its present rate, such funding will soon make it impossible for the Committee to continue functioning.

RECOMMENDATIONS:

That the following plan pertaining to a Bible Content Examination be adopted:

1. That the General Assembly authorize a Bible Content Examination to be developed in cooperation with the United Presbyterian Church, to be given to all candidates for the ministry, or to those who intend to become candidates, this examination ordinarily to be taken in the second year of theological training.
2. That the examinations be graded objectively by the presbytery which has responsibility for the candidate at the time the examination is given, whether this be the original caring or the ordaining presbytery. The candidate will be given a pass or fail grade.

- 3 That objective scores and evaluation by presbytery be given to the ordaining presbytery if it is different from the one which graded the examination.
- 4 That objective scores be made available to the candidate's seminary on request of the seminary.
5. That the Permanent Committee on Ordination Examinations be responsible for preparing and administering this Bible Content Examination, and that the Bible Section of the Standard Ordination Examination reflect an awareness of the Bible Content Examination which the candidate has already taken.

SUPPLEMENTAL REPORT OF THE PERMANENT COMMITTEE ON ORDINATION EXAMINATIONS

Additional Information Regarding The Projected Joint
Bible Content Examination

1. That this examination be given once a year, in February, on dates to be agreed upon jointly with the United Presbyterian Church's Presbyteries' Cooperative Committee. The first joint test will be February 6, 1981.
2. That the Bible portion of the standard written examinations, taken in preparation for ordination in the final year of seminary or for the transfer of an ordained minister from another denomination, will be shortened from four to three hours, assuming what had been covered in Part I of that examination will henceforth be dealt with in this Joint Bible Content Examination.

The Bible portion of the examination process will be satisfied only when the one hour Joint Bible Content and the three hour written examination have both been passed.

3. That authorization to take the Joint Bible Content examination will come from the presbytery having care of a candidate, or in conversation with an application for candidacy; or by the Commission on the Minister of a presbytery considering the reception of an ordained minister from another denomination.

In the case of persons coming for ordination, the Joint Bible Content Examination will ordinarily be taken no later than the year preceding the final year of theological study, in order to provide time for remedial work if needed. However, it may be taken earlier, at the discretion of the student and the Candidates Committee.

4. That the Joint Bible Content Examination will be scored objectively by computer and graded by Presbytery. The results will be sent to the Candidates Committee (or Commission on the Minister/Examinations Committee for an ordained minister transferring) authorizing such examination. This committee is to discuss the results with each student.

The mean figure for results of students from the PCUS and UPCUSA who are in their second year of theological study, or beyond, will be determined separately, with those from union presbyteries being included in both. It is recommended that presbyteries accept as passing one standard deviation below the mean. In a typical group this will result in approximately 16% not passing. A candidates committee is urged to counsel with those who do not pass concerning remedial studies, with a view to re-taking this test the following February.

It is assumed a presbytery will not ordain one of its own candidates who has not passed the Joint Bible Content Examination, and if dismissing such a person for ordination by another presbytery, will send with the certificate of dismissal a note of such deficiency.

5. That persons coming for ordination in 1981 (and those coming for ordination after 1981 who took their standard written examinations 1977-1980) who have not previously passed the Joint Bible Content Examination must complete a 4 hour Bible exam as in the past, including the short answer Part I. To accommodate such persons, a Part I of Bible will be available in September, 1980; February 1981, May 1981 and September 1981. (Everybody will take some Bible Content Exams.)

Persons who, prior to this General Assembly action, took the UPCUSA Bible Content Examination as part of their seminary curriculum, but without presbytery authorization, may submit the results which, if satisfactory, will meet this constitutional requirement.

6. Ministers transferring from other denominations who are required to take the standard written examination may satisfy the Bible content portion by passing either (a) the Joint Bible Content Examination or (b) the Part I (short answer, Bible content) section of a previous PCUS standard written examination, the particular test to be selected by the Examinations Committee of presbytery.

STILLMAN COLLEGE

Stillman continues to cherish the commitment to its joint mission with the Church of providing quality higher education with a Christian perspective for many who otherwise might not have such opportunity.

At Stillman's 103rd Commencement, held in 1979, one hundred and thirty-four Bachelor degrees and one honorary degree were awarded. Bachelor of Arts degrees were received by one hundred and seventeen. The Doctor of Humane Letters degree was conferred upon Mr. A. L. Jackson, a former president of Stillman College. Dr. C. H. Williams, former pastor of Brown Memorial Presbyterian Church of Tuscaloosa and a former Stillman College faculty member preached the Baccalaureate sermon, and the Commencement address was given by Mrs. Sara B. Moseley, the first woman Moderator of the General Assembly of the Presbyterian Church in the United States.

On Sunday, October 21, 1979, Stillman observed the 103rd anniversary of its founding in 1876 by the Presbyterian Church in the United States. Reverend Ezekiel Bell, pastor of Parkway Gardens Presbyterian Church, Memphis, Tennessee, was Founder's Day speaker.

Stillman's enrollment for the 1979 fall semester totalled 633 students. The enrollment included students from 19 states, the District of Columbia, the Virgin Islands and 4 foreign countries. The College continues to serve primarily minority students from low-income families. More than ninety percent of the student body needs financial assistance to attend college. Such assistance is provided through scholarship gifts from churches, individuals, alumni groups, businesses, foundations and through federal grants, loans and work study. A number of capable students are admitted to Stillman whose previous academic experience needs to be broadened and strengthened to assure achievement at the college level. To this end the college has developed programs to aid those students who need special help. The dominant assumption at Stillman is that students who are admitted will succeed, not fail. Programs and schedules which provide students with the opportunity for reaching their potential regardless of the strength or weakness of previous preparation are essential to the success of the students. We believe that all members of the Stillman community — faculty, staff, and students — should expect to perform assigned tasks and to attain high academic and personal standards in an atmosphere of encouragement and respect.

Special learning opportunities for helping students to succeed are provided at Stillman. Support classes, counseling, and individualized instructions are available for incoming students through the Freshman Assistance Program. The Student Special Services Program provides tutoring and counseling for upper class levels. Therefore, continuous help for cultivating academic skills is provided throughout the students' college career at Stillman. There are Living-Learning Centers housed in three residence halls. The Centers, designed to motivate students for their intellectual development, provide settings and a variety of aids to help students achieve academically.

Several other areas offer help for students to assure successful development. The College library is adequately stocked and meets the Southern Association (Regional Accrediting Agency) standards. The Campus Christian Life Program of the College still remains a vital aspect of the College's life. Students, faculty, and members of the community take part in weekly chapel services. A religious emphasis series is held during the Fall and Spring semesters with leadership being provided by the Dean of Chapel.

The college has engaged in self-study and will receive a visiting team of the Southern Association of Colleges and Schools this Spring. Considerable work has been done in preparation for this visit.

The curriculum of the college is sound and students are experiencing a great deal of success. Since 1968 Stillman has placed forty (40) of its graduates in the medical profession. A considerable number of Stillman graduates now serve this country in such fields as business, theatrics, biomedical, journalism, military science, research, law enforcement, international relations and law. Other graduates are serving as superintendents, principals, administrative officers and teachers in the schools of our nation.

The Presbyterian Church in the United States supports the College in a number of ways, both corporately and individually. Stillman provides the Church a unique vehicle to accomplish its minority mission. Stillman stands ready to provide additional assistance to the Church in any way possible.

Without the support of those who see Stillman as a viable, important mission of the Church, the college would not have been able to sustain and improve the quality of its programs and facilities. Such support is needed now more than ever as costs for basic operations continue to climb.

We give thanks to God for Presbyterians throughout the General Assembly who support the work of the college through gifts and prayers for and interest in Stillman's ongoing mission.

MOUNTAIN RETREAT ASSOCIATION MANAGEMENT COUNCIL

Significant changes were implemented in 1979. Of foremost importance was the calling of Dr. Samuel R. Hope as the new Executive Director. His experience and vision bode well for the future of Montreat as we enter the new decade of the 1980's.

The report of the Long Range Planning Task Force, adopted by the Mission Board in December, 1978, began to bear fruit this year. Improved accounting procedures, supported by computer technology, have improved cost control and efficiency. A staff person has been employed to promote the use of the Assembly Inn during the September - May time period. An Administrative Assistant has been employed to work in the areas of development and public relations.

We are proud of the fact that in a study done by the Office of Review and Evaluation, which was presented to the 1979 General Assembly, Montreat ranked 2nd out of 37 agencies of the General Assembly in "perceived effectiveness", and 13th in "perceived importance".

During a year in which tourism was down almost 30% due to gasoline shortages, the Montreat Conference Center showed a net increase of 3.5% attendance in conferences planned and sponsored by Montreat. Further, 1979 had the highest total conference attendance of any year in the history of Montreat for which records are available. Unfortunately, our "user group" attendance during the "off season" was down, contributing to an operating deficit for the year.

Two signs of increased confidence in Montreat are seen in residential lot sales of \$120,000 and in year-end contributions from bequests and living donors of \$100,000.

Little progress was made in settlement of two lawsuits brought by two Presbyterian ministers. We anticipate a favorable resolution during 1980.

We are pleased to note continuing increased participation by United Presbyterians in the Montreat conferences. The Moderator of the UPCUSA, Dr. Howard Rice, addressed 1,000 high school age young people at the Youth Conference II.

Cooperation and support continue to characterize our relationship to the General Assembly Mission Board.

We endeavor to keep the Biblical doctrine of stewardship as the single most prominent element in our management philosophy and efforts. We have reason to be heartened by the results of that stewardship again this year.

THE PRESBYTERIAN FOUNDATION, INC.

The Presbyterian Foundation, Inc. (the oldest of our Assembly Agencies, 1866) experienced a number of significant and encouraging events in 1979. First and foremost, the largest amount of new funds ever received in one year, approximately \$1,500,000. This total was made up of a host of small gifts which also reflected the donors' love of God and a concern for one's neighbors. Toward the end of the year a bequest amounting to more than \$400,000 was received, the income being designated for colleges and children's homes. Well over a half million dollars was received from four families for the establishment of Charitable Remainder Unitrusts; the income from these will go to various aspects of the Church's work. One donor gave land which was sold for \$260,000. Since this was an outright gift, the income from it will go immediately to assist in the care of youth and the elderly, for scholarships at one of our colleges and to buttress the work of the General Assembly. Another donor established a \$50,000 scholarship in memory of her husband. The interests and concern of the donors was varied, touching the entire gamut of the Church's program.

This hopeful trend continues. The Foundation knows of bequests now in probate which will amount to \$350,000 at the least and perhaps as much as \$500,000. The new year of 1980 began by one of our donors augmenting his life income agreement by \$100,000.

The income received during 1979 again set a new record and for this we are most grateful. The work of the General Assembly received the largest amount of this income. Other recipients included children's homes, homes for the retired, colleges, seminaries, scholarship funds, retired or disabled clergy, presbyteries and local congregations.

The management of funds in 1979 was as difficult as it has been throughout the entire decade. The Investment Committee of the Trustees of the Foundation, Ben T. Vernon, Jr., Chairman, Alex E. Booth, Jr., Warner L. Hall, Lewis C. Harrison, and John P. Wright, together with coopted members, Louis L. Rose, Jr. and William F. Mulliss, worked hard to show some gain in 1979. Sharing in this were our fund managers. We believe the results are satisfactory under the circumstances. To strengthen the position of the Foundation in investing, a new alignment was worked out as the year closed. The Wachovia Bank and Trust Company will be our bond managers and

will act as custodian of all funds. Thorndike, Doran, Paine & Lewis, Inc. will continue to manage a balanced fund of about \$3,000,000. A new manager, Westworth, Hauser & Violich of San Francisco will serve as the manager of an equity portfolio of about \$5,500,000. The Committee has good hopes that the new firm, whose record is outstanding, will add much strength to the management of funds entrusted to our care.

The Foundation is grateful that the Assembly has established a committee to present within our congregations the stewardship of accumulated resources. We have large expectations concerning the work of this committee.

COMMITTEE ON THEOLOGICAL EDUCATION

The Committee on Theological Education is charged by the General Assembly "to maintain an overview of the total enterprise of theological education for the denomination from the perspective of the whole Church."

The Committee has carried out this assignment during 1979 with meetings in April on the campus of Columbia Theological Seminary in Decatur, Georgia and in November on the campus of Dubuque Theological Seminary in Dubuque, Iowa. This latter meeting represents the first time that there has been a joint meeting of the Committee on Theological Education (PCUS) with the Council of Theological Seminaries (UPC). A major focus of this meeting was on issues related to the reunion of the two denominations, and the implications for theological education of that reunion.

An accounting of tasks undertaken this year has been submitted to the General Assembly through the Report of the Division of Court Partnership Services of the Mission Board. That Report is found elsewhere in the Commissioners' Handbook and will not be repeated here.

The Committee urges each Commissioner to study carefully the statistical report on the five theological schools of the PCUS as it continues the format that was used last year for the first time. The report includes three major sections: student data, financial data, and highlights of trends, problems and encouragements in the field of theological education in our denomination.

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION ON THE
FIVE THEOLOGICAL SCHOOLS IN THE PCUS

I. DATA REPORT
A. STUDENT ENROLLMENT
TABLE I

	Students 1st yr-1st deg	M.Div.	D. Min. In- Seq + Min	MA MAR MTS	All Other Programs	TOTAL	Black	Hispanic	Asian	Women
AUSTIN										
1976	33	80	9 + 42	0	23	152	0	7	NA	19
1977	31	84	6 + 53	0	10	153	1	9	NA	24
1978	32	89	2 + 61	0	17	169	3	9	0	27
1979	26	79	2 + 60	0	19	160	1	11	0	28
COLUMBIA										
1976	60	120	18 + 64	0	38	240	2	2	NA	26
1977	44	125	11 + 59	7	31	233	3	2	NA	31
1978	59	145	12 + 74	22	32	285	4	1	5	39
1979	55	143	13 + 101	22	68	347	7	2	6	39
LOUISVILLE										
1976	61	139	0 + 66	1	24	230	7	0	NA	40
1977	69	155	0 + 68	3	36	262	14	0	NA	47
1978	53	150	0 + 68	3	32	253	14	0	1	50
1979	75	143	0 + 56	4	25	228	15	0	0	54
PSCE										
1976	50	0	0	98	8	106	4	1	NA	75
1977	60	0	0	98	4	102	6	0	NA	71
1978	48	0	0	105	0	105	5	2	1	76
1979	49	0	0	100	4	104	4	0	0	78
UNION										
1976	62	30	168 + 45	0	48	291	6	0	NA	49
1977	58	32	165 + 43	0	39	278	6	0	NA	58
1978	59	25	171 + 41	0	34	271	2	1	2	54
1979	56	18	166 + 43	0	34	261	3	2	3	51

**TABLE 2 DENOMINATIONAL BREAKDOWN OF STUDENTS ENROLLED
IN FIRST PROFESSIONAL DEGREE PROGRAMS**
(M.Div.; In-Sequence D. Min.; M.A., MAR, MTS)

	1977-78	1978-79	1979-80
AUSTIN			
PCUS only	45	44	40
Union Presbyteries	9	12	16
UPCUSA only	16	16	11
All others	20	19	14
TOTALS	90	91	81
COLUMBIA			
PCUS only	121	141	153
Union Presbyteries	2	4	5
UPCUSA only	3	3	4
All others	10	9	16
TOTALS	136	157	178
LOUISVILLE			
PCUS only	31	23	29
Union Presbyteries	19	28	20
UPCUSA only	73	70	65
All others	32	29	36
TOTALS	155	150	150
PSCE			
PCUS only	47	48	41
Union Presbyteries	2	1	5
UPCUSA only	7	12	15
All others	42	44	39
TOTALS	98	105	100
UNION			
PCUS only	120	127	120
Union Presbyteries	10	9	8
UPCUSA only	26	33	25
All others	41	27	31
TOTALS	197	196	184
TOTALS FOR THE FIVE PCUS SCHOOLS	676	699	693
PCUS Professional Program Students not in PCUS schools (includes all degree and non-degree programs)	416	484	NA

TABLE 3 TOTAL ENROLLMENT TRENDS
(These include all degree and non-degree, first level and graduate,
full time and part time)

	1960	1964	1968	1972	1976	1977	1978	1979
AUSTIN	139	147	112	94	152	153	169	160
COLUMBIA	219	251	204	159	240	233	285	347
LOUISVILLE	159	154	144	160	230	262	253	228
PSCE	NA	127	125	96	106	102	105	104
UNION	242	207	348	288	291	278	271	261

TABLE 4 TOTAL OPERATING COSTS

	1968	1977	1978	1979
AUSTIN	\$514,475	\$1,031,993	\$1,195,384	\$1,395,345
COLUMBIA	\$678,328	\$1,315,016	\$1,453,437	\$1,685,762
LOUISVILLE	\$738,213	\$1,432,369	\$1,649,760	\$1,736,138
PSCE	\$398,176	\$ 824,292	\$ 871,446	\$ 991,132
UNION	\$1,361,544	\$3,015,778	\$3,084,906	\$3,319,902

TABLE 5 INCOME SOURCES

	Student Tuition & Fees	Endowment ¹	Judicatories ²	Other Gifts & Grants	Student Aid	Auxiliary Enterprises	Other Sources
AUSTIN							
1968	3.1%	43%	28.1%	3.0%	7.6%	14.9%	.3%
1978	11.1%	45.6%	13.7%	7.4%	9.0%	12.8%	.5%
1979	11.5%	45.0%	10.7%	8.6%	11.2%	12.6%	.4%
COLUMBIA							
1968	16.1%	32.5%	21.2%	10.4%	11.0%	7.3%	1.5%
1978	17.3%	26.7%	14.3%	14.9%	11.2%	15.7%	0
1979	19.9%	24.5%	13.0%	14.4%	10.6%	17.6%	0
LOUISVILLE							
1968	7.6%	24.9%	27.0%	7.4%	16.0%	16.5%	.6%
1978	15.4%	27.0%	16.0%	8.5%	12.2%	16.5%	4.4%
1979	14.8%	26.3%	17.9%	7.1%	12.2%	17.9%	3.8%
PSCE							
1968	16.3%	9.4%	47.7%	0	12.9%	10.8%	3.0%
1978	15.1%	25.5%	20.7%	4.2%	12.3%	12.2%	10.1%
1979	16.8%	24.5%	19.0%	6.2%	12.3%	12.8%	8.4%
UNION							
1968	8.9%	40.7%	17.7%	6.5%	13.2%	11.5%	1.5%
1978	12.5%	43.2%	6.9%	21.0%	0	7.8%	8.7%
1979	12.2%	39.0%	6.2%	24.0%	0	9.2%	9.4%

¹ Louisville Seminary, by rule of its constitution, must place all will bequests into endowment rather than use them for current expenses, unless the donor so specifies.

² Judiciary income represents both Synods and General Assembly (UPC) for Louisville; it represents General Assembly (PCUS) only for Presbyterian School of Christian Education; it represents Synods only for other schools.

TABLE 6 ANALYSIS OF EXPENDITURES

	Administration and General	Instruction	Library	Physical Plant	Student Aid	Auxiliary Enterprises
AUSTIN						
1968	25.8%	33.0%	8.6%	10.3%	7.6%	14.7%
1978	31.9%	27.9%	7.8%	9.3%	8.8%	14.3%
1979	28.5%	30.2%	8.0%	7.3%	11.2%	14.8%
COLUMBIA						
1968	12.2%	34.2%	6.2%	14.4%	11.0%	7.3%
1978	27.1%	29.4%	5.5%	13.7%	14.6%	9.8%
1979	26.3%	30.2%	5.2%	14.4%	13.8%	10.1%
LOUISVILLE						
1968	21.2%	29.4%	7.6%	9.7%	16.1%	16.0%
1978	29.2%	27.3%	8.2%	5.0%	13.3%	17.1%
1979	29.3%	27.1%	8.5%	5.1%	12.1%	17.9%
PSCE						
1968	21.6%	23.4%	2.9%	22.2%	11.4%	14.5%
1978	27.6%	26.7%	6.3%	18.8%	7.5%	13.1%
1979	26.9%	25.8%	8.4%	19.3%	6.9%	12.7%
UNION						
1968	22.0%	27.0%	7.2%	17.2%	13.9%	12.7%
1978	24.8%	29.9%	7.7%	16.8%	12.8%	8.0%
1979	25.0%	30.0%	7.7%	14.1%	13.6%	9.6%

II. HIGHLIGHTS

A. Trends

1. Students:
 - older students, many pursuing second careers
 - increasing enrollment
 - greater interest in and commitment to parish ministry
 - less acute social conscience
 - growing number of clergy couples
2. Declining financial support from the judicatories.
3. Theological education becoming increasingly contextualized — with impact of government, economy, culture, politics, etc.
4. Increase of “part-time” or “tent-making” ministries in the church — therefore increasing the need for theological education that is decentralized, career-long, and broader than single competency.

B. Problems And Needs

1. Finances — with pressure from inflation and declining support from judicatories, there is a need for increasing the funding from the judicatories for theological education.
2. Students:
 - need to recruit and train more ethnic minority students
 - there is a need to further develop theological education that is sensitive to ethnic minority students and adequate for the preparation of persons for effective ministry in ethnic minority communities
 - placement of women in opportunities for useful service
 - concern that the church is not attracting the best talent available
 - concern for the quality of candidacy oversight (this is a mixed picture — see encouragements below)
3. Lack of clarity regarding the expectations by the church of the theological schools:
 - commitment of time and money to maintain an educated clergy
 - problems of clergy not taking advantage of disciplined continuing education (this is a mixed picture — see encouragement below)
 - question of what role PCUS institutions have in educating students from other denominations
4. Lack of adequate international dimension to theological education now offered — refers to faculty, students and curriculum.
5. Continuing tension between the university base and the church base in developing faculty for the training of leaders in the church.
6. There is a need to develop appropriate exit procedures from professional ministry that do not stigmatize the individual nor invalidate the person's former ministry.

C. Encouragements

1. Students:
 - the quality and commitment of candidates
 - presbyteries taking their “gate-keeping” function more seriously than ever before
 - first placement of all graduates still “rather smooth”
2. Continuing Education:
 - all five PCUS theological schools now have staff and programs of continuing education
 - growing concern of ministers to upgrade their knowledge and skills
3. Quality of PCUS theological schools
 - renewed confidence in the church
 - high standing in the field of theological education
4. Support and commitment of individual Presbyterians:
 - alumni
 - Board members
 - judicatory executives
 - other partners

**1980 GRADUATES
THEOLOGICAL SEMINARIES AND
PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION
AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY**

William J. Bennett, Pastor
First Presbyterian Church
Sterling City, TX

Bobbie Kaye Cloninger

Lloyd Allan Crosby
Pulpit Supply
San Augustine, TX

James McK. Davis, Pastor
First Presbyterian Church
Palestine, TX

Ilene Brenner Dunn, Director of Christian Nurture
First Presbyterian Church
Austin, TX

Michael D. Dunson

Timothy Welch Ferrell

James Edwin Harrell, Pastor
Haynie Chapel
United Methodist Church
Garfield, TX

Ann Holland Heuer, Pastor
University Presbyterian Church
Ruston, LA

Laura Brooking Lewis, Associate Pastor
Hope Presbyterian Church
Austin, TX

Michael Dale Moreland, Pastor
First Presbyterian Church
Levelland, TX

Marion Childress Oliver, Pastor
William Taylor United Methodist Church
Luling, TX

Pamela Jean Owens

Stephen Whitson Plunkett, Pastor
First Presbyterian Church
Rusk, TX

Anthony John Rauch, Pastor
First Presbyterian Church
Moore, OK

John Frederick Rhodes,
Associate Pastor
First Presbyterian Church
Baton Rouge, LA

Charles Richard Slider, II, Pastor
First Presbyterian Church
Denham Springs, LA

Thomas Eugene Tulley, Pastor
First Presbyterian Church
Alpine, TX

Elizabeth Anne Vogt, Pastor
Kingsdown Presbyterian Church
Kingsdown, KA
First Presbyterian Church
Bucklin, KA

Lois Lorene Westfall

Dennie Dale Winzeried, Associate Pastor
Westminster Presbyterian Church
Odessa, TX

Carol Schultz Wood

John Lynn Youngblood
Clinical Pastoral Education
Austin State Hospital

COLUMBIA THEOLOGICAL SEMINARY

E. Lane Alderman, Pastor
First Presbyterian Church
P.O. Box 837
Perry, Florida 32347

Ashton Edwin Ayers, Jr., Pastor
Jackson Presbyterian Church
P.O. Box 3664
Jackson, Georgia 30233

Earl Van Buren Blankenship, II, Pastor
Tirzah Presbyterian Church
Route 4, Box 120-A1
York, South Carolina 29745

Georgianna Via Brabban
In conversation

Richard Henry Brooks, Pastor
First Presbyterian Church
Route 1, Box 60
Cairo, Georgia 31728

Elwyn Blake Bryant, Pastor
Fairmont Presbyterian Church
2537 Fairmont Blvd.
Knoxville, Tennessee 37917

Glen Albert Busby, Sr., Pastor
Fairview Presbyterian Church
859 Highway 120
Lawrenceville, Georgia 30245

David E. Chadwick, Pastor
Forest Hill Presbyterian Church
1040 Woodlawn Road
Charlotte, North Carolina 28209

Wendell Harvey Colson, Jr., Pastor
Fairfield Presbyterian Church
Fairfield, Florida 32634

Albert Thomas Cramer, Pastor
First Presbyterian Church
Elm Drive
Russellville, Kentucky 42276

Mark Evan Diehl, Pastor
Tallulah Presbyterian Church
409 Cleveland Street
Tallulah, Louisiana 71282

Fred Craven Douglas, Associate Pastor
First Presbyterian Church
P.O. Box 1082
Vicksburg, Mississippi 39180

Scott G. Downing, Pastor
Sherwood Presbyterian Church
P.O. Box 4037
Columbus, Georgia 31904

Kerry Perron Duncan
Clinical Pastoral Education
Henry W. Grady Hospital
Atlanta, Georgia 30303

Richard T. Gillespie, IV
Clinical Pastoral Education
Wesley Woods Towers
1825 Clifton Road
Atlanta, Georgia 30329

Donald Raymond Guterman, Pastor
Morningside Presbyterian Church
4142 Weems Road
Columbus, Georgia 31904

William Hugh Hamilton, III
Associate Pastor
First Presbyterian Church
Box 318
Starkville, Mississippi 39759

Kenneth Monroe Hicks, Pastor
Bryson City Presbyterian Church
P.O. Box 549
Bryson City, North Carolina 28713

Robert Steven Hudder, Associate Pastor
First Congregational Church
431 South Third Street
Elkhart, Indiana 46514

William E. Kelly, Jr., Pastor
Lemira Presbyterian Church
514 Boulevard Road
Sumter, South Carolina 29150

John E. Kelsay
Graduate Study
University of Virginia
Charlottesville, Virginia 22903

Crawford Abel King, III
In conversation

Robert Eugene Lee, Pastor
New Hope Presbyterian Church
P.O. Box 98
Willow Springs, North Carolina 27592

Billy Troy Lowe, Pastor
Calvary Presbyterian Church
P.O. Box 517
Elberton, Georgia 30635

Robert Hilton McBride, Jr., Pastor
Denmark Presbyterian Church
168 N. Maple Avenue
Denmark, South Carolina 29042

Cliff Hill McLeod, Pastor
First Presbyterian Church
P.O. Box 336
Starke, Florida 32091

W. Tyler Martin, Pastor
Rock Bridge Presbyterian Church
Route 3
Clinton, South Carolina 29325

Daniel Allan Nail, Sr.
Associate Director of Seminary Relations
Columbia Theological Seminary
Decatur, Georgia 30030

Robin Shane Owens, Pastor
Wildwood Presbyterian Church
Route 2
Morehead City, North Carolina 28557

John Stephen Park, Associate Pastor
First Presbyterian Church
P.O. Box 96
Slidell, Louisiana 70459

William Clark Pender
Graduate Study
Duke University
Durham, North Carolina 27706

Maria Rutland Price
In conversation

Carleton Thornton Pridgen, Pastor
Ninety-Six Presbyterian Church
102 Pinehaven Drive
Ninety-Six, South Carolina 29666

John Lewis Sanderford, Pastor
First Presbyterian Church
Main Street
Greensboro, Georgia 30642

Charles Mark Scott, Pastor
Beersheba and Ramah Churches
Route 1
York, South Carolina 29745

William Judson Shaw, Pastor
First Presbyterian Church
Box 241
Ripley, Tennessee 38063

Gary R. Soop, Pastor
Clinton, Norwood, and Jackson Churches
P.O. Box 7938
Clinton, Louisiana 70722

John Michael Stuart
In conversation

Albert Roy Thompson, Pastor
Franklin and Centerville Churches
Star Route A, Box 406
Franklin, Louisiana 70538

William B. Wade, Associate Pastor
The Westminster Presbyterian Church
1806 Sam Rittenberg Boulevard
Charleston, South Carolina 29407

Clyde McPherson Wiley, Jr.,
Associate Pastor
Crossroads Presbyterian Church
5587 Redan Road
Stone Mountain, Georgia 30088

Philip A. Williams, Pastor
Watertown Co-op Parish
405 West Main Street
Watertown, Tennessee 37184

Edward James Wojtczak
Graduate Study
Princeton Theological Seminary
Princeton, New Jersey 08540

Bowling Cox Yates, III
In conversation

Emmie Caldwell Young
In conversation

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

Robert Bellinger, Pastor
First Presbyterian Church
Avella, PA 15312
Lower Buffalo Presbyterian Church
Independence, PA 15312

William Birch, Pastor
Hanover Presbyterian Church
732 N. Main Street, N.E.
Newark, Ohio 43055

Kenneth Broman-Fulks, Pastor
Juanita United Presbyterian Church
522 Seventh Avenue
Altoona, PA 16601

Robert O. Brown, Jr.,
Mental Health Associate
Children's Treatment Services
Central State Hospital
Louisville, Kentucky 40223

Kevin Buchanan,
Consultant on C.E. Devel.
Presbytery of South Florida
c/o Second Presbyterian Church
1400 N. Federal Highway
Fort Lauderdale, FL 33304

Steve Cross, Adm. Manager
Henderson Management Services
400 Sherburn Lane
Suite 439
Louisville, Kentucky 40207

David Droog
Suburban Hospital
4001 Dutchmans Lane
Louisville, Kentucky 40207

Robert Edmundson, Pastor
Jackson Center United Presbytery
Jackson Center, PA 16133

James Gray, Pastor
First Presbyterian Church
P.O. Box 408
LaFollette, TN 37766

Helen Jones, Chaplain Residency
Norton/Children's Hospitals, Inc.
200 E. Chestnut Street
Louisville, Kentucky 40202

Forrest Krummel, Jr.
Sue Davis Krummel, Co-Pastors
Sugar Tree Grove Presbyterian Church
Monmouth, IL 61462
Little Cedar Presbyterian Church
Little Cedar, IL 61453

Margaret McLellan, Pastor
Hollister Community Presbyterian Church
Route 1
Twin Falls, ID 83301

Pamela Ann Morgan, Resident Chaplain
Memorial Hospital System
7600 Beechnut
Houston, TX 77074

Brett Mouron, Associate Pastor
Central Presbyterian Church
Dauphin Way at Ann
Mobile, Alabama 36604

Rick Nutt, Stated Supply
First Presbyterian Church
Box 148
El Dorado Springs, MO 64744

John Pehrson, Pastor
United Presbyterian Church
108 South Galbraith Street
Blue Earth, Minnesota 56013

John Rodgers, Pastor
Pleasure Ridge Park
United Methodist Church
8002 Terry Road
Louisville, Kentucky 40258

Lacy Sellars, Associate Pastor
First Presbyterian Church
300 E. Main St.
El Dorado, AR 71730

David Shaffer, Pastor
Clifftop P.C., Clifftop, WV 25822
Summerlee P.C., Summerlee, WV 25931
Kessler PC, Clifty, WV

Jimmy Shelbourn, Pastor
Buechel Presbyterian Church
4032 Bardstown Road
Louisville, Kentucky 40218

Joseph Shook, Pastor
Jeffersontown Presbyterian Church
10409 Taylorsville Road
Louisville, Kentucky 40299

Michael Sivalee, Pastor
Cherry Fork United Presbyterian
Cherry Fork, Ohio 45618

Seaman Presbyterian Church
Seaman, Ohio 45679

Steve Smith, Assistant Pastor
First United Presbyterian Church
P. O. Box 523
Twin Falls, Idaho 83301

Robert Stewart
First Presbyterian Church
P. O. Box 99
1625 W. O'Brien Road
Lee's Summit, MO 64063

Keith Sundberg, Assistant Pastor
First Presbyterian Church
2344 Center St.
Bethlehem, PA 18017

Michael Thompson, Assistant Pastor
St. Mark's United Church of Christ
222 East Spring Street
New Albany, Indiana

James Tinkey, Pastor
The Upper Path Valley UPC
Spring Run, PA 17262

Gary Walker, Pastor
Edgewood United Presbyterian Church
850 Oxmoor Road
Birmingham, AL 35209

Cheryl Wessels
David Wessels, Co-Pastors
First United Presbyterian Church
Highland at Welsh
Williamsburg, Iowa 52361

Charlene Williams

F. Camille Williams, R.N.
Norton/Children's Hospital
200 E. Chestnut Street
Louisville, Kentucky 40202

UNION THEOLOGICAL SEMINARY

Rosalind E. Banbury-Hamm, Pastor
Stuart Presbyterian Church
Stuart, VA
Associate Pastor
Bouldin Memorial Pres. Church
Stuart, VA.

Richard M. Banbury-Hamm, Pastor
Bouldin Memorial Pres. Church
Stuart, VA
Associate Pastor
Stuart Presbyterian Church
Stuart, VA
Frank Cranford Beck
Graduate Study, UTS

Jane Flowe Brawley
Clinical Pastoral Education
Medical College of Virginia

Gary Wayne Charles, Pastor
Bethany Presbyterian Church
Wilmington, North Carolina

Brant Shive Copeland, Pastor
Alta Vista, Presbyterian Church
Alta Vista, Virginia

Pamela Lee Daniel, Pastor
Adel Presbyterian Church
Adel, Georgia

Mark William Deaton, Pastor
Rockville Presbyterian Church
Rockville, South Carolina
Associate Pastor
Circular Congregational Presbyterian Church
Charleston, South Carolina

Ann Garrou Dickey, Pastor
Smith's Presbyterian Church
Pink Hill, North Carolina
Associate Pastor
Grove Presbyterian Church
Kenansville, North Carolina

David Warren Dickey, Pastor
Grove Presbyterian Church
Kenansville, North Carolina
Associate Pastor
Smith's Presbyterian Church
Pink Hall, North Carolina

William James Drummond, Pastor
Pittsboro Presbyterian Church
Pittsboro, North Carolina

Gregory Watt Esselman, Pastor
Auxvasse City and Benton City
Presbyterian Churches
Auxvasse and Benton City, Missouri

Steven Dale Gadaire, Associate Pastor
Graham Presbyterian Church
Graham, North Carolina

William Lee Hawkins, Pastor
Severn Presbyterian Church
Naxera, Virginia

Robert Randall Laha, Jr.,
Part-time Asso. Pastor
First Presbyterian Church
Richmond, Virginia
Graduate Study, UTS

William Samuel McAliley, Jr.
Graduate Study, UTS

James Samuel McClanahan, Jr.
Graduate Study, UTS

John Oldman, III, Pastor
Meherrin, Briery and Keysville
Presbyterian Churches
Keysville, Virginia

Steve Macon Pharr
Graduate Study
Duke University

*Jamie Bibee Pharr (1979 Graduate)
Associate Pastor
First Presbyterian Church
Henderson, North Carolina

John Mitchell Scholer
Graduate Study, UTS

Robert Leroy Sherrard, Pastor
Windy Cove Presbyterian Church
Millboro, Virginia

Leslie Ramsey Stacks, Campus Minister
Virginia Commonwealth University
Richmond, Virginia

Brian Allan Tippen
Graduate Study
Columbia University
Union Theological Seminary in New York

Robert Milton Winter
Graduate Study
Princeton Theological Seminary

Robin Edward Wooddell
Clinical Pastoral Education
Richmond Memorial Hospital
Richmond, Virginia

Curtis Alvah Wright, Pastor
Croatan Presbyterian Church
New Bern, North Carolina

James Melvin Young, Associate Pastor
The Presbyterian Church
Henderson, Kentucky

Margaret Rosalind Wilson-Stayton, Pastor
Highland Park Presbyterian Church
P. O. Box 10134
San Antonio, Texas 78210
Associate Pastor
Crestholme Presbyterian Church
P. O. Box 23008
San Antonio, Texas 78223

Thomas Claude Wilson-Stayton, Pastor
Crestholme Presbyterian Church
P. O. Box 23008
San Antonio, Texas 78223
Associate Pastor
Highland Park Presbyterian Church
P. O. Box 10134
San Antonio, Texas 78210

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION

Carol Chou Adams (Mrs. Daniel)
Missionary-Taiwan

Karen Currie Allen
Camp Monroe
Laurel Hill, N.C.

Rebekah E. Andrews, Receptionist
Union Theological Seminary
Richmond, Virginia

Richard M. Banbury-Hamm

Richard Hughes Carter

Chen-Yen Chi
Further study in England

Eldon Von Clemans, Pastor
Drewrys Bluff Presbyterian Church
Richmond, Virginia

Melinda Clements
Student
Union Theological Seminary in Virginia

Alexandra J. W. Copeland (Mrs. Brant)

Brant S. Copeland, Pastor
Altavista Presbyterian Church
Altavista, Virginia

Andrew W. Curnow, Pastor
St. Peter's Anglican Church
Elmore, Victoria, Australia

Steven Lafoon Dalle-Mura
Graduate Study
University of Virginia
Charlottesville, Va.

Helen Elizabeth Delgado, Director
Medical Center for Women
Newport News, Virginia

Susan Rembert Doyle
Director of Christian Education
Hudson Memorial Presbyterian Church
Raleigh, North Carolina

Mary Black Ewing
Director of Christian Education
First Presbyterian Church
Staunton, Virginia

James Frederick Ferry, Jr.
Missionary-Japan

L. Carol Carpenter Fisher (Mrs. Jay)
Student Union Theological Seminary
Richmond, Virginia

Mary Lou Hatcher
Director of Christian Education
Asbury United Methodist Church
Allentown, Pennsylvania

Ray A. Hickman
Student
Austin Presbyterian Theological Seminary
Austin, Texas

Albert Abraham Lincoln Hockaday
Air Force Chaplain School
Montgomery, Alabama

Laura Wells Holbrook (Mrs. Fred)

Sally Naylor Johnston (Mrs. Keith)

Lauren Ann Jones
Virginia Emergency Foster Care
Richmond, Virginia

George Thomas Karl
Clinical Pastoral Education
Richmond, Va.

Claudia Jean Ketcham
Fellowship Assistant
Josephine Newbury Demonstration Kindergarten
Presbyterian School of Christian Education
Richmond, Virginia

Carolyn Lawrence (Mrs. Sidney)

Dorothy Priscilla Metropol
Director of Christian Education
First Presbyterian Church
Camden, Arkansas

Beverly Ann Miller

Chang Soo Moon
Praching/teaching in Korea

Loretta Vaughan Mountcastle
Graduate Study
Virginia Commonwealth University
Richmond, Virginia

Jamie Bibee Pharr (Mrs. Steve)
Associate Pastor
First Presbyterian Church
Henderson, North Carolina

Paula Diane Prestwood
Director of Christian Education
A & M Presbyterian Church
College Station, Texas

A. Christine Preuhs
Director of Christian Education
Memorial Presbyterian Church
Appleton, Wisconsin

Laurel Virginia Purchase
Graduate study
Virginia Commonwealth University
Richmond, Virginia

Robert B. Ranck
Director of Christian Education
St. Paul's Presbyterian Church
Orlando, Fla.

Margaret Jacquelyn Taylor Rennie
Staff
Hermitage Methodist Home
Richmond, Virginia

Diane Frances Root, Receptionist
Presbyterian School of Christian Education
Richmond, Virginia

Carl Hubert Schacht
Director of Christian Education
Colonial Heights Presbyterian Church
Colonial Heights, Virginia

Reginald Edward Stevens

Judith Hough Stratton
Student
Union Theological Seminary
Richmond, Virginia

Tsumemi Takeda
Returning to Japan

Helen Jo Taliaferro

Kary Ann Wilshusen
Student
Union Theological Seminary
Richmond, Virginia

IV. ECUMENICAL REPORTS

AMERICAN BIBLE SOCIETY

As a result of the Bible-reading radio programs broadcast into mainland China, a listener writes: ". . . The seed of faith has sprouted in our hearts. Could you please send us some books telling us the story of Jesus?"

Thousands of letters were received each month during 1979. This represented a phenomenal increase over 1978, when only 53 letters were received for the entire year. The letters indicate that some of the Scriptures being sent to China in answer to the requests are being received and read. Besides doubling the number of broadcasts, the Bible Societies are producing the entire Bible in Today's Chinese Version to help in reaching the approximately one billion people of mainland China.

Zaire presents another tremendous challenge for the Bible Societies. A shipment of 65,000 Tshiluba Bibles was distributed within a matter of weeks. Despite the large quantities of Scriptures being sent into the country, there is a grievous shortage. The Christian church in Zaire has been growing rapidly, but the economic situation in Zaire makes it impossible to produce with local funds the Scriptures required to meet the needs of the country.

In the United States the American Bible Society continued to produce and distribute hundreds of thousands of Bibles, New Testaments, Portions and Selections. During 1979 a new *Good News Bible for Children* edition of Today's English Version of the Bible was produced. Enhanced by 57 full-page color illustrations, it is attracting more and more young readers to the Bible.

These are but a few examples of your American Bible Society's response to its only goal since being founded in 1816 — "to promote the distribution of the Holy Scriptures without doctrinal note or comment and without profit."

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

The Lord's Day Alliance became 91 years old in December 1979. New leagues have been organized in New Hampshire and Vermont. International relations are at an all-time high.

The Board has a number of outstanding new members with representation from 23 denominations. A new 16mm color movie has been professionally produced and 12,000 copies of the Lord's Day Alliance's *Sunday* have been published and will be sent to the members of Congress. Certificates of Appreciation are presented to merchants and others who close on Sunday. Multiplied thousands of pamphlets and other literature have been distributed. A new bulletin for use on Lord's Day Observance Sunday is available.

The Executive Director has spoken and exhibited the work of the Alliance to many conventions, synods and on numerous other occasions in many states. Many articles have been written for the secular and religious press and thousands of letters have been written promoting the work. On several occasions the Executive Director has visited Congressman Robert Drinan's office and has the assurance from him that House Bill 271 designed to protect an employee's conviction regarding working on his chosen sabbath is expected to be passed during 1980.

RELIGION IN AMERICAN LIFE, INC.

Religion In American Life (RIAL) was founded in 1949 by concerned religious communicators and business leaders who recognized the importance of utilizing the mass media to communicate the goals and objectives of our nation's religious institutions. Because of the broad inter-religious support that RIAL represents (today there are fifty cooperative religious bodies) it was able to win the endorsement of The Advertising Council for this and subsequent annual public service advertising campaigns.

This year the national media campaign released through The Advertising Council built on interest in The International Year of the Child and had as its theme, "Children watch what you do, so watch what you do!" The theme materials prepared by RIAL's volunteer advertising agency, Compton Advertising, were released by The Advertising Council to all forms of mass media and have proven to be the most popular in RIAL's history. They are achieving an anticipated value of more than 40-million dollars. RIAL's messages reach millions of America's homes with the important message that regular worship and faithful living are important ingredients in personal and social life for all people.

Though the media campaign released through The Advertising Council continues to be RIAL's major program, this past year saw the acquisition of the Hotel Church Directory Company, which has placed church and synagogue worship directory boards in motels and hotels in major cities

across the nation. In addition, seminars for religious and business leaders on common concerns are being held. Plans are also underway to develop religious public relations materials for local congregations. Through its media campaign and these and other programs, RIAL continues to seek to find ways to serve the best interests of America's churches and synagogues. We are grateful that the Presbyterian Church in the United States has seen fit to lend its endorsement and financial support to these efforts over the years.

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

1979 was a stable year in the life of the National Council of Churches. Solid work was done across a broad spectrum, a balanced budget was effected, and staff operations and competence were strengthened.

It was the first year of a new triennium that saw the youngest ever NCC president in office, the Rev. Dr. M. William Howard, 33, an American Baptist minister who heads the Black Council of the Reformed Church in America. Howard was one of three U.S. clergymen invited to conduct Christmas worship services for the American Embassy hostages in Tehran. The invitation from the Iranians stemmed from a joint request of the NCC and the U.S. Catholic Conference that such a pastoral mission be allowed.

A comprehensive energy policy statement, that was the culmination of a process begun five years before, was passed by the Governing Board. Policy is now being translated into program.

The NCC general secretary was invited to participate in discussions with President Carter and nine other religious leaders at Camp David. They talked about the broader meaning of the economic and energy crisis, and the ethical aspects of its possible solution.

The Middle East was a continuing concern. The Governing Board approved a recommendation of a special Middle East panel of NCC leaders calling for a six-month intensive study on various levels, leading to the development of a new NCC Middle East policy in 1980.

Work has continued for the advancement of human rights around the world, particularly regarding El Salvador, South Korea, Iran and South Africa.

The working committee of The Churches Human Rights Program for the Implementation of the Helsinki Final Act had its first meeting in Geneva. The program is co-sponsored by the NCC, Canadian Council of Churches, and Conference of European Churches.

Twice the Orthodox Church in America brought forward resolutions regarding the USSR and Eastern Europe, and both times the Governing Board took action on behalf of Eastern Europeans denied their human rights.

A three-day disarmament meeting was held in March in Geneva with an NCC delegation led by President M. William Howard and a delegation of church leaders from the U.S.S.R. led by Metropolitan Juvenaly of the Russian Orthodox Church. The statement that was jointly developed in the meeting contained a ringing call to both nations to follow the biblical injunction to "choose life". It called for the earliest possible approval of the Salt II accords, among other disarmament efforts. The statement was affirmed by the NCC Governing Board.

Another disarmament dialogue took place at Stony Point, N.Y. in September, between the NCC and leaders of the German Democratic Republic.

On invitation from the NCC, the first official group of Christians from the Peoples Republic of China to visit the U.S. in 30 years participated in discussions with church leaders in New York, Atlanta, and other cities, concerning the past, present and future role of Christians in the Peoples Republic.

Church World Service (CWS), the relief and development agency of the NCC, launched a \$5 million emergency appeal for Cambodia, set up a relief office in Phnom Penh to handle aid in cooperation with other international agencies functioning there, then formed an umbrella group of six American voluntary agencies to effect a coordinated effort.

Nicaragua was another major CWS relief recipient. A \$500,000 emergency appeal was issued to the churches in the wake of civil unrest that left one-fourth of the population displaced by fighting that ultimately unseated the Somoza regime. The NCC has had a long-time concern for human rights in Nicaragua.

A whole new emphasis for mission work with Africa was developed out of a six-day consultation of ecumenical leaders from 27 African councils of churches and interfaith organizations. The Nairobi meeting was sponsored by the Africa Office of the Division of Overseas Ministries (DOM) and CWS.

CWS refugee sponsorships more than tripled in 1979 to 15,500. Of these, 10,000 were Indochinese. In 1978, the total was 4,864, with 2,284 from Indochina.

"Opening Doors," a strategy conference on the role of religious institutions in guaranteeing equal access for persons with disabilities, was coordinated by the Division of Education and Ministry of NCC.

Funeral pre-planning and death education moved into a three-stage project of research, analysis and action aimed at targeting funeral abuses and restoring the role of churches in funerals that has largely been usurped by the funeral industry.

A policy statement on criminal justice was passed by the Governing Board advocating sweeping changes in the way our society deals with crime.

The Board also adopted a framework for the 1979-81 triennium that stressed the need to more clearly articulate the biblical and theological basis of the council's work. In addition, several documents developed by a special Governing Board panel on Ecumenical Commitment were approved for transmitting to member communions for in-depth study over the next year. The panel is raising important questions about the essential nature of an ecumenical body such as the NCC, its churchly meaning and the degree to which some kind of covenant relationship between the member churches is acceptable.

The effect that churches' differing opinions on social issues have on Christian unity was explored by the Faith and Order Commission. Abortion and Homosexuality were used as examples of such issues, in the study that was widely distributed. The document does not take positions on these subjects, but provides guidelines for discussion of controversial issues such as these, in the hope that through open and honest exchange, "Christian unity may grow and be maintained."

COMM-PAC (Commitment Package), created by the Commission on Stewardship, went into the testing stage. The package will help local churches analyze their human and financial resources, plan their programs and solicit commitments of time, skill and money from their members.

Toward the end of the year, the Governing Board observed ten years of efforts at responding to the needs of women, and heard the Commission on Justice, Liberation and Human Fulfillment review NCC racial efforts. A high degree of progress was noted in both, while pointing out how far there is yet to go.

WORLD COUNCIL OF CHURCHES

For the World Council of Churches (WCC), 1979 proved in many ways to be a pathway to a new decade. Possibly the most outstanding event of the year occurred in July at the Massachusetts Institute of Technology. It was there that nearly 400 scientists and theologians from all parts of the world gathered to attend the World Council's World Conference on Faith, Science, and the Future. Studying the relationship between science and religious faith, the participants grappled with the technological and ethical problems that many of us will encounter increasingly as the new decade unfolds: ecological imbalances, genetic engineering, computer technology, and perhaps most urgent, nuclear power and the nuclear arms race.

The latter discussions resulted in a unanimous endorsement of a "Resolution for Disarmament: Science, for Peace," which urges concerned citizens everywhere to work toward full implementation of SALT II and the reduction of nuclear arms through SALT III. The resolution also calls for preparing local and national programs that will convert military research and production facilities to civilian use and the re-training and reemployment of affected personnel. Delegates to the Conference cited the need for education about the realities of nuclear war and vowed "never again to allow science and technology to threaten the destruction of human life and to accept the God-given task of using science for peace."

In October, the WCC through its Commission on Inter-Church Aid, Refugee and World Service (CICARWS), launched a \$2.5 million appeal for the victims of the upheavals in Kampuchea. Earlier in the year, a three member team sponsored by the World Council and the Christian Conference of Asia visited the area in and around Phnom Penh, making stops at two of the capital city's hospitals. They reported a serious shortage of pharmaceutical supplies and severe overcrowding in each of the hospital centers. An agreement was made with the Phnom Penh government that the results of the WCC/CCA appeal will be channelled specifically to re-equipping three hospitals — the 7th January, 17th April, and the Provincial Hospital Kompong Spoe. The appeal will also provide much needed food aid and contribute to the many needs of Kampuchean orphanages. A representative of the World Council and the Christian Conference of Asia will reside in Phnom Penh to oversee the reception and distribution of the food and equipment sent by the churches and to maintain liaison with government and other aid agencies.

Throughout 1979, the WCC continued to support the needs of people throughout the world, most notably in Nicaragua, which is still recovering from recent civil uprisings, and in Zimbabwe-Rhodesia, where massive humanitarian assistance remains an urgent need. The World Council

welcomed the 1979 agreement reached at the Lancaster House Conference in London on Zimbabwe and the independence constitution, transition plans and cease-fire. Following this agreement, the WCC urged its member communions to recognize the massive humanitarian needs related to the return of refugees, resettlement of displaced persons and the rebuilding of a war-torn country. It also called for continuing support of the Commission on Interchurch Aid, Refugee and World Service (CICARWS) as it expands its ongoing humanitarian program for the people of Zimbabwe.

In January of 1979 the Central Committee of the WCC met for its annual meeting in Kingston, Jamaica. This meeting carried with it a special significance as it not only paved the way to the ecumenical activities of the 1980's but also brought the WCC to the threshold of its fourth decade. Major items discussed included militarism and disarmament, the struggle against racism, the churches' quest for unity, relations with World Confessional Families (Lutherans, Anglicans, Methodists, etc.) and areas of cooperation with the Roman Catholic Church which participates in a number of Council projects and studies but is not a Council member.

The Jamaica gathering witnessed a nearly unanimous endorsement of the Program to Combat Racism and its Special Fund which had provided the controversial grant to the Peoples Liberation Front of Zimbabwe. Groundwork was laid for the PCR Consultation that will take place in May of 1980 in the Netherlands and for regional conferences throughout the United States which will precede the Netherlands meetings.

Plans were laid also for a May 1980 World Conference on Mission and Evangelism to take place in Melbourne, Australia. Sponsored by the Commission on World Mission and Evangelism of the World Council, this Conference represents an opportunity for all member churches to come together to study and pray for the future of missionary service. The theme of the meeting, *Your Kingdom Come*, reflects the multi-dimensional task of the missionary vocation as it is pursued in a world that often makes His kingdom a nearly inaccessible mystery.

In New York, the U.S. Conference for the World Council of Churches during 1979 maintained its close relationships to WCC member churches in the United States. The U.S. Conference is responsible for keeping American constituencies informed of all WCC events through frequent news releases and a newly established speakers network. One of the major projects begun in 1979 and which will continue throughout the 1980's involves a plan for followup studies within the American churches of the issues confronted at the MIT Conference.

The U.S. Conference also looks forward to an Assembly scheduled in October 1980 which will be a special followup Conference on the Melbourne meeting. This Assembly, to be held in Madison, Wisconsin, will focus on the ways in which U.S. member churches can participate in and fulfill the needs of the evangelistic movement throughout the world.

WORLD ALLIANCE OF REFORMED CHURCHES

A Challenge to the WARC

Today more than ever, the Alliance has a special responsibility and significance, with a claim upon the interest and support of all member churches in our fellowship. The present constitutes a challenge for the ecumenical movement, and within it for all the confessional families of churches.

The last two years have witnessed an increasing involvement in interconfessional contact and dialogue. In 1970, there were 120 member churches of the Alliance. In less than a decade, 25 new churches have joined, indicating not only a numerical development but also a desire to be together in order the better to meet the challenge of Christian witness and mission at national and local levels.

Canada (in the Ottawa area) has been chosen as the venue of the next General Council of the Alliance, to be held for ten days in August of 1982. The theme of the assembly will be: "For Thine is the Kingdom, the Power and the Glory."

Facing the Challenge in the Theological Field

Integral to the work of the Department of Theology is the task of trying to keep abreast of developments in the thinking of the member churches. Many churches are obviously perplexed in attempting to assess the direction and policy of the Roman Catholic Church. At the same time, the official world-level dialogue between the Alliance and the Roman Catholic Church continues. The pilot Anglican/Reformed consultation in 1978 has borne results, with both parties officially mandated for a four-year span of conversations to start by the end of 1980. Discussions are continuing as to the subject matter and procedures for a possible Orthodox/Reformed dialogue embracing both world communions. Rapprochement between the Lutherans and the Reformed is facilitated by a common decision last year to appoint a joint monitoring group to report annually on Lutheran/Reformed relations.

Considerable interest centered on two consultations in 1979. In March, representatives of all ten member churches in the Republic of South Africa met under the sponsorship of the Alliance Regional Committee for three days of intense theological discussion on "The Church and Social Responsibility." In September, the two member churches in Korea hosted a consultation attended by sister churches from as far apart as Thailand and Japan on the theme, "The Hope: God's Suffering in Man's Struggle." Clearly, the implications of these events have a direct relevance for the continuing WARC study of the "covenant" theme.

The Challenge of Increased Cooperation within the Alliance

When the Department of Cooperation and Witness was created nine years ago, the main task assigned to it was to establish a lively fellowship between all the Alliance member churches. A new Secretary is now serving the Department: he is the Rev. Aldo Comba, who took office on October 1st, 1979.

The whole question of the Alliance's publications had been submitted during the year to a review committee, which came to the conclusion that all these publications are good tools, but that they could and should be improved.

On the matter of interchurch aid, the Alliance has consciously chosen not to have an interchurch aid agency of its own, feeling that aid should be given wherever it is needed. In line with this concept, the biggest share of the Reformed churches' contributions are channelled through the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service. There is only a very small part which goes to our "Special Services Fund."

In the present world situation, violations of human rights have become an everyday occurrence. Some member churches are especially exposed to pressure, due either to their minority situation or to political reasons. Concern has been expressed and encouragement given to churches in Iran, Lithuania, Mozambique, South Africa and Taiwan.

The Challenge in the World Today: Is Uncertainty Really the Only Certainty?

An article appeared recently in a secular journal, offering an assessment of the year 1979 under the title, "Uncertainty, the Only Certainty!" When one looks at the present situation of the world, one can but agree.

Yet the responsibility of the Alliance in today's world is not primarily to function as efficiently as possible, but to be faithful to its ongoing task — which is to help its constituent member churches deliver a relevant witness.

WORLD ALLIANCE OF REFORMED CHURCHES CARIBBEAN AND NORTH AMERICAN AREA COUNCIL 1979 Report of the Area Secretary

The Caribbean and North American Area Council of the World Alliance of Reformed Churches met February 28-March 1, 1980. Of the seventeen member churches, only the Presbyterian Reformed Church in Cuba was not represented. The Christian Reformed Church, the Evangelical Covenant Church, and the National Presbyterian Church of Mexico were represented by fraternal delegates.

The Area Council:

Expressed support and recommended member church action regarding persons in Taiwan jailed without charge following incidents in early December.

Asked members to report steps being taken to eliminate barriers to equality and full participation of women in church life.

Approved a report on the Roman Catholic-Presbyterian dialogue, and further conversations centering upon church-state issues.

Elected Oswald A. Best of the Presbytery of Guyana chairperson for the coming year, and

Established a 1981 budget of \$128,750.

The Area Council heard reports from both James I. McCord, President of the World Alliance of Reformed Churches, and General Secretary Edmond Perret.

The Alliance, oldest of the world's confessional families, has begun preparations for the August, 1982, General Council, scheduled to meet in Ottawa, Canada, under the theme: "For Thine is the Kingdom, the Power, and the Glory." The doctrine of the covenant, the theological basis of human rights, and the Biblical basis of mission, will be a part of the material considered by the General Council.

The Area Council will meet next in February, 1981.

RECOMMENDATIONS OF THE ECUMENICAL COORDINATING TEAM TO THE 120TH GENERAL ASSEMBLY

Transmitted to the General Assembly by the General Assembly Mission Board

1. That the General Assembly amend the Standing Rules of the General Assembly to provide that hereafter the list of churches to be invited to send Ecumenical Participants be determined two years in advance, in order that there be more time for notification, appointment and orientation.

2. That the General Assembly invite the following churches to send Ecumenical Participants to the 121st General Assembly:

PRINCIPALS

African Methodist Episcopal Church
American Baptist Churches in USA
The Episcopal Church
Evangelical Church of Czech Brethren
United Church of Jamaica & Grand Cayman
Armenian Church of America, Diocese of
United Church of Christ in Japan
Cumberland Presbyterian Church

ALTERNATES

Moravian Church in America
Presbyterian Community of Kinshasa
Second Cumberland Presbyterian Church
Lutheran Church in America
United Reformed Church of England and Wales
Mar Thoma Syrian Church of Malabar
The Mennonite Church
The Reformed Episcopal Church

3. That the General Assembly invite the following churches to send Ecumenical Participants to the 122nd General Assembly:

PRINCIPALS

Associate Reformed Presbyterian Church
African Methodist Episcopal Zion Church
The Church of Scotland
The United Methodist Church
The United Church of Canada
The Christian Reformed Church
Evangelical Synod of Syria and Lebanon
The Reformed Church of Hungary

ALTERNATES

(the same eight churches listed above as alternates for the 121st General Assembly unless they attended the 121st General Assembly)

ECUMENICAL PARTICIPATION AND FUNDING

As directed by the 1975 General Assembly (*Minutes*, p. 123), the General Assembly Mission Board presents the following summary of its and others' participation during 1979, on behalf of the Presbyterian Church, U.S., in the work of those ecumenical agencies of which the General Assembly is a member.

PER-CAPITA APPORTIONMENT from ASSEMBLY'S OPER. EXP. BUDGET	B U D G E T E D B E N E V O L E N C E S		NON-BUDGETED BENEVOLENCES from RESTRICTED GIFTS TO MISSION BOARD
	direct from ASSEMBLY'S BENEVOLENCE BUDGET	from MISSION BOARD PROGRAM FUNDS	
	56,456		

I. NATIONAL COUNCIL OF THE CHURCHES
OF CHRIST IN THE U.S.A.

A. *The Governing Board*

Julia Allen
James E. Andrews
Nancy Dyck Boney
Mary Gene Boteler
Frank Diaz
J. Layton Mauze, III
James H. Monroe
George B. Telford
Allie L. Weeden

B. *Standing Committees of the Governing Board*

1. *Executive Committee*

James E. Andrews
Lewis H. Lancaster, Jr.
Robert P. Richardson
George B. Telford

Support Committees of the Executive Com.:

- a. Research, Evaluation and Planning Committee
Peggy Leu Shriver (NCCC Staff)

b. Finance and Services Committee David W. A. Taylor				
c. Personnel Committee Robert P. Richardson				
d. News and Information Committee William P. Lamkin				
2. Constituent Membership Committee Mary Gene Boteler				
3. Constitution and Bylaws Committee James E. Andrews				
4. Nominating Committee Daila Ortiz				
C. Program Divisions				
1. Division of Overseas Ministries (DOM)				
a. Unit Committee of DOM G. Thompson Brown James A. Cogswell John C. Pritchard William E. Rice	13,000	15,000		
b. Executive Committee of DOM G. Thompson Brown James A. Cogswell John C. Pritchard				
c. Committee on Overseas Personnel Miriam Dunson				
d. Human Rights Office	1,000			
e. Church World Service Department Committee James A. Cogswell			477,864	

(1) Material Resources Program Bill Partenheimer				
(2) Domestic Disaster Response Program Colleen Shannon-Thornberry				
(3) Family Life & Population Program Margaret Montgomery				
(4) Immigration & Refugee Program Margaret Montgomery				
(5) CROP: Community Hunger Appeal James A. Cogswell				
(6) Interpretation & Promotion Committee (One Great Hour of Sharing) William Crawford				22,900
f. Agricultural Missions James A. Cogswell				
g. International Congregations and Lay Ministries Harry Phillips		1,700		
h. Leadership Development Elizabeth McAiley		3,500		
i. Ministry to Service Personnel Harry Phillips		200		
j. Intermedia William E. Rice		4,500		
k. Geographical area working groups: (1) Africa John C. Pritchard		5,200		15,000

(2) East Asia and the Pacific Insik Kim	4,650			
(3) Southern Asia Insik Kim	2,950			
(4) Latin America and the Caribbean Frank Arnold	5,200			7,000
(5) Middle East and Europe John C. Pritchard	1,500			
2. Division of Education and Ministry (DEM)				
a. Unit Committee of DEM Robert Miller A. Milton Riviere Mary Jean McFadyen James T. Magruder				
b. Executive Committee of DEM Mary Jean McFadyen				
c. Program Committee on Education in the Society Verlyn L. Barker (through UME) Shirley Jones (through UME) Jim McNamee (through UME)				
d. Program Committee on Education for Christian Life and Mission (ECLM) Mary Jean McFadyen James T. Magruder	8,598			
(1) Executive Committee of ECLM Mary Jean McFadyen				

(2) Commissions:	1,824
(a) Education for Mission Ann Broom James T. Magruder	
(b) Family Ministries & Human Sexuality Lois Stover Marvin Simmers (task group)	
(3) Program Areas:	
(a) Vacation, Leisure & Outdoor Education Henrietta Wilkinson	
(b) Black Church Education Rita Dixon Willie Dell	
(c) Special Education for the Deaf Larry M. Correu	
(4) Special Committees:	
(a) The Uniform Lesson Series Marvin Simmers	
(b) Children's Bible Study Resources Frances Johns Barry Jackson Henrietta Wilkinson	
(c) Publishing Committee of ECLM Ross Cockrell	

e. Program Committee on Professional Church Leadership Donald K. Campbell James W. Gunn (NCC Staff) A. Milton Reviere	4,444
(1) Commission on Women in Ministry Eugenia Lee Hancock (NCC Staff) Diane Tennis Irene Hardman Barbara Campbell	1,200
(2) Work Group on Vocation and Enlistment Donald K. Campbell	
(3) Researchers Group Donald K. Campbell	
(4) Consultation of Placement Staff Mary V. Atkinson	
(5) Church Educators Liason Staff Mary V. Atkinson	31,900
3. Division of Church and Society (DCS)	
a. Unit Committee of DCS Belle Miller McMaster Robert Miller George B. Telford	
b. Executive Committee of DCS George B. Telford	
c. Ecumenical Minority Bail Bond Fund Winston A. Lawson	1,000

d. Church's Program for Human Rights Belle Miller McMaster	1,000			
e. Working groups:				
(1) On Education for Global Justice Jackie M. Smith				
(2) On Justice for Women Belle Miller McMaster Carole Goodspeed	3,500			
(3) On Racial Justice Winston A. Lawson				
(4) On Domestic Hunger and Poverty Colleen Shannon-Thornberry				6,000
(5) On Criminal Justice (joint with JSAC) Belle Miller McMaster				
(6) On Justice for Children & Youth Barry Jackson	10,000			
f. Related Organizations:				
(1) Interfaith Center on Corporate Responsibility Belle Miller McMaster Jane Straughan Wayne P. Todd	4,500			
(2) The Delta Ministry Winston A. Lawson	949			

(3) National Farm Worker
Ministry
Winston A. Lawson
Lydia Trickey

2,000

D. *Commissions*

1. Commission on Faith and Order

Catherine G. Gonzalez
Jorge Lara-Braud
B. Harrison Taylor
David W. A. Taylor

1,600

2. Commission on Regional and Local Ecumenism

Albert J. Chapman, Jr.
Robert Imotichey
Patricia Kennedy
Lewis H. Lancaster, Jr.
Clarke E. Lobenstine
Soo Suke Song

2,000

3. Commission on Stewardship

Barbara Campbell
Warner L. Hall
Robert P. Richardson
Lois Stover

9,097

4. Communication Commission

Bill Huie
Carole Etzler
Jeff Kellam
William P. Lamkin
Fran Burst Terranella

500

2,450

5. Commission on Justice, Liberation, and Human Fulfillment

Winston A. Lawson

1,000

Barbara Campbell
 Jorge Lara-Braud
 Margaret Barnes Peery
 David W. A. Taylor

2. Board of Directors of the U.S. Conference
 for the WCC

Margaret Barnes Peery
 David W. A. Taylor

C. *Program Units of the WCC*

1. Unit I—Faith and Witness:

- a. Commission on Faith and Order
- b. Commission on Church and Society

(1) Conference on Faith,
 Science and the Future

- c. Commission on World Mission and
 Evangelism

- d. Program on Dialogue with Persons of
 Other Living Faiths and Ideologies

- e. Program on Theological Education

2. Unit II—Justice and Service:

- a. Commission on Inter-Church Aid,
 Refugee and World Service
- b. Commission on the Program to Combat
 Racism

(1) USA Consultation on
 Racism

- c. Commission on the Church's
 Participation in Development

1,000

25,000

5,000

60,000

5,000

d. Commission of the Churches on International Affairs					1,500	
3. Unit III—Education and Renewal:						
a. Sub-unit on Education						
b. Sub-unit on Renewal and Congregational Life						
c. Sub-unit on Women						
d. Sub-unit on Youth						
D. <i>WCC-related independent programs</i>						
1. Christian Medical Commission						
2. Ecumenical Development Cooperative Society						
E. <i>General Services</i>						100,845
1. Ecumenical Institute, Bossey						
2. Office of Communication						
WCC Totals	230,215	-0-	31,870	37,500		160,845
III. WORLD ALLIANCE OF REFORMED CHURCHES (PRESBYTERIAN AND CONGREGATIONAL)		26,310				
A. <i>Governing body</i>						
1. General Council of the WARC (last met in 1970)						
2. Executive Committee of the WARC James E. Andrews						
B. <i>Departments of the WARC (in Geneva)</i>						
1. Department of Theology						

2. Department of Cooperation and Witness

C. *North American and Caribbean Area Council of the WARC*

James E. Andrews
J. Gary Campbell
Tom A. Cutting, Jr.
Neva Delgado
Howard H. Gordon
Jane Krauss Jackson
John H. Leith
Patricia McClurg
Keith F. Nickle

D. *Committees of the North American and Caribbean Area Council of WARC*

1. Administrative Committee
James E. Andrews
2. Committee on Civil and Religious Liberty
3. Committee on Cooperation and Witness
David W. A. Taylor
4. Committee on Theology
Charles E. Raynal, III
B. Harrison Taylor

IV. AD INTERIM COMMITTEE FOR THE CONSULTATION ON CHURCH UNION

Principals

William A. Benfield, Jr., Chairperson
James E. Andrews, Stated Clerk
W. J. Boney
Evelyn L. Green
Rachel Henderlite

22,724

Jorge Lara-Braud Lena B. Prewett Pamela Rucker Robert B. Smith Lewis L. Wilkins, Jr.	23,050	72,084	88,326	175,212	710,109
V. AD INTERIM COMMITTEE ON UNION WITH THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.					
J. Randolph Taylor, Chairperson James E. Andrews, Stated Clerk W. Scott Barnes Mrs. Charles T. Beaird Lawrence W. Bottoms Charles E. S. Kraemer William S. McLean J. McDowell Richards Deedie Simmons Robert B. Smith Abraham Torres Patricia Gill Turner Sidney West Jane Krauss Jackson					
Column totals					
GRAND TOTAL					

1,045,731

OTHER ECUMENICAL FUNDING

The General Assembly Mission Board presents to the 120th General Assembly the following report of its 1979 funding of other ecumenical programs than those listed in its companion report entitled, "Ecumenical Participation and Funding." These two reports, together with the report of World Service and of World Hunger, comprise the total record of the Mission Board's ecumenical funding grants during calendar year 1979.

	BUDGETED BENEVOLENCES		NON-BUDGETED BENEVOLENCES
	direct from ASSEMBLY'S BENEVOLENCE BUDGET	from MISSION BOARD PROGRAM FUNDS	from RESTRICTED GIFTS TO MISSION BOARD
A. INTERDENOMINATIONAL, INTER-FAITH, AND SEC- ULAR GROUPS: in the U.S.A.			
1. Alabama Criminal Justice Education			2,000
2. American Bible Society	29,176		
3. Black and Proud Elemen- tary School		3,500	
4. Chicano Education Pro- ject		3,500	
5. Christian Ministry in the National Parks		1,000	
6. Church Women United		3,500	
7. Churches Center for Theology and Public Policy		1,000	
8. College of Ganado		3,000	
9. Death Penalty Project			1,000
10. Friends Outside			10,000
11. Guest House--Friends of Women Prisoners			8,000
12. Hispanic-American Ministries			30,271
13. Houston Area Womens Center House			6,000
14. International Films, Inc.		5,000	
15. Interreligious Foundation for Community Organiza- tion		1,000	
16. Joint Educational Development		16,499	952
17. Joint Strategy & Action Committee		10,300	

18. Lord's Day Alliance	2,687		
19. Lutheran Resources Commission		11,547	
20. Ministries of St. Columba			30,271
21. National Impact		3,500	
22. National Interfaith Coalition on Aging		1,000	
23. Native American Ministries			2,500
24. "Outsider Program"—First Presbyterian Church, Dallas, Texas			7,000
25. Prisoner Visitation and Support Committee		1,000	
26. Prisoner Visitation Project—Second Presbyterian Church, Richmond, VA			10,000
27. Religion in American Life	911		
28. Southern Coalition on Jails/Prisons		3,500	
29. United Ministries in Education		27,000	
30. Union Theological Seminary in VA—for Student Missionary Society Mission Conference		100	
31. Villa International		1,000	
32. Washington Office on Latin America		50	
33. Women's Self-Defense Law Project			10,000
B. INTERDENOMINATIONAL, INTER-FAITH, AND SECULAR GROUPS:			
International			
1. Bureau du Representant en Europe		22,000	6,000
2. CELADEC (Comision Evangelica Latin Americana de Educacion Christiana)		6,500	
3. Fellowship of the Least Coin			26,000

4. International Association for Mission Studies		500	
5. Japan International Christian University		1,500	
6. Latin American Evangeli- cal Center for Pastoral Studies (CELEP)		3,000	
7. United Board for Christian Higher Educa- tion in Asia		1,750	
8. World Conference on Religion and Peace		1,750	
C. PARTNER CHURCHES, INSTITUTIONS AND AGENCIES			
1. <i>Joint Programs with United Presbyterian Church, U.S.A.</i>			
a. Church College Chaplains Conference		200	
b. Church Education Service		10,000	
c. Joint Office in Geneva		3,000	
d. Joint Office of Worship		32,000	
2. <i>Pan-Presbyterian Programs</i>			
a. Presbyterian Council for Chaplains & Military Personnel		32,500	
Column Totals	32,774	211,696	149,994
GRAND TOTAL <u>394,464</u>			

V. RECOMMENDATIONS AND REFERRALS

RECOMMENDATIONS OF THE MISSION BOARD TO THE 120TH GENERAL ASSEMBLY

1. That the 65 Objectives contained in the Report of the Mission Board to this Assembly (see page 492f.) be adopted by the 120th General Assembly as a comprehensive and integrated plan for Mission Board implementation of the 11 Mission Directions approved by the 119th General Assembly as priorities for Assembly agencies for 1980-84 in light of the 1978 Mission Consultation and other Assembly actions thereon.
2. That the Mission Board be directed to determine appropriate Strategies (see page 497f. for illustrative strategies) to implement these Objectives in 1981 in light of the action of this 120th General Assembly on these Objectives and on the 1981 budget of the Mission Board.
3. That the Mission Board be directed to submit to the 121st General Assembly a report which will include the following:
 - a. 1982 Mission Board plans based on the Objectives adopted by the 120th General Assembly, including a display of any current programs which might have to be reinforced, redesigned, curtailed or eliminated in order to achieve these Objectives.
 - b. A progress report on the on-going consultations of the Mission Board with synods and presbyteries, overseas and ecumenical partners regarding the 33 Mission Directions adopted by the 119th General Assembly for consideration by all the courts and agencies of the Presbyterian Church, U.S., as they plan their mission in the next decade.
 - c. A revision and extension of the five-year plan in light of changes in the church and the world, the ongoing consultation with court, overseas and ecumenical partners, and the 1980 learnings of the Mission Board as it begins to implement the Objectives approved by this General Assembly.
 - d. A five-year projection based on 1982 Mission Board plans, the on-going consultations regarding the 33 Mission Directions, the revised and extended five-year plan, and anticipated income.
4. That the Mission Board be directed to submit to each succeeding General Assembly a continuing revision of a five-year plan (including Objectives and budget), with particular emphasis on the 11 Mission Directions identified by the 119th General Assembly as priorities for Assembly agencies for 1980-84, and in response to further directives of the General Assembly regarding the 33 Mission Directions adopted for consideration by all courts and agencies of the Presbyterian Church U.S., as they plan their mission in the next decade.
5. That all agencies of the General Assembly be directed to report annually to the Assembly their progress and plans for implementing the 11 Mission Directions adopted by the 119th General Assembly as priorities for Assembly agencies for 1980-84.
6. That synods and presbyteries be requested to share with the Mission Board and other appropriate Assembly agencies the results of their consideration of the 33 Mission Directions adopted by the 119th General Assembly as their court has addressed questions of their own approach to mission in the next decade, and that they consult with Assembly agencies regarding appropriate Objectives and Strategies for strengthening partnership between the courts and their agencies.
7. That the 120th General Assembly consider lifting up, as a priority for Assembly agencies, Mission Direction 4 and/or Mission Direction 5 under the claim area of Reconciliation (1979 Minutes, pp. 496-498).

[Mission Direction 4:

To enable congregations and courts of the Church to take actions which visibly express the oneness which the Church both has and seeks in Jesus Christ, both within the Presbyterian Church in the United States and other parts of the Body of Christ.

Mission Direction 5:

To demonstrate the Christian commitment of the Presbyterian Church in the United States to overcome barriers that divide peoples and groups in society by supporting the efforts of persons and groups working for mutual understanding among peoples.]

[For background material relating to the following recommendations, 8-19, please see page 462f.]

8. That the General Assembly encourage presbyteries and local congregations to give careful consideration to the Mission opportunities throughout the life of the Church, urging

local congregations to set a percentage goal of their total budgets for other courts of the Church, and presbyteries to consider setting a percentage goal of at least 50% of their budgets for Mission opportunities at the synod and General Assembly levels.

9. That the Presbyterian School of Christian Education, Mountain Retreat Association, and Stillman College develop and continue special appeal programs among foundations and individuals until 1985, and that the General Assembly Committee preparing the 1985 Church Wide Mission and Capital Fund Campaign carefully consider the needs of these General Assembly agencies.
10. That the General Assembly Special Task Force on the Stewardship of Accumulated Resources give special consideration to the needs of the General Assembly boards and agencies in developing programs for special giving opportunities.
11. That a challenge goal of \$7,800,000 for the General Assembly Benevolent Budget be set for 1981, and that sessions and presbyteries be asked to increase their gifts by at least 10% over those of 1980.
12. That the following percentage distributions of regular benevolent receipts of 1981 be approved.

	Percentages	Estimated Dollar Goal
Board of Annuities and Relief	2.4487	\$ 191,000
General Assembly Mission Fund		
Mission Board	86.6795	6,761,000
Stillman College	3.4744	271,000
Presbyterian School of Christian Education	2.7436	214,000
Montreat	2.6539	207,000
National Council of Churches	.8077	63,000
World Council of Churches	.4615	36,000
American Bible Society	.3846	30,000
Presbyterian Foundation	.3205	25,000
Lord's Day Alliance	.0128	1,000
Religion in American Life	.0128	1,000
TOTAL General Assembly Mission Fund	97.5513	\$7,609,000
TOTAL General Assembly Benevolent Budget Goal	100.0000	\$7,800,000

13. That the Board of Annuities and Relief be authorized to promote the Joy Gift Offering to be received on December 20, 1981 for ministerial relief.
14. That the Mission Board be authorized to promote Witness Season January-March 1981; and that local congregations be urged to participate in the Witness Season Study emphases: "Latin America" and "The Individual and Society, Biblical Understanding of Mission." As a part of the Witness Season, a special offering with a challenge goal of \$1,000,000 will be received on February 15, 1981, with 80% to be used for programs of Christian Witness overseas and 20% to be used for programs of Christian Witness in the United States. Gifts may be designated or restricted for one of these programs and these restricted gifts shall not be counted in the percentage distribution.
15. That the Mission Board be authorized to promote a Special Offering entitled "One Great Hour of Sharing" for Easter Sunday, April 19, 1981, for the alleviation of suffering and human need; and that receipts from this offering be administered by the General Assembly Mission Board as follows:
 - a. 55% for World Service, to be administered by the Office of World Service and World Hunger for ongoing service programs being carried out both ecumenically and denominationally, including relief, rehabilitation and refugee resettlement;
 - b. 25% for World Hunger, to be administered by the Task Force on World Hunger for program attacking the root causes of hunger and promoting development at home and abroad;
 - c. 20% for the Crisis Fund, to be administered by the Crisis Fund Committee, to respond to crises in the United States and abroad arising from natural disasters, civil disorders and acute human distress.
16. That the Mission Board be authorized to promote a special offering for the Martin Luther King, Jr. Fund for Economic Self-Development of Minority People. From the gifts re-

ceived, 40% will be used for current needs and 60% will be used to build a permanent fund. [For background information pertinent to this recommendation, please see Mission Board Response to Referral #12, page 606].

17. That the proposed Mission Board Budget (page 468) be approved for 1981 planning with the understanding that should basic budget income exceed the estimates, the authorization for the use of the additional funds will be made by the 122nd General Assembly and that expenditures for programs beyond the basic budget will be determined by the amount received for these programs.
18. That Option C (page 467), authorizing the use of \$200,000 from the Program Stabilization Fund for the implementation of Mission Objectives chosen by the General Assembly, be approved.
19. That the Mission Board be authorized to make appropriate adjustments and interdivisional transfer within the approved overall totals of its 1981 budget to respond to actions and directives of this General Assembly.
20. That the General Assembly approve the report on China (page 542).
21. That the General Assembly approve the report on Overseas Church Relationships (page 544) together with the following recommendations:
 - a. *Presbyterian Church of Brazil*
That the General Assembly extend an invitation to the Presbyterian Church of Brazil to engage in a consultation to review the 1973 Brazilia Agreement and the mission program in which both churches are jointly engaged, with the consultation being held in the United States in October 1980; and that Rev. Robert E. Burns, III, of Tarboro, NC, Chairperson of the Latin America/Caribbean Committee of the Division of International Mission, be named as the head of the Presbyterian Church in the U.S. delegation, and that the remainder of the delegation be appointed by the Division of International Mission of the General Assembly Mission Board, and that any agreements entered into at this consultation be brought to the 121st General Assembly for ratification.
 - b. *Presbyterian Church of Korea*
That the General Assembly of the Presbyterian Church in the U.S., join with the Uniting Church in Australia, the United Presbyterian Church in the U.S.A. and the Presbyterian Church of Korea in a consultation to be held in Korea in the spring of 1981 to review the mutual agreement between these four churches and the mission program in which these churches are jointly engaged, and that Rev. J. Hubert Johnston of Panama City, FL, Chairperson of the Asia/Pacific Committee of the Division of International Mission, head the Presbyterian Church in the U.S. delegation, with the remainder of the delegation to be appointed by the Division of International Mission, and that any agreements entered into at this consultation be brought to the 121st General Assembly for ratification.
22. That the 120th General Assembly approve and take action to implement the following plan which provides a procedure for the election of the Board of Trustees of Stock of the Mountain Retreat Association and for the functioning of the Mountain Retreat Association as a non-profit corporation:
 - a. Each synod shall provide the Permanent Nominating Committee with the names of three persons who shall be proposed as the synod's representatives on the Board of Trustees of Stock of the Mountain Retreat Association, which shall be included with a list of ten additional persons provided by the Permanent Nominating Committee who shall serve as the General Assembly representatives, all being officers, ministers, elders or deacons of the Presbyterian Church in the United States. That the Permanent Nominating Committee shall present these names to the General Assembly to be confirmed by the General Assembly as nominees to the Board of Trustees/Management Council and forwarded to the Board of Trustees/Management Council for their election at its next meeting.
 - b. That the General Assembly recommend to the newly elected Board of Trustees of Stock of the Mountain Retreat Association that it take action by charter amendment, by-law amendment, procedural rule amendment or otherwise as necessary.—
 - (1) To set the number of members of the Board of Trustees at 31, having regard for the quorum of 20 as provided in the Declaration of Trust.
 - (2) To fix the term of service for members of the Board of Trustees at three years with eligibility for one additional term of service. Classes to be established whereby approximately one-third of members will be elected each year.
 - (3) To establish an on-going system of nominations through the Permanent Nominating

Committee of the General Assembly whereby future nominees will be proposed and elected as outlined above. (see a)

- (4) To set the number of Directors of the Mountain Retreat Association at 17, who shall be elected from among the Members of the Board of Trustees.
- (5) To establish a procedure whereby the Stock held by the Board of Trustees may be voted by one or more Members of the Board of Trustees designated by the Board of Trustees.

[This action is being proposed in response to action of the 118th General Assembly (1978 *Minutes*, p. 238). The Mission Board has consulted with its legal counsel about the provisions of this recommendation.]

23. That *Book of Church Order* 24-5 be amended to read as follows:

None of the above requirements for candidates shall be omitted except ones in 24-3. Specific omissions in 24-3 may be allowed only by a three-fourths vote of the presbytery at a meeting subsequent to the one at which the motion is made.

[For background information pertinent to this recommendation, please see Mission Board Response to Referral #19, page 607.]

24. That the General Assembly adopt the following recommendations regarding the Church-wide Mission and Capital Funds Campaign:

- a. That the General Assembly hear a ten minute progress report on the work of the Church-wide Mission and Capital Funds Campaign Committee from Reverend James V. Johnson, Jr., Chair of the Committee.
- b. That the General Assembly urge presbyteries and synods to free the years 1985-88 from any other major fund-raising campaigns in light of the approved Church-wide Mission and Capital Funds Campaign to begin in 1985.
- c. That the General Assembly defer to the 121st General Assembly the decision on any additional directives to the Church-wide Mission and Capital Funds Campaign regarding causes or policies to be included in the Campaign.

25. That the General Assembly be urged to approve the amendment to BCO 16-5 proposed by the Council on Church and Race (page 395) because of the unfortunate impact the present requirement is having on the ethnic/racial congregations in their search for pastors.

26. That the General Assembly approve the report of the General Assembly Special Task Force on the Stewardship of Accumulated Resources (page 545).

27. That the General Assembly approve the implementation of a group property insurance program with the Preferred Risk Insurance Group of West Des Moines, Iowa. [This recommendation is being made in response to actions of the 117th General Assembly (1977 *Minutes*, p. 201) and the 119th General Assembly (1979 *Minutes*, p. 224).]

28. That the General Assembly approve the plan for a joint Presbyterian Hunger Program ("Presbyterian Hunger Program", page 254) prepared by the PCUS Task Force on World Hunger and the UPCUSA Hunger Program Advisory Committee and approved by the Mission Board, as directed by the 119th General Assembly.

29. That the General Assembly, in light of the deteriorating global situation and new threats to the peace of the world,

- a. Call on the Church and its courts to engage in intensive moral deliberation on what the Church and nation must do for the sake of global peace and justice in the 1980's;
- b. Authorize and request the Mission Board to proceed as quickly as possible
 - (1) To facilitate the moral deliberation in the Church and its courts, and
 - (2) To develop for presentation to a subsequent General Assembly a major position paper on this theme which takes into account the deliberation in the Church and the reflections of our ecumenical partners;
- c. Adopt the following statement:

A Witness for Peace in a Time of Tension

Our Christian vocation as peacemakers confronts us with renewed urgency today when a resurgence of the Cold War has aroused old fears and whipped up a war-like atmosphere that remains under the ominous sign of an onrushing arms race.

In our anger at the imprisonment of our fellow citizens, at betrayal of our trust and assaults on our dignity, at massive armed forces moving across national borders, we must not panic and conclude that war and threats of war are our only recourse.

Instead, we must remember, as previous General Assemblies have declared, that:

"The Lord of the Church is the Prince of Peace, therefore, the business of the Church is the bringing of peace." (1970)

"As nuclear warfare threatens total death, the Church is called in desperate urgency to declare the nature of life and how to achieve its fulfillment." (1964)

"Peace must be waged. Neighbors must be loved . . . The Church, with as much intelligence and zeal as men have pursued war, should pursue a purpose and a program designed to remove the causes of war." (1960)

"The great prophets . . . make it clear that true peace is the fruit only of justice." (1965)

"We (must) commit ourselves anew to the Biblical vision of *shalom* by allocating more human and financial resources for education and action on the disarmament agenda." (1978)

This 120th General Assembly of the Presbyterian Church in the U.S.:

- (1) Calls on all church members to recall and commit themselves anew to their vocation as peace-makers.
 - (2) Calls upon our national leaders to exercise great restraint in this time of grave tension.
 - (3) Welcomes vigorous public debate over the meaning of recent events and appropriate action by our government.
 - (4) Request the Mission Board, in view of the possible reinstatement of Selective Service, to provide the young people of our Church information regarding alternatives to draft registration and induction and support as they make their decisions in conscience.
30. That the 120th General Assembly adopt the statement "The Church and the Victims of Crime." (page 227)
 31. That, reaffirming the actions of the 115th, 117th, and 119th General Assemblies, the 120th General Assembly:
 - a. Declares its sense that there is an urgent need for the Presbyterian Church in the U.S. to do critical theological reflection and action on the problems and issues raised by the question of energy for this generation of Americans, as we reorder our individual and corporate lives;
 - b. Commends the paper "The Energy Question — An Exploration Into Meaning and Values" (page 516) to the Church for study;
 - c. Requests the Mission Board, through Materials Distribution Service, to make available to the Church "The Energy Question — An Exploration Into Meaning and Values," together with a study guide;
 - d. Authorizes the Mission Board to seek at least ten synods and presbyteries to study the paper in the light of the Gospel and their experience, develop appropriate guidelines for a simpler and energy-saving lifestyle for congregations and presbyteries, and share their findings with the Mission Board by June 1, 1981;
 - e. Requests the Mission Board to submit to the 121st General Assembly, jointly with the United Presbyterian Church, U.S.A., a proposal for a public policy statement on energy, its production and use; and submit to the 122nd General Assembly guidelines for all court levels utilizing the results of the studies by the synods and presbyteries.
 32. That the 120th General Assembly adopt the public policy statement "The Presbyterian Church in the U.S. and America's Role in International Economic Justice" (prepared by the Task Force on International Peace and Justice authorized by the 116th General Assembly), together with the accompanying recommendations. (page 194)
 33. That the 120th General Assembly take note of the recommendations from the Mission Board (page 546) regarding certain communications before this Assembly from the National Council of Churches.
 34. That the General Assembly commend the report, "ROTC, Peace Studies, and Church-Related Colleges," (page 548) to the colleges related to the Presbyterian Church, U.S., and to the courts of the Church to which they are related, urging them to engage in ethical and theological dialogue with one another about the issues raised in the report; and that the General Assembly request the Mission Board, through its agency, United Ministries in Education, to provide resources and support for that dialogue and to report the progress of the dialogue to the 121st General Assembly; and that the General Assembly encourage the colleges related to the courts of the Presbyterian Church, U.S., to develop and implement Peace Studies programs of academic excellence and ethical and theological integrity.
 35. That the General Assembly amend the *Book of Church Order* in such a manner as to make possible federated and union parishes with churches of other denominations which maintain the word and sacraments in their fundamental integrity.
 36. That the General Assembly urge its committee which is planning the forthcoming Church-wide Mission and Capital Funds Campaign to consider making provision whereby, in the

use of the offering proceeds which are allocated for new church development, some priority and encouragement be given to the establishment of ecumenical parishes in cooperation with Christians of other denominations.

37. a. That the General Assembly go on record expressing the hope that by the year 2000 there may be convened, by the providence of God, a truly universal council of the one, holy, catholic and apostolic church, such as has not occurred in more than 1,000 years, in order to give visible manifestation of the Church's essential oneness in Christ; and
- b. That the General Assembly direct that this expression of hope be broadly communicated by the Stated Clerk to other churches, to the end that others may join in this expression, and that the day of such a gathering together of the churches may be hastened.
38. That the General Assembly urge all congregations to observe with other Christians in their community the Week of Prayer for Christian Unity, during the week of January 18-25 each year; and that the Mission Board be urged to strengthen its efforts to provide resources to the church for this annual observance.
39. That the General Assembly give a special Ecumenical Service award to Dr. William A. Benfield, Jr. for extraordinary contributions to the cause of Christian unity.
40. That the General Assembly approve for study and comment the paper "Ordination for Church Educators"; and that the paper be printed in the *Minutes of the General Assembly*; and that the Office of the Stated Clerk print the paper, send it to all ministers, certified educators and clerks of session and make sufficient additional copies available for sale through the Materials Distribution Service to all who request it.
41. That the 120th General Assembly amend the Organizational Plan as follows:
 - a. II.A.2. — "Priority Assessment through the Budgeting Process" by *deleting*:
 "General Assembly Mission Board members will meet as synod delegations at the fall meeting. Assignments will be made to arrange for review of the budget proposals by middle court councils or appropriate committees during the winter period. Middle court councils or committees will make comments or recommendations as desired. This feed-in process will be monitored by the Division of Court Partnership Services, to which reports of middle court actions will be sent. The specified reporting date will be early enough to permit collation of middle court reactions prior to the spring meeting of the Mission Board."
 - b. II.A.3. — "Priority Assessment through the Budgeting Process" by *adding* (at the end of the section):
 "... through the Tri-Court Budgeting Process."
 - c. I.B.4. — "Meetings" by *deleting*:
 "Divisions will meet at least quarterly, including Division meetings at each meeting of the entire Mission Board. At least one meeting of each Division will be held separately from the Mission Board meeting."
 and *inserting*:
 "Meetings of the Divisions may be held separately from the Mission Board with the prior approval of the full Mission Board."
 - d. I.E.5. (last paragraph) — "Committee on Theological Education" by *deleting*:
 "... and two members of the General Assembly Mission Board nominated by the Mission Board to the General Assembly through the Permanent Nominating Committee . . ."
 and *inserting*:
 "... and two members of the General Assembly Mission Board elected by the Mission Board . . ."
42. That Pansie Evers be elected by the 1980 General Assembly to the Council on Theology and Culture, Class of 1983 (1st term).
43. That W. Lamont Brown be elected by the 1980 General Assembly to a one-year term on the Presbyterian Foundation Board of Trustees, Class of 1981 (1st term).
44. That the 120th General Assembly confirm the Program Calendar dates for 1980-82 (see page 253f).

RESPONSES TO MATTERS REFERRED TO THE GENERAL ASSEMBLY MISSION BOARD BY THE 119TH GENERAL ASSEMBLY

The 119th General Assembly of the Presbyterian Church in the United States took action on approximately three hundred items of business that were directed to the attention of the General Assembly Mission Board.

In behalf of the stewardship of the time and paper space of the 120th General Assembly, the Mission Board will not seek to record its specific response to each action directed to the attention of the General Assembly Mission Board by the 119th General Assembly. Recorded here are all items about which the 119th General Assembly requested further reporting and matters for which a brief narrative report might prove helpful to the deliberations of the 120th General Assembly. The Mission Board here will also record all those cases where it has not yet completed its work in response to previous Assembly actions.

1. In response to the directive of the 119th General Assembly regarding Hispanic American ministry (*Minutes*, pp. 185, 348), the Mission Board reports that it participated in the sponsorship, planning, funding, and implementation of the Hispanic Symposium in El Paso, Texas, November 8-11, 1979, and is providing funds for the initial implementation of some of its recommendations. The Board's Joint Task Force on Migration Issues and Mexican Border Concerns will be dealing with some of these matters and reporting to the 1981 General Assembly. The Mission Board has supported in some measure and anticipates greater support for the work of the Joint Mexican American Coordinating Council (PCUS and UPCUSA Synods of Red River and Sun) especially in the areas of Hispanic American ministry mentioned by the report of the Council on Church and Race to the 119th General Assembly. The Mission Board has also published a Spanish Edition of the Women's Bible Study ("Praise God — Worship Through the Year"). The Mission Board is requesting its major Task Force on Minority Concerns to give this matter substantive attention and priority. Finally, the Mission Board has, with the Program Agency, UPCUSA, created a consulting committee on Hispanic Ministry in the Southwest.
2. In response to the 119th General Assembly's direction regarding international covenants on civil and economic rights and ways by which the Church and its members can support ratification (*Minutes*, p. 188), the Mission Board (a) through PCUS NOTES FROM WASHINGTON in the December issue of *Survey* reported that the Senate Foreign Relations Committee held its first hearings on the covenants in November, informed persons where they could receive copies of the covenants, and suggested that persons write members of the Senate committee; and (b) submitted the General Assembly's call for ratification for the record of the hearing.
3. In response to the 119th General Assembly directive "that the General Assembly direct the General Assembly Mission Board to monitor Nestle's response to the boycott demands and to recommend termination of support for the boycott when sufficient evidence indicates that Nestle has complied with the demands in both policy and practice" (*Minutes*, p. 190, B.4), the Mission Board reports that:
 - a. Monitoring procedures have been established through a joint committee with the UPCUSA.
 - b. It is the judgment of the Mission Board that Nestle has not made significant changes in either policy or practice as specified in the boycott demands and subsequent recommendations from the World Health Organization/UNICEF meeting of October 9-12, 1979, and therefore, the boycott should be continued until sufficient evidence of changes in policy and practice exist.
4. In response to the action of the 1979 General Assembly (*Minutes*, p. 191) regarding human rights violation in Lesotho, the Mission Board reports that Moderator Albert C. Winn delivered the Assembly's resolution personally to the Deputy Prime Minister of Lesotho and urged the redress of injustice done to Elder Ben Masilo and that the Mission Board continues to monitor the situation.
5. In response to the pastoral letters on energy adopted jointly by the 119th General Assembly (and the 191st General Assembly, UPCUSA), the Mission Board reports that it has thus far not been able to deal substantively with these matters beyond: a) preparation of the major energy study which is before this Assembly, b) sponsorship with The Journal for Preachers, PSCE and the four theological seminaries of an *Energy Conference for Presbyterians* to examine the questions of energy from a scientific/technical point of view, identify principal moral issues, and develop pastoral strategies for ministry to the human distress created by energy shortages, and c) participate with other denominations in the National Council of Churches

- in developing a major *energy packet* for congregational use in addressing both ethical considerations and practical strategies for response to this crucial moral concern. The Mission Board will report to the 121st General Assembly with regard to these matters.
6. In response to the creation by the 119th General Assembly of an Assembly award to recognize outstanding examples of (or efforts toward) Christian unity visibly demonstrated by the courts of the church, and instructing the Mission Board to oversee the preparation and administration of the award, the Mission Board reports that it: a) developed guidelines for the preparation and administration of the award, together with a plan for announcement, interpretation and promotion, and b) on recommendation of the Ecumenical Coordinating Team, and acting in the name of the General Assembly by authorization, designated the following three courts of the church as recipients of the 1st Annual Ecumenical Service Award of the Presbyterian Church, U.S.: (1) For a Session — the United Christian Parish of Reston, Virginia; (2) For a Presbytery — Memphis Presbytery; (3) For a Synod — the Synod of the Virginias.
 7. In response to the Assembly's request that the Mission Board continue its study of the 1978 General Assembly's affirmation on "The Nature of the Unity We Seek" (*Minutes*, p. 198), the Mission Board reports that its Office of Ecumenical Coordination convened panels of pastors and laypersons across the Church to reflect on these affirmations and propose to the Ecumenical Coordinating Team appropriate actions. The Ecumenical Coordinating Team considered the reports of the reactor panels and: a) made recommendations to the Ad Interim Committee on Union with the UPCUSA that program resources be developed for increased acquaintance and interchange between Presbyterians of PCUS and UPCUSA background within congregations and overlapping areas; b) requested that the Joint Office of Worship prepare and make available for use in the churches liturgical materials based on the affirmations, and c) requested a special committee to explore with appropriate agencies and individuals responsible for curriculum development the writing of curriculum material on the Biblical and Theological basis of Christian Unity, including John 17 and other scripture passages, for use by congregations.
 8. In response to the referral by the 119th General Assembly to the Mission Board of a World Council of Churches paper on recent developments which have worsened the already tragic situation in Southern Africa, and requesting study and report to the 1980 General Assembly (*Minutes*, pp. 53 f., 199) the Mission Board reports that it is in the process of developing a report which will be presented to the 1981 General Assembly.
 9. In response to the action of the 1979 General Assembly (*Minutes*, p. 209) regarding the establishment of the Task Force on Homosexuality, the Mission Board reports that the Task Force has been established and has begun work on the tasks assigned by the General Assembly.
 10. In response to the 119th General Assembly directive regarding the migration of Mexican Nationals (*Minutes*, p. 250) the Mission Board reports that a joint Task Force is developing this study and a report is anticipated to the 121st (1981) General Assembly.
 11. In response to the instruction of the 119th General Assembly (*Minutes*, p. 235) that the Mission Board evaluate the work done by the Department of Religion at Florida State University and other selected sources relating to the teaching of religion in public schools, study ways and means of introducing the study of religion as an objective component of the curriculum in the public schools, and report to the 120th General Assembly, the Mission Board reports that:
 - a. In the position papers adopted by five national church agencies in 1979 is a commitment to support programs and measures which, as with the Presbyterian Church, U.S. declaration, "provide for the objective education concerning religion in the public schools."
 - b. Through the National Council of Churches and the work of the several departments which relate to public schools, churches have been advocates of teaching about religion in the schools since the mid-1960's.
 - c. Through Ministries in Public Education and the Department of Education in the Society of the National Council of Churches, we have had membership in the National Council on Religion and Public Education which carries the following functions:
 - (1) to establish a liaison with professional and lay educational organizations, and other appropriate groups.
 - (2) to provide a forum for continuing dialogue on issues, programs and projects which deal with the academic study of religion in public education.
 - (3) to create public and professional awareness of, and support for, the objective study of religion in public education.
 - (4) to increase awareness on the part of both educational and religious groups of the limitations of such study as well as its permissibility and desirability.
 - (5) to gather and provide information about resource persons, programs, projects, curric-

- ulum materials, teacher education opportunities and legal decisions related to religion and public education.
- d. Over a number of years the servicing of persons interested in objective teaching about religion in the public schools has also been handled by The Public Education Religion Studies Center at Wright State University in Dayton, Ohio. Information about the work of Dr. Spivey at Florida State University and comparable university programs has been made available to all who are interested, and at the Center a considerable body of resources was gathered. A decision of the National Council of Religion and Public Education to provide services to persons interested in the study of religion in public education was made October 19 and 20, 1979. Inquiries should be addressed to Dr. Lynn Taylor, Executive Director of NCRPE, Kansas Center for Public Education Religious Studies, 1300 Oread Avenue, Lawrence, Kansas 66045.
 12. In response to the action of the 119th General Assembly (*Minutes*, pp. 216, 218) authorizing the scheduling of an annual special offering in behalf of the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People, beginning on the third Sunday in October 1980, the Mission Board reports that it engaged Lehfeldt and Associates, Inc., an Atlanta firm specializing in fund-raising and public relations, to conduct a preliminary development study to determine appropriate first year goals and strategies for the fund raising effort and to make recommendations to the Mission Board for their implementation. Lehfeldt and Associates, Inc. conducted an intensive study, including interviews of 78 persons, lay and clergy, from every Synod across the denomination. The results of the study caused Lehfeldt and Associates, Inc. to advise against a denomination-wide offering on October 19, 1980 for a variety of reasons, and to recommend that the Mission Board concentrate in 1980 upon an intensive, targeted fund-raising approach to individuals and organizations, after completing a number of preparatory steps, including the development of a clear and persuasive "case statement" defining the purpose of the fund and a definitive set of operational guidelines. The Mission Board concurs with the advice and recommendations of Lehfeldt and Associates, Inc., and reports to the 120th General Assembly that it is now implementing those recommendations, anticipating that if the evaluation of the 1980 targeted appeal is positive and if Assembly approval is given, the Mission Board will initiate a special offering and challenge appeal to the members of the church in 1981. It further anticipates that, if the 1981 appeal is successful, further appeals will be made in subsequent years, as authorized by the 119th General Assembly. The Mission Board will report to the 121st General Assembly on its progress in achieving these goals.
 13. In response to the action of the 118th General Assembly concerning family life (1978 *Minutes*, p. 163) the Mission Board reports that a Family Consultation was held on October 17-19, 1979 at Scarrit College, Nashville, Tennessee, with 25 persons in attendance representing each of the seven Synods and the Division of National Mission. The Consultation Steering committee received the report of the Consultation in December 1979 and planned the following:
 - a. to share the report with all consultation participants for their response and evaluation;
 - b. to share the report with members and staff of the Division of National Mission, with participants at the 1980 Montreat Family Conference and with participants in the workshop on Family at the 1980 Women's Conference for their responses and evaluations;
 - c. to research and relate Family Life Ministry as perceived in the response to the Mission Directions emphases which are approved by the 119th General Assembly; and
 - d. to report back to the 121st General Assembly with specific recommendations pertaining to Family Life Ministry and its implementation, pending further action on Mission Directions.
 14. In response to the action of the 119th General Assembly with regard to Chaplains and Military Personnel (*Minutes*, p. 245), the Mission Board believes that the Presbyterian Church, U.S. should continue membership in the Presbyterian Council on Chaplains and Military Personnel, pending the 1981 Office of Review and Evaluation review of this function. For 1981 the Mission Board is recommending that funding for the Presbyterian Council on Chaplains and Military Personnel be maintained at the 1980 level of \$32,500; and beginning in 1981 is planning to assign funding and staff liaison with the Presbyterian Council on Chaplains and Military Personnel to the Division of Court Partnership Services.
 15. In response to the action of the 119th General Assembly concerning a Ministry with Aging (*Minutes*, p. 213) the Mission Board reports that a Presbyterian Office on Aging has been established, that funds have been allocated for 1980-82, and that the Presbyterian Church in the United States program on Aging is being implemented through full partnership with the Unit on Health, Education and Social Justice of the Program Agency of the United Presbyterian Church, U.S.A., in a mutually established Presbyterian Office on Aging.

16. In response to the instructions of the 119th General Assembly regarding the amendment of the Presbyterian Center charter (*Minutes*, p. 240), the Mission Board has named one member to the Board of Trustees of the Presbyterian Center, Inc., and is terminating the Mission Board's Property Management functions that pertain to the Presbyterian Center as the Presbyterian Center Board of Trustees, Inc., organizes itself to assume full management responsibility for the Presbyterian Center.
17. In response to instructions of the 119th General Assembly regarding Materials Distribution Service (*Minutes*, p. 240), the Mission Board is supplying data regarding projected costs of Materials Distribution Service for 1980 and 1981 (pp. 56 & 57) and will display this information to future meetings of the Assembly. Fully separate accounting for Materials Distribution Service was implemented January 1, 1980.
18. In response to the request of the 119th General Assembly concerning *Book of Church Order* and *Book of Order* provisions for those engaged in specialized ministries (*Minutes*, p. 181), and in response to the adoption of recommendations of the Joint Task Force on the Specialized Ministries of Institutional Chaplains and Pastoral Counselors (*Minutes*, pp. 181, 239), the Mission Board, through its Division of Court Partnership Services, has joined with the Vocation Agency (UPCUSA) in appointing a joint staff work group and employing a consultant. These have held hearings with non-parish ministers in 2 PCUS, 2 union and 3 UPCUSA presbyteries as a means of learning what their needs and desires are. Plans are to bring to the 1981 General Assembly a comprehensive plan for addressing, jointly, the needs of and possibilities inherent in the non-parish ministers of the two denominations.
19. In response to the Assembly's referral of the waiver clause in BCO 24-5 to the Division of Court Partnership Services of the General Assembly Mission Board for study of the legislative history and for recommendation (*Minutes*, pp. 158, 284), the Mission Board reports the following legislative history:

The 1971 General Assembly appointed an Ad Interim Committee on the Church's Use of Her Ordained Ministry. This committee recommended, and the 1974 General Assembly approved and sent down to the presbyteries for vote, a number of *Book of Church Order* amendments having to do with ministers and candidates for the ministry. Two with far reaching-implications were proposed as BCO 24-3 and 24-4, the former spelling out new and more rigorous requirements for becoming a candidate, and the latter calling for new forms of care during candidacy. (1974 *Minutes*, pp. 208-209)

The 1975 General Assembly was informed that the presbyteries approved BCO 24-4 by a vote of 52 to 8, but defeated proposed BCO 24-3, with 29 presbyteries voting in favor and 31 against. (1975 *Minutes*, pp. 110, 182)

The 1975 General Assembly, in response to Overture 75-44 from the Presbytery of Hanover, instructed the General Executive Board to make a systematic study of the care of candidates specifically related to amendment 24-3 as approved by the 1974 Assembly but defeated by the presbyteries, and in light of their findings to bring to the 116th General Assembly proposed amendments to the *Book of Church Order*. (1975 *Minutes*, pp. 60, 116)

In response to this, inquiries were made in presbyteries which had voted against the proposed BCO 24-3 and the most controversial items were identified. The amendment was rewritten, deleting some provisions which had been found objectionable. The General Executive Board brought to the 1976 General Assembly a re-drafted amendment, along with a proposal that the vote on it be by paragraphs, rather than as a whole. (1976 *Minutes*, pp. 611-612)

In addition, because some presbyteries objected to the failure to provide for any waiver for the new requirements for candidacy, a new BCO 24-5 was proposed. (1976 *Minutes*, p. 613) This would allow a presbytery, by a three-fourths vote at a meeting subsequent to the one when a motion was made, to waive requirements in BCO 24-3 and 24-4. Proposed amendments 24-3 and 24-5 were both approved by the Assembly and sent to the presbyteries for vote. (1976 *Minutes*, p. 179).

The votes of the presbyteries on paragraphs of BCO 24-3 ranged from 59-0 to 56-3 in favor. The vote on BCO 24-5 was 58 for and 1 against. The 1977 General Assembly approved and enacted these changes (1977 *Minutes*, pp. 152-153).

In the drafting of BCO 24-5, and the discussions prior to votes, the focus was on allowing presbyteries to grant waivers for those new requirements which were being introduced (e.g., a meeting between the Session and Candidates Committee prior to endorsement, evaluation by a career counseling center or professional counselor, appointment of a minister advisor). However, when the amended version of Chapter 24 was printed as a whole in the 1976-1977 version of the *Book of Church Order*, it became apparent that the actual wording of BCO 24-5 could allow a presbytery to waive the whole candidacy process described in BCO 24-3 and 24-4

including the vote by presbytery to receive an individual, and that person's answering of the constitutional questions.

20. In response to the instructions of the 114th General Assembly asking the Mission Board to report to the Assembly for review decisions relating to the joining of coalitions (1974 *Minutes*, p. 184), the Mission Board reports that the Mission Board at its February 1980 meeting without dissent voted to join the North American Coalition for Human Rights in Korea.
21. In response to the referral of Overture 79-11 from the Presbytery of Transylvania Union (*Minutes*, page 185) concerning proposed changes in Chapters 21, 25 and 26 of the *Book of Church Order*, the Mission Board reports that this overture is currently being studied by the Joint Task Force on a More Effective Placement System, and recommendations will be part of the report of that group to the 1981 General Assembly.

VI. FINANCIAL DISPLAYS AND AUDITS

- A. Funding Budget and Program Needs of General Assembly Agencies (Preliminary, Subject to Audit)
- *B. General Assembly Mission Board Publications Fund Operating Statement for Year Ending 12/31/79 (Preliminary, Subject to Audit)
- **C. Audits (for year ending 12/31/79)
 - 1. Central Treasurer of Benevolences
 - 2. General Assembly Mission Board
 - 3. Office of the General Assembly
 - 4. The Historical Foundation of the Presbyterian and Reformed Church, Inc.
 - 5. Presbyterian Center, Inc.
 - 6. Mountain Retreat Association

The 117th General Assembly, in acting on the recommendations of the Task Force on Mission Funding, adopted the following statement proposed by the Standing Committee on Mission Board Organization:

"We therefore recommend that the Central Treasurer, in conjunction with the various divisions of the General Assembly Mission Board and other agencies, be instructed to provide to the General Assembly the presentation of the entire funding budget and program needs of the General Assembly Mission Board, the Board of Annuities and Relief, the Office of the General Assembly, and other non-Mission Board Agencies."

There follows on Schedules 1, 2, 3A, 3B, 4A, 4B, 5, 6, 7, and 8, the presentation required by the above action. Schedule 1 is a summary of all of the other schedules. It gives 1979 actual results (subject to audit in most cases), 1980 budget and 1981 recommendations for both revenues and expenditures of the Office of the General Assembly, the General Assembly Mission Board, the Board of Annuities and Relief, Montreat, PSCE, Presbyterian Foundation, and Stillman College. It also gives the distribution (actual, budget, and recommendations) from the Central Treasurer of Benevolences to the American Bible Society, the Lord's Day Alliance, the National Council of Churches, Religion in American Life, and the World Council of Churches.

The material described above follows on pages 610-619. In addition, an operating statement for the General Assembly Mission Board Publications Fund for the year ending December 31, 1979 is also given.

*The 118th General Assembly took the following action (page 242, Minutes, 118th General Assembly Part I): "That the Mission Board provide a display of separate accounting for the John Knox Press from the unified budget of the Division of Central Support Services". The 119th General Assembly took the following action (page 240, Minutes, 119th General Assembly, Part I): "That the Mission Board be instructed to provide as accurate data as possible regarding the total cost of Materials Distribution Service and the total funds generated for the year 1979, and thereafter, fully separate accounting." The General Assembly Mission Board Publications Fund Operating Statement for the year ending 12/31/79 (Preliminary, Subject to Audit) is submitted to fulfill both of these requirements.

**A copy of these audits may be obtained, without charge, by writing:

Central Treasurer
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30365

Schedule 1

	1979 ACTUAL RESULTS (1)		1980 BUDGET		1981 RECOMMENDATIONS	
	Revenues & Transfers	Expenditures	Revenues & Transfer	Expenditures	Revenues & Transfers	Expenditures
Office of the General Assembly (2)(12)	\$1,224,929	\$1,423,969	\$1,422,500	\$1,343,470	\$1,675,800	\$1,539,117
General Assembly Mission Board (3)(13)	14,370,127	12,716,311	12,570,000	12,570,000	14,130,000	14,130,000
Board of Annuities and Relief (4)	26,434,515	26,754,861	24,773,000	24,918,000	26,955,000	27,035,000
Montreat (5)	344,981	452,406	401,340	464,652	438,000	501,312
P.S.C.E. (6)	1,408,327	1,396,288	1,304,171	1,327,195	1,364,000	1,380,145
Presbyterian Foundation (7)	180,326	180,326	206,548	206,548	223,899	223,899
Stillman (8)	4,479,540	4,479,540	4,685,000	4,685,000	4,835,000	4,835,000
American Bible Society (9)	29,178		31,000		30,000	
Lord's Day Alliance (9)	2,687		1,000		1,000	
National Council of Churches (9)(10)	56,456		62,000		63,000	
Religion in American Life (9)	911		1,000		1,000	
World Council of Churches (9)(11)	31,870		35,000		36,000	

NOTES:

- (1) Preliminary; Subject to Audit.
- (2) See Schedule 2.
- (3) See Schedules 3A and 3B.
- (4) See Schedules 4A and 4B. Caveat: The only benevolence money reflected in the Board of Annuities and Relief's display is that of Ministerial Relief, whose total revenues (actual and anticipated) are: \$1,797,236 for 1979, \$1,487,000 for 1980, and \$1,567,000 for 1981. Because the financial results of the Annuity Funds and the Insurance Fund flow for the most part from the provisions of the contracts with the participants and for that reason are not directly controllable and because there are uncertainties inherent in the forecasting process, the Members, the Staff, and the Professional Advisors of the Board of Annuities and Relief cannot guarantee that the forecast will have a meaningful relationship to actual operational results.
- (5) See Schedule 5.
- (6) See Schedule 6.
- (7) See Schedule 7. (This is the Presbyterian Foundation, Inc. (U.S.) Operating Budget data only.)
- (8) See Schedule 8.
- (9) For the American Bible Society, The Lord's Day Alliance, The National Council of Churches, Religion in American Life, and the World Council of Churches, the amounts shown are the distributions from the Central Treasurer of Benevolences only.
- (10) In addition to the distribution shown, Mission Board participation in the National Council of Churches in 1979 amounted to \$137,712 from Basic Program Funds and \$549,264 from Restricted Funds. Participation will continue in 1980 and 1981. See "Ecumenical Participation and Funding," page 582f.
- (11) In addition to the distribution shown, Mission Board participation in the World Council of Churches in 1979 amounted to \$37,500 from Basic Program Funds and \$160,845 from Restricted Funds. Participation will continue in 1980 and 1981. See "Ecumenical Participation and Funding," page 582f.
- (12) The Office of the General Assembly, on Schedule 2 shows participation and funding for the World Alliance of Reformed Churches.
- (13) In accordance with instructions from previous General Assemblies, the Mission Board is presenting elsewhere a budget with three different options and recommends that the one shown as Option C be adopted. See page 467.

**OFFICE OF THE GENERAL ASSEMBLY
REVENUES AND EXPENDITURES 1979, 1980, 1981**

	1979 Actual Results	1980 Budget	1981 Recommendation
REVENUES:			
Individual Per Capita Apportionment	\$1.30	\$1.52	\$1.83
Per Capita Apportionment	\$1,122,330	\$1,307,200	\$1,573,800
Bequest—Manley Estate	66,265	40,000	40,000
Interest Income	24,990	26,000	26,000
Publications	5,047	5,000	5,000
Miscellaneous	1,047	1,000	500
Reserve Restoration	5,250	7,000	-0-
Restricted Reimbursement			
Printing		31,800	26,000
Moderator's expenses		4,500	4,500
	<u>1,224,929</u>	<u>1,422,500</u>	<u>1,675,800</u>
EXPENDITURES:			
General Assembly Session	292,274	240,000	339,500
General Assembly Printing	101,916	136,800	146,000
Moderator's Office	16,254	18,500	19,500
Stated Clerk's Office	229,161	253,599	294,735
Office of Review & Evaluation	135,579	138,535	129,176
Council on Theology & Culture	76,113	87,064	88,763
Committee on Women's Concerns	73,457	78,370	83,405
Historical Foundation	207,308	217,000	233,075
Council on Church and Race	68,171	73,041	78,863
Permanent Committees:			
Committee on Assembly Operations	16,180	15,900	15,000
Permanent Judicial Commission	6,476	5,300	8,000
Permanent Nominating Committee	8,353	6,360	9,000
Ecumenical Representation:			
National Council of Churches	9,535	7,000	10,000
World Council of Churches	1,922	3,000	3,415
World Alliance of Reformed Churches	26,310	26,310	30,185
Other Ecumenical Meetings	485	-0-	-0-
Ad Interim Committees:			
Consultation on Church Union	20,582	15,701	26,000
Funding & Lodgment	1,805	6,000	-0-
Joint Committee on Union	19,681	22,750	40,000
Constitutional Problems (Union Presbyteries)	1,316	1,040	1,120
Church Property	2,765	2,000	2,380
Legal Fund	103,055	20,000	6,000
Middle Judicatory Staff Event	271	500	500
(1) ORE Seven-Year Study	5,000	5,000	5,000
Total Expenditures	(2) <u>1,423,969</u>	<u>1,379,770</u>	<u>1,569,617</u>
Less Reimbursement Income	<u>-0-</u>	<u>(36,300)</u>	<u>(30,500)</u>
Net Operating Expense Budget	<u>-0-</u>	<u>1,343,470</u>	<u>1,539,117</u>
Projected Operating Income	<u>1,224,929</u>	<u>1,386,200</u>	<u>1,573,800</u>
Projected Surplus	<u><u>\$ (199,040)</u></u>	<u><u>\$ 42,730</u></u>	<u><u>\$ 34,683</u></u>

(1) Transferred to Appropriated Reserve

(2) Includes \$6,837 in Capital expenditures.

Schedule 3A

**GENERAL ASSEMBLY MISSION BOARD
REVENUES 1979, 1980, 1981**

	1979 <u>Actual (1)</u>	1980 <u>Budget</u>	1981 <u>Recommendation</u>
A. Income for Basic Program			
Benevolence	\$6,137,345	\$6,000,000	\$6,174,000
Unequalized Benevolence	111,932	100,000	110,000
Interest and Dividends	697,542	700,000	700,000
Foundations	230,791	150,000	200,000
Others	97,919	100,000	95,000
Bequests and Annuities	-0-	-0-	351,000
Program Stabilization Fund	<u>325,000</u>	<u>120,000</u>	<u>-0-</u>
TOTAL INCOME FOR BASIC PROGRAM	\$7,600,529	\$7,170,000	\$7,630,000
Witness Season	<u>700,000</u>	<u>700,000</u>	<u>-0-</u>
BASIC PROGRAM TOTAL	\$8,300,529	\$7,870,000	\$7,630,000
 B. Income Restricted or Designated for Other Programs			
Witness Season	\$131,577		\$800,000
Bequests and Annuities	508,759	600,000	700,000
Easter Offering	769,628	700,000	800,000
Project Book	836,645	800,000	800,000
Women's Birthday Offering	327,635	450,000	450,000
Halt Hunger	202,986	250,000	250,000
Second Mile Missionary Support	352,543	400,000	400,000
Medical Benevolence Foundation	482,342	600,000	800,000
Crisis Fund	125,847	-0-	-0-
Cambodian Emergency	339,715	-0-	-0-
China Settlement	241,298	-0-	-0-
Refugee Resettlement Program	104,582	-0-	-0-
Japan Land Sales	722,198	-0-	-0-
Other	<u>923,843(2)</u>	<u>900,000</u>	<u>1,500,000</u>
TOTAL RESTRICTED OR DESIGNATED	\$6,069,598	\$4,700,000	\$6,500,000
TOTAL ALL INCOME RESTRICTED AND UNRESTRICTED	<u>\$14,370,127</u>	<u>\$12,570,000</u>	<u>\$14,130,000</u>

NOTES:

- (1) Preliminary, subject to audit.
 (2) This total (\$923,843) does not include Restricted Income from the Church and Manse Loan Fund or the Student Loan Fund.

**GENERAL ASSEMBLY MISSION BOARD
EXPENDITURES 1979, 1980, 1981**

	1979 <u>Actual (1)</u>	1980 <u>Budget</u>	1981 <u>Recommendation (2)</u>
Division of National Mission			
Basic Program	\$781,880	\$849,000	\$829,000 (3)
Other Programs (Restricted)	<u>309,098</u>	<u>650,000</u>	<u>800,000 (3)</u>
TOTAL	1,090,978	1,499,000	1,629,000
Division of International Mission			
Basic Program	4,226,609	4,115,000	3,728,000 (3)
Other Programs (Restricted)	<u>3,001,090</u>	<u>3,090,000</u>	<u>4,000,000 (3)</u>
TOTAL	7,227,699	7,205,000	7,728,000
Division of Corporate and Social Mission			
Basic Program	750,334	752,000	796,000
Other Programs (Restricted)	<u>1,293,724</u>	<u>900,000</u>	<u>1,600,000</u>
TOTAL	2,044,058	1,652,000	2,396,000
Division of Court Partnership Services			
Basic Program	861,092	807,000	854,000
Other Programs (Restricted)	<u>6,545</u>	<u>12,000</u>	<u>40,000</u>
TOTAL	867,637	819,000	894,000
Division of Central Support Services			
Basic Program (Gross)	2,433,211	2,506,300	2,560,800
Less Publications Gross Income	(1,302,631)	(1,519,300)	(1,515,800)
Other Programs (Restricted)	<u>35,272</u>	<u>40,000</u>	<u>40,000</u>
TOTAL	1,165,852	1,027,000	1,085,000
Administrative Unit			
Basic Program	280,146	310,000	328,000
Other Programs (Restricted)	<u>-0-</u>	<u>8,000</u>	<u>20,000</u>
TOTAL	280,146	318,000	348,000
Contingency	39,941	50,000	50,000
TOTAL BASIC	8,070,582	7,870,000	7,630,000
TOTAL OTHER	<u>4,645,729</u>	<u>4,700,000</u>	<u>6,500,000</u>
GRAND TOTAL	\$12,716,311	\$12,570,000	\$14,130,000

NOTES:

- (1) Preliminary, subject to audit.
- (2) In accordance with instructions from previous General Assemblies, the Mission Board is presenting elsewhere a budget with three different options and recommends that the one shown as Option C be adopted. See page 467.
- (3) Adjustments made for transfer of Witness Season Offering from Basic Budget to Other.

Schedule 4A

BOARD OF ANNUITIES AND RELIEF
REVENUE AND EXPENDITURES 1979, 1980, 1981

Revenue—All Restricted	<u>1979</u>	<u>1980</u>	<u>1981</u>
Dues and Premiums	\$14,317,365	\$14,180,000	\$14,850,000
Net Investment Income	10,626,560	9,260,000	10,750,000
Budget Benevolence and Joy Gift	1,115,845	1,120,000	1,120,000
Bequest and Estate Income	75,307	115,000	100,000
Endowment Principal	276,802	95,000	115,000
Miscellaneous	22,636	3,000	20,000
Total	\$26,434,515	\$24,773,000	\$26,955,000

Expenditures

Security Investments	\$14,484,519	\$13,520,000	\$14,500,000
Operations	937,410	885,000	975,000
Annuity Benefits	4,951,853	4,950,000	5,100,000
Refunds	333,446	350,000	375,000
Relief Distributions	1,321,493	1,460,000	1,330,000
Insurance	4,470,414	3,750,000	4,750,000
Receivables	128,619	-0-	-0-
Other	127,107	3,000	5,000
Total	\$26,754,861	\$24,918,000	\$27,035,000

Schedule 4B

BOARD OF ANNUITIES AND RELIEF
MINISTERIAL RELIEF ONLY
1979, 1980, 1981

Revenue	<u>1979</u>	<u>1980</u>	<u>1981</u>
Budget and Joy Gift	\$1,115,845	\$1,120,000	\$1,120,000
Investment Income	394,316	295,000	373,000
Endowment Principal	276,802	65,000	67,000
Miscellaneous	2,578	-0-	-0-
Bequest Income	7,695	7,000	7,000
Total	\$1,797,236	\$1,487,000	\$1,567,000

Expenditures

Income Assistance	\$ 555,044	\$ 500,000	\$ 510,000
Insurance	589,306	605,000	625,000
Medicare Payments	177,142	170,000	175,000
Operations	125,003	130,000	135,000
Miscellaneous	22,170	-0-	-0-
Endowment Investment	276,802	65,000	67,000
Contingency Fund	51,769	17,000	55,000
Total	\$1,797,236	\$1,487,000	\$1,567,000

**MOUNTAIN RETREAT ASSOCIATION
SUMMARY OF OPERATIONS**

	Actual 1979 (unaudited)	1980 Budget	1981 Projected
REVENUE:			
Conf. Program Activities:			
Hotels (net)	81,422	109,202	115,000
Food Service (net)	6,524	22,868	30,000
Rentals (net)	7,744	6,033	8,000
Conference Activities (net)	39,440	(12,361)	500
Recreation (net)	<u>(13,062)</u>	<u>451</u>	<u>500</u>
Total Conf. Program (net)	122,068	126,193	154,000
OTHER REVENUE:			
Benevolences	186,670	181,500	190,000
Gifts and Grants	2,904	40,647	50,000
Maintenance	7,418	-	-
Interest & Dividends	-	36,000	25,000
Miscellaneous	<u>25,921</u>	<u>17,000</u>	<u>17,000</u>
Total Other Revenues	222,913	275,147	282,000
Total Revenue	<u>344,981</u>	<u>401,340</u>	<u>436,000</u>
EXPENSE:			
Administrative & Maintenance:			
Management Council	24,473	24,000	30,000
Executive Director	47,200	49,831	55,000
Director of Conferencing	50,941	46,602	49,000
Director of Operations	60,910	61,908	68,000
Office of Marketing & Promotions	43,926	56,335	61,000
Non-departmental	75,772	74,788	78,000
Maintenance	86,016	87,876	95,000
Depreciation	<u>63,168</u>	<u>63,312</u>	<u>63,212</u>
Total Expenditures	452,406	464,652	499,312
OPERATING PROFIT (Loss)	<u>(107,425)</u>	<u>(63,312)</u>	<u>(63,312)</u>
Less: Depreciation (included above)	<u>63,168</u>	<u>63,312</u>	<u>63,312</u>
Cash Flow-Before Depreciation	(44,257)	-0-	-0-

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION
1979, 1980, 1981

Revenues	1979 Actual	1980 Budget	1981 Proposed
Unrestricted			
Endowment	\$ 241,720	220,000	235,000
Benevolences	193,092	200,000	260,000
Tuition & Fees	175,963	202,150	205,000
Food Services	193,434	180,200	220,000
Richmond Theo. Center	63,338	66,685	68,000
Rooms, Etc.	66,132	76,525	72,500
Other Gifts	<u>117,775</u>	<u>125,000</u>	<u>140,000</u>
	1,051,454	1,070,560	1,200,500
Restricted			
Scholarships	126,460	117,500	163,500
Lilly Foundation	6,002	—	—
Cont. Ed. Center	98,619	—	—
Center on Aging	32,306	40,000	—
Other Special Items	<u>16,990</u>	<u>5,400</u>	<u>—</u>
	280,377	162,900	163,500
Authorized Transfers	76,496	70,711	—
Total Revenue	1,408,327	1,304,171	1,364,000
Expenditures			
Unrestricted			
Administration and General	274,712	304,034	325,520
Instruction	346,852	388,053	420,800
Operation & Mtn. of Plant	232,273	227,657	260,375
Food Services	<u>189,040</u>	<u>173,840</u>	<u>209,375</u>
	1,042,877	1,093,584	1,216,645
Special authorizations	69,113	70,711	—
Restricted			
Scholarships	130,381	117,500	163,500
Lilly Foundation	6,002	—	—
Cont. Ed. Center	98,619	—	—
Center on Aging	32,306	40,000	—
Other Special Items	<u>16,990</u>	<u>5,400</u>	<u>—</u>
	284,298	162,900	163,500
Total Expenditures	1,396,288	1,327,195	1,380,145

THE PRESBYTERIAN FOUNDATION, INC. (U.S.)

OPERATING BUDGET

INCOME

	Experience 1979	Approved 1980	Projected 1981
Source			
General Assembly	\$ 22,711	\$ 24,000	\$ 24,000
Commissions	5,577	4,000	6,000
Miscellaneous	657	1,000	1,000
Reserve	151,381	177,548	192,899
	<u>\$ 180,326</u>	<u>\$ 206,548</u>	<u>\$ 223,899</u>

EXPENDITURES

Salaries			
Executive Director	\$ 18,486	\$ 19,200	\$ 20,400
Associate Director and Treasurer	15,900	17,013	18,600
Administrative Assistant	13,000	13,920	15,060
Florida Field Representative	8,411	9,300	10,065
Field Representative	15,000	15,000	15,000
Bookkeeper	9,000	9,630	10,044
Bookkeeper		4,500	4,980
Housing			
Executive Director	6,504	7,100	7,500
Florida Field Representative	5,135	5,460	5,700
Annuities	6,139	8,500	8,500
Hospitalization	1,944	2,000	2,500
Social Security	2,869	6,000	3,600
Office Rent	6,078	6,300	6,500
Travel	1,435	3,000	3,000
Car Replacement	1,000	1,000	2,000
Board Meetings	2,314	2,000	2,500
Printing	3,735	4,200	4,400
Postage	1,269	1,600	1,800
Telephone	1,603	1,600	1,800
Advertising and Promotion	2,067	4,425	4,500
Office Supplies	773	750	900
Equipment	1,055	750	1,000
Investment, Legal and Audit Expense	55,600	50,000	60,000
Extra Secretarial Assistance	279	300	300
Florida Office Expense	730	500	750
Joint Program with General Assembly			
Mission Board		12,500	12,500
	<u>\$ 180,326</u>	<u>\$ 206,548</u>	<u>\$ 223,899</u>

STILLMAN COLLEGE
REVENUE AND EXPENDITURES 1979, 1980, 1981

REVENUE

	1979* Actual Results	1980 Budget	1981 Recommendations
Educational and General:			
Student Tuition and Fees	\$1,130,075	\$1,200,000	\$1,250,000
Church Appropriations	244,037	285,000	285,000
Endowment Income	76,890	90,000	95,000
Gifts and Grants	800,050	830,000	850,000
Recovery of indirect cost	35,330	40,000	45,000
Other Sources	40,228	30,000	35,000
TOTAL EDUCATIONAL AND GENERAL	<u>\$2,326,610</u>	<u>\$2,475,000</u>	<u>\$2,560,000</u>
Student Aid	\$1,230,430	\$1,250,000	\$1,275,000
Auxiliary Enterprises	<u>\$ 922,500</u>	<u>\$ 960,000</u>	<u>\$1,000,000</u>
TOTAL REVENUE	\$4,479,540	\$4,685,000	\$4,835,000

EXPENDITURES

Educational and General:			
Instruction	\$ 810,420	\$ 835,000	\$ 870,000
Organized Activities Relating to Educational Departments	41,205	43,000	45,000
Library	102,385	110,000	118,000
Student Services	359,643	378,000	410,000
Operatinn and Maintenance of Physical Plant and Logistical Services	450,100	480,000	510,000
General Administration	240,808	250,000	260,000
General Institutional Expenses	<u>260,300</u>	<u>300,000</u>	<u>310,000</u>
TOTAL EDUCATIONAL AND GENERAL	\$2,264,861	\$2,396,000	\$2,523,000
Student Aid	\$1,235,500	\$1,260,000	\$1,290,000
Auxiliary Enterprises	<u>\$ 795,643</u>	<u>\$ 835,000</u>	<u>\$ 875,000</u>
TOTAL EXPENDITURES	\$4,296,004	\$4,491,000	\$4,688,000
TRANSFERS AND CONTINGENCIES	<u>\$ 183,536</u>	<u>\$ 194,000</u>	<u>\$ 147,000</u>
Total EXPENDITURES, Transfers and Contingencies	\$4,479,540	\$4,685,000	\$4,835,000

*Preliminary; subject to audit

The accounting procedure makes it difficult to report the precise amount of funds received since student aid funds received from the Federal Government are recorded twice. It is estimated that actual cash revenue and expenditures amount to approximately \$1,500,000 less than the amount shown above.

3-18-80

**PUBLICATIONS FUND
PRO FORMA INCOME STATEMENT
FOR THE YEAR ENDING DECEMBER 31, 1979**

	John Knox Press	Curriculum	Subscription Periodicals	Bookstores	Retail Mail Order	Programmatic Mail Order	Totals
Sales	\$ 884,209	\$1,658,031	\$ 562,319	\$278,129	\$ 666,089	\$ 364,409	\$4,413,186
Cost of Goods Sold	346,705	694,260	363,705	181,282	468,094	245,655	2,299,701
Gross Margin	537,504	963,771	198,614	96,847	197,995	118,754	2,113,485
Losses Due to Obsolescence	50,766	162,739	-0-	-0-	-0-	-0-	213,505
Marketing & Selling Expenses (Includes Editorial Expenses)	244,954	176,115	81,160	56,962	18,195	12,130	589,516
Warehousing & Distribution Exp.	127,689	92,507	74,106	-0-	75,031	75,030	444,363
*General & Administrative Exp.	233,506	208,243	131,585	102,610	219,513	157,713	1,053,170
Income (Loss) from Operations	(119,411)	324,167	(88,237)	(62,725)	(114,744)	(126,119)	(187,069)
Less: John Knox Press Expansion Program	140,238	-0-	-0-	-0-	-0-	-0-	140,238
Net Income (Loss) by Product Categories	<u>\$(259,649)</u>	<u>\$ 324,167</u>	<u>\$ (88,237)</u>	<u>\$(62,725)</u>	<u>\$(114,744)</u>	<u>\$(126,119)</u>	<u>(327,307)</u>
Other Income							20,287
Consolidated Net Loss							<u>\$ (307,020)</u>

(The accompanying notes are an integral part of this schedule.)

*Includes allocations from the General Fund totalling \$336,875.

3/18/80

**PUBLICATIONS FUND
PRO FORMA INCOME STATEMENT**

DESCRIPTION OF PRODUCT CATEGORIES*John Knox Press—*

PCUS's denominational and trade publishing operation. All sales for this product category are at wholesale prices. Retail sales of John Knox Press publications are included in the product category *Retail Mail Order*. Intercompany sales and purchases between these two product categories are reflected.

Curriculum—

Sunday school classroom curriculum, and other Christian Education manuals, resources, and aids. Includes *Christian Education: Shared Approaches*, *Presbyterian Heritage* items, and Special Emphasis Resources.

Subscription Periodicals—

Includes *Presbyterian Survey*, "Presbyterian Women", "This Week", *These Days*, and several miscellaneous periodical publications.

Bookstores—

Includes the Atlanta Bookstore, plus the remote summer bookstores at Montreat, Massanetta Springs, and the General Assembly.

Retail Mail Order—

That part of the Materials Distribution Service dedicated to the acquisition and sale of current books, resources, and supplies requested by the church or the public at large. Retail sales of John Knox Press publications are included in this product category, together with an associated intercompany purchase cost.

Programmatic Mail Order—

That part of the Materials Distribution Service dedicated to the sale and/or free distribution of various kinds of resources in support of the program work of the Mission Board and of other agencies of the General Assembly. Also included are such narrow-margin product categories as church offering envelopes and church bulletins, which are offered as a service to the church.

3/18/80

DESCRIPTION OF EXPENSE CLASSIFICATIONS*Cost of Goods Sold—*

Production or purchase cost of goods sold during the period. Costs are applied to inventories using full-absorption costing methods. The purchase costs of programmatic resources are expensed in the year of purchase.

Losses Due to Obsolescence—

The loss incurred on items determined to be either obsolete or obsolescent. Inventories are valued at the lower of cost or market, market being defined as net realizable value less an allowance for a normal gross margin of profit.

Marketing & Selling Expenses—

Salaries and expenses related to promoting and selling of merchandise. Sales commissions, advertising costs, royalties, and editorial salaries and expenses are included where applicable.

Warehousing & Distribution Expenses—

Salaries and benefits expense of warehouse personnel, warehousing service fees and commissions, warehouse rent and utilities, shipping materials, and net postage and shipping costs are included.

General Administrative Expenses—

Salaries and benefits expense of management, clerical, accounting and data processing personnel, office rent, legal and audit fees, and related other expenses.

John Knox Press Expansion Program—

Salaries and benefits expense of editorial and marketing personnel plus related advertising, promotional, and office expenses.

Cost Allocations Methods and Bases

Where costs were not directly assignable to a given product category, allocations were made to appropriate product categories from routinely accumulated joint cost pools. Also, administrative expenses were allocated from joint cost pools in the General Fund.

Generally accepted cost accounting principles and practices were used to determine a rational allocation method for each joint cost pool, utilizing the most relevant and most readily determinable cost allocation basis from among the following: (1) Relative volume of sales orders; (2) Space occupied by department; (3) Estimated personnel time allotted; and (4) Management estimates (where no other rational basis was relevant or readily determinable.)

Allocations methods and bases, once determined, were applied in a consistent and uniform manner throughout.

**REPORT OF
BOARD OF TRUSTEES OF PRESBYTERIAN CENTER, INC.
FOR THE INFORMATION OF THE GENERAL ASSEMBLY**

In response to the 1979 General Assembly action, the Center is now under the direct control of its board of Trustees. Last year a closed circuit television system was installed to monitor and increase security on the parking lot. The building's personal guard service is now provided by contract. During 1979, facilities were provided for meetings involving a total of 25,872 people. The Center continues to experience escalation of costs for cleaning, security, heating and air conditioning, but steps are being taken to hold the cost increases to the minimum level feasible.

Dan E. Sweat, Jr.
Chairperson

2/25/80
(Subject to Audit)

**PRESBYTERIAN CENTER, INC.
STATEMENT OF REVENUES AND EXPENSES
AND CHANGE IN FUND BALANCE**

Year Ended December 31, 1979

<u>Revenues:</u>	
Building Occupancy	\$433,248
Parking Lot Rent	5,115
Other	384
	<u>\$438,747</u>
<u>Less Expenses:</u>	
Salaries	141,383
Pension Expense and Other Employee Benefits	32,029
Repairs and Maintenance	42,432
Utilities	67,680
Property Taxes	71,077
Interest	35,672
Administrative Fee	10,000
Insurance	5,287
Other	40,255
	<u>445,815</u>
Excess of Revenues over Expenses	(7,068)
Fund Balance at Beginning of Year	<u>2,492,344</u>
Fund Balance at End of Year	<u><u>\$2,485,276</u></u>

**PRESBYTERIAN CENTER, INCORPORATED
BALANCE SHEET
December 31, 1979**

ASSETS

Property and Equipment	
Land	\$767,878
Building and Improvements	2,233,962
	<u>\$3,001,840</u>

LIABILITIES AND FUND BALANCE

Accounts Payable and Accrued Expenses	4,438
Due to General Assembly Mission Board	2,526
Note Payable to General Assembly Mission Board	509,600
	516,564
Fund Balance	<u>2,485,276</u>
	<u><u>\$3,001,840</u></u>

FORMS OF BEQUESTS

A Bequest to the General Assembly Mission Board:

"I give and bequeath to THE GENERAL ASSEMBLY MISSION BOARD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, INC., (incorporated under the laws of the State of Georgia) the sum of \$ (here insert estate devised and bequeathed) for its general purposes." (or) "To be used for (indicate purpose)"

To the Presbyterian Foundation, Inc. (U.S.)

"I give, devise, and bequeath to THE PRESBYTERIAN FOUNDATION, INC. (U.S.), a North Carolina corporation located in Charlotte, N.C. (here insert estate devised and bequeathed) for the use and benefit of The Presbyterian Church in the United States, Inc. through The General Assembly Mission Board (any Seminary, College, Home for Children or Aged, Mountain Retreat Association at Montreat, Congregation, or other agencies of said Church that may be designated as beneficiaries of income.)"

To The Board of Annuities and Relief

"I devise and bequeath to THE BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES the sum of \$ dollars for the cause of Ministerial Relief."

PRAYER FOR THE GENERAL ASSEMBLY

WHEREAS, The General Assembly of the Presbyterian Church in the United States fully recognizes the efficacy of the prayers of God's people, and the necessity for divine guidance in its own deliberation; therefore,

Resolved, First, That the General Assembly recommend to all the churches under its care to offer special prayer during the devotion of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote His own glory, and to advance the kingdom of Jesus in the earth.

Resolved, Second, That the above preamble and resolution be printed annually in the Appendix to the Minutes of the Assembly.

(Minutes of General Assembly, 1863, p. 133.)

GENERAL INDEX

(Note: The Minutes of the General Assembly are divided into two Parts. Part I consists of the proceedings of the General Assembly with an Appendix. Part II consists of the statistics and references to this Part in the index is indicated by the use of "II" preceding the page number.)

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*A copy of these Audits may be obtained, without charge, by writing:

Central Treasurer
341 Ponce de Leon Ave. N.E.
Atlanta, Georgia 30365

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PRESBYTERIAL APPORTIONMENTS

	Total Communicants as of Dec. 31, 1979	Presbytery Apportionments Based upon 1.83 Per Capita
FLORIDA		
Everglades	11,496	\$ 21,037.68
Florida	9,005	16,479.15
St. Johns	20,714	37,906.62
Suwannee	15,580	28,511.40
Westminster	31,965	58,495.95
MID-AMERICA		
John Calvin-Union	6,411	11,732.13
Kansas City-Union	18,745	34,303.35
Missouri-Union	5,760	10,540.80
Southeast Missouri	8,728	15,972.25
MID-SOUTH		
Birmingham	7,117	13,024.11
Central Mississippi	5,332	9,757.56
Holston	9,482	17,352.06
John Knox	7,883	14,425.89
Knoxville	14,214	26,011.62
Louisville-Union	9,882	18,084.06
Memphis	18,109	33,139.47
Middle Tennessee	14,564	26,652.12
Mobile	6,154	11,261.82
North Alabama	7,330	13,413.90
St. Andrew	9,544	17,465.52
South Mississippi	6,288	11,507.04
Transylvania-Union	7,383	13,510.89
Western Kentucky-Union	3,149	5,762.67
NORTH CAROLINA		
Albermarle	9,195	16,826.85
Asheville	7,961	14,568.63
Concord	35,316	64,628.28
Fayetteville	21,844	39,974.52
Mecklenburg	34,085	62,375.55
Orange	36,883	67,495.89
Wilmington	12,858	23,530.14
RED RIVER		
Arkansas-Union	9,259	16,943.97
	34,147	62,489.01
Del Salvador	27,798	50,870.34
Grace-Union	29,991	54,883.53
Oklahoma	4,117	7,534.11

Palo Duro-Union	8,022	14,680.26
Pines	14,295	26,159.85
South Louisiana	17,056	31,212.48
Tres Rios-Union	7,836	14,339.88

THE SOUTHEAST

Athens	5,417	9,913.11
Atlanta	41,280	75,542.40
Augusta-Macon	5,501	10,066.83
Bethel	8,224	15,049.92
Charleston	9,550	17,476.50
Cherokee	8,243	15,084.69
Congaree	14,177	25,943.91
Harmony	5,118	9,365.94
Pee Dee	8,000	14,640.00
Piedmont	19,028	34,821.24
Savannah	4,994	9,139.02
South Carolina	5,664	10,365.12
Southwest Georgia	7,036	12,875.88

THE VIRGINIA

Blue Ridge	15,130	27,687.90
Greenbrier	19,199	35,134.17
Hanover	21,748	39,798.84
Highlands	22,265	40,744.95
National Capital-Union	23,397	42,816.51
Norfolk	19,881	36,382.23
Shenandoah	23,355	42,739.65

The above apportionments are calculated on the basis of communicants as reported on December 31, 1979, at \$1.83 per capita for all Assembly expenses, including 3½¢ cents per capita for support of the World Alliance of Reformed Churches. See 1980 Minutes of the General Assembly, p. 265.

**THE PRESBYTERIAL APPORTIONMENTS ARE DUE
JANUARY 1, 1981**

Payment should be made to James E. Andrews, Stated Clerk, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30365.

ITEMS OF INFORMATION AND REFERENCE TO SESSIONS, PRESBYTERIES AND SYNODS

(Page numbers refer to Minutes, Part I, *Journal*)

SESSIONS

Cooperative relationships with institutions of higher education encouraged.
Item II.A.3, page 257.

Materials for preparing children for Lord's Supper available from Mission Board. Item II.C.3, page 251.

Observation of Week of Prayer for Christian Unity, Jan. 18-25 urged. Item II.A.1, page 190.

PRESBYTERIES

Advisory Participant selection redefined. Item II.A.8.d., page 143.

Consultation with corresponding UPCUSA presbytery before starting new churches requested. Item II.B., page 140.

Development of Professional Code of Ethics encouraged. Item II.D.1., page 115.

Joint Bible Content Exam with UPCUSA to be developed. Item II.A.2., page 111.

SYNODS

Guidelines for preparation and review of Synod records approved. Item II.A.3.a., page 138.

Procedure for election of Montreat Board redefined. Item II.A.1.o., page 247.

Regional Communication System continued. Item II.A.2.g., page 243.

ROTC, Peace Studies, and Church-Related Colleges report commended. Item II.A.1.b., page 226.

PRESBYTERIES AND SYNODS

BCO provision for Union presbyteries and subsequent union Synods reaffirmed. Item II.A.1.a., page 129.

Ethnic ministries encouraged. Item II.A.1.e., page 129.

1985-1988 triennial report urged. Item II.A.1.f., page 129.

Nominations encouraged. Item II.A.6., page 114.

Nominations encouraged. Item II.A.6., page 114.

Regional sessions encouraged. Item II.A.3.c., page 257.

Shared impact encouraged. Item II.A.1.g., page 242.

Shared impact encouraged. Item II.A.1.g., page 242.

Call for interdenominational cooperation encouraged. Item II.A.1.h., page 242.

Complete statement of faith encouraged. Item II.A.1.i., page 242.

Challenge encouraged. Item II.A.1.j., page 242.

Enrollment encouraged. Item II.A.1.k., page 242.

Papers added to the collection. Item II.A.1.l., page 242.

Marriage, divorce, and remarriage encouraged. Item II.A.1.m., page 242.

Presbyterian ministry encouraged. Item II.A.1.n., page 242.

Statements of faith encouraged. Item II.A.1.o., page 242.

adopted. Item II.A.1.p., page 242.

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